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**CONFERENCE ON THE CONTRIBUTION OF SPORT TO INTER-CULTURAL
DIALOGUE**

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COMPILATION OF PRESENTATIONS

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Mr Ralf-René WEINGÄRTNER
Director of Youth & Sport, Council of Europe
Introductory Speech

I am very happy that we are able to hold this conference in Turkey. Turkey was a founding member of the Council of Europe, which was founded in 1949 in order to promote democracy, human rights and the rule of law, and to promote the unification of the Right of International Conventions (fleuret: ECHR, 1950). The Council of Europe today counts 45 [today 46] member states bringing together 800 million inhabitants in a Europe of democratic values.

Sport is a school of democracy. This year marks the 50th anniversary of the European Cultural Convention and also sees the 10th Conference of Ministers responsible for Sport in Budapest in October. Sport is not only physical; it can also be seen as a tool for societal interaction, especially in the youth field. In the domains of doping, spectator violence and sport for all, the Council of Europe has developed a network of close links with public authorities as well as with NGOs.

We have the chance to do something! The Council of Europe works to diffuse the core values of sport in society. Sport is based on clearly-defined rules and accepted by all who take part. Equal chances and respect for one another are also human values. Sports clubs are run usually by an association and function democratically, thus allowing participants to live in democracy. Experiences gained through sport can be used as a means to illustrate these principles and how to use them in society.

Present at this conference are the National Ambassadors for Sport, Tolerance & Fair Play, a network of current and ex-top athletes from a large number of our member countries. They will also contribute to our discussions over the next two days and indeed participate in many inter-cultural initiatives in their own countries throughout the year.

For the Council of Europe, the theme of inter-cultural dialogue comes from the convergence of 3 experiences – culture, youth and education – and has many years of experience in each of these fields. Inter-cultural dialogue is a foremost priority of the Council of Europe with various projects being carried out in different sectors. Such work poses a major challenge to Europe and to the world in terms of stabilisation and prevention of conflict.

We will try to learn how best to live together in this globalised world and how not to erase differences, but to respect them. Sport, as a universal language, can reach all classes and generations of society. Sport can, however, also be a breeding ground for violence and exacerbated nationalism, and we must find ways to use inter-cultural dialogue to fight these tendencies. Education plays an important role, and the education of our youth is the future. Sport must be seen as an ideal tool in this context. In the

Youth Directorate we have had many positive experiences with youth activities aimed at bringing different ethnic groups together.

This conference will focus on the challenges we face today and we hope to establish the methods of good practice and draw up some meaningful recommendations for sports organisations and the public authorities responsible for sport so that they can make their contribution to inter-cultural dialogue.

Dr Alan BAIRNER

Sports Sociologist, Loughborough University, UK

Inter-Cultural Dialogue: definition & stakes

(Speaking Notes)

Introduction

Main aim of this presentation is to explore the reasons why specific communities of people find it difficult, if not impossible, to communicate with each other, i.e. to enter into dialogue with one another. Initially the paper draws upon the author's own experiences of working and conducting research in Northern Ireland. Towards the end of the presentation, some reference will be made to sport although it will be important not to pre-empt what will inevitably be discussed later today by Mr Kleiner and Professor Bodin.

1 Northern Ireland and the challenge of inter-cultural dialogue

Two main communities: white, Christian and relatively affluent. Yet dialogue and mutual understanding have proved difficult to achieve. Segregated housing, education and sport based on religious difference although political aspirations and not religion as such lie at the heart of the Northern Ireland problem. In addition it should be noted that there are additional communities and even the two main traditions are fragmented in a variety of ways revealing the extent to which far from being self contained and mutually exclusive entities, cultures can be porous and may overlap.

2 Divided societies and societies divided: a global problem

All societies are divided along numerous fault lines, each of which has implications for how sport is played watched, administered and consumed. Each fault line creates problems for dialogue e.g. between the rich and the poor, between the old and the young, between men and women, between the able bodied and those with physical disabilities and so on. But when we confront the challenge of inter-cultural dialogue we have very specific fault lines in mind – ethnicity, political ideology, religious belief, nationality.

3 Language, culture and ideology: the causes of silence

Why is dialogue so difficult in such instances?

Language barriers at both the formal level and the informal – the problem of not being able to speak the same language regardless of how we understand that phrase.

Not speaking the same language (in the informal sense) is commonly linked to the presence of differing values and belief systems.

Ideological differences leading to conflicting strategic aspirations both between states and within states.

4 Strategies for inter-cultural harmony: integration or separation

The Northern Ireland peace process originated in a search for common ground and the opening up of possibilities for people to speak to each other and to understand what the other was saying, but the Good Friday Agreement created a political framework which

has actually made it acceptable for people (most notably politicians) not to talk or seek to understand. It could be argued that this has led to the institutionalisation of silence rather than dialogue.

5 Sport as an ideal speech situation?

In many divided societies it has been suggested that sport offers the kind of space within which dialogue can take place.

Sport as a trans-national and inter-cultural meeting place.

Sport as a place of sanctuary.

Sport as a form of cathartic activity.

6 The problem(s) with sport

Modern sport as Eurocentric and imperialist.

Sport and resistance to colonialism.

Sport as a specific cultural form as well as a significant aspect of culture defined more broadly – emphasis on competition and, therefore, on winning and losing.

Conclusion

Much depends on how we interpret George Orwell's claim that modern sport represents war minus the shooting.

Sport as an important element in wars between cultures.

Bringing people together physically is never quite enough.

The real challenge is to bring people together in settings that are conducive to co-operation as opposed to contestation.

A role for sport? Perhaps but arguably only if we can develop new ways of playing and consuming sport.

A role for humble winners and magnanimous losers.

Lifestyle leisure as preferable to competitive sport?

Apologies for beginning on what might be seen as a rather pessimistic note. I would prefer to describe my approach as realistic and I believe that it is imperative that we do not underestimate the scale of the challenge that faces us if we are to harness sport to the cause of meaningful inter-cultural dialogue.

Mr Lubomir KOTLEBA
FIBA
Sport & Globalisation

(Speaking Notes)

WHO IS FIBA?

- FIBA, the world governing body for basketball, is an independent association formed by 212 National Federations of Basketball through out the world.
- FIBA is recognised as the sole competent authority in basketball by the International Olympic Committee (I.O.C.).
- FIBA is a non-profit making organisation and, in principle, does not pursue any objectives of economic character for its own gains.
- The Headquarters of FIBA are located in Geneva, Switzerland.

BASIC FACTS

- DECEMBER 1891: Basketball is invented in Springfield, Massachusetts, USA, when Dr James Naismith tosses a ball into a peach basket.
- JUNE 18th, 1932: FIBA is founded by the following eight National Federations: Argentina, Czechoslovakia, Greece, Italy, Latvia, Portugal, Romania and Switzerland.
- AUGUST 1st, 1936: Basketball is played for the first time in the Olympics at the Games of the XIth Olympiad in Berlin.
- OCTOBER 22nd, 1950: First World Championship for Men is opened in Buenos Aires, Argentina.
- MARCH 7th, 1953: First World Championship for Women is opened in Santiago, Chile.
- APRIL 8th, 1989: The FIBA World Congress decides to eliminate the distinction between amateurs and professionals, making all basketball players eligible for FIBA competitions.
- 1991: The Centenary of Basketball is celebrated by an estimated 350 million basketball players throughout the world. Celebrations end at the birthplace of basketball in Springfield, Massachusetts, USA.

- JULY 1992: For the first time, professional players participate at the Olympic Games in Barcelona.
- JANUARY 2002: FIBA counts 212 member federations and estimated 400 million players.

WHAT DOES FIBA DO?

- ESTABLISHES the Official Basketball Rules and the specifications for equipment and facilities.
- CONTROLS and governs all the international competitions and the appointment of international referees.
- REGULATES the transfer of players from one country to another.

FIBA STATUTES

FIBA shall maintain absolute political and religious neutrality and shall not tolerate any form of discrimination, racial or otherwise.

WHY BASKETBALL?

- Basketball is the N°1 indoor sport in the World
- Basketball is the N°2 team sport in the World
- Basketball is one of the top four sports in the Summer Olympic Games
- “...Basketball has become the second most popular world sport because of the skills in the game, but also because of its willingness to live by international rules...”

*International Herald Tribune
12 February 2004*

SPORT OPENS THE BORDERS

- USA / CHINA: table tennis.
- DDR: recognition through sport.
- 1986 World Championship for Women, Soviet Union: Republic of China / Chinese Taipei.
- 2002 Asian Championship for Junior Women, Chinese Taipei: first visit of China team in Chinese Taipei after 35 years.

MOBILITY OF BASKETBALL PLAYERS

- First players in Europe: after the 2nd World War, US soldiers in Italy, Germany and UK.
- European Club Competitions 1956 / 1957: first licensed foreign players.
- Bosman Case 1995
- General rules for foreign players: clubs, national teams.
- Estimated 200,000 players are playing in countries where they are non-citizens.

TRAVELLING / MEETING PEOPLE

- Short stays:
 - Intra-continental championships, games
 - Intercontinental championships
 - Olympic Games
- Long stays:
 - Playing in another country under contract

UNIFICATION OF BASKETBALL RULES

- December 1891: -13 basic articles
- 1932: - rules used in USA, basis for FIBA rules
- 1991: - WRAC (FIBA, NBA, NCAA)
- 2004: - not far to go

MEDIA

Indianapolis 2002 – FIBA World Championship for Men

- Number of broadcast countries: 75
- Number of broadcast hours: 1,395
- Accumulated TV audience: 707 millions
- Accredited Media: 1,200 from 52 countries
- www.2002worldbasketball.com generated 66 million page views and 1,912,828 visits during the period of the championship.

TELEVISION

- EBU (1989 – 1994): 8 million CHF
- EBU (1994 – 1998): 16 million CHF
- ISL / Sportfive (1998 – 2004): In excess of 20 million US\$

- 2003: In-house distribution TV rights (clubs, continental and world championships) through the FIBA Television Department starting in 2005

FAVORITE SPORT TO WATCH ON TELEVISION

[Q: What is your single favourite sport to watch on television?]

Football 44%

Basketball 8%

Baseball 6%

Tennis 4%

Volleyball 3%

Ice Skating 3%

Formula One 3%

Gymnastics 3%

Swimming 3%

Athletics 3%

Boxing 2%

Golf 1%

Base: All respondents (14,147)

MARKETING

- 1990 -1998: Sale of all marketing rights through external agency
- 1998: Formation FIBA Basketball Promotion, exploitation of marketing rights in house
- 2002: FIBA centralised marketing rights for all five FIBA Zones through its Marketing Department
- IOC: Income from Olympic Games for Global TV Rights: 2.236.000.000 USD (period 2001-2004), Global Marketing Rights: 603,000,000 US\$ (period 2001-2004)

ONE BASKETBALL

ONE WORLD

FIBA - We Are Basketball

Mr Michael KLEINER
Private Secretary of Mr. Adolf Ogi and
Head of the United Nations Office for the
International Year of Sport and Physical Education 2005
The Contribution of sport to the millennium goals of the UN

It is a great honour for me to represent Mr Adolf Ogi, Special Adviser to the United Nations Secretary-General on Sport for Development and Peace at the Istanbul Conference on the contribution of sport to inter-cultural dialogue in Istanbul and to speak on his behalf. Mr Ogi regrets that he cannot be present and sends his best wishes for the Conference and his respectful greetings to the Turkish authorities, co-organisers of the conference.

I wish to express my gratitude to the Turkish authorities and The Council of Europe for their warm welcome and whose assistance has made my presence possible.

With your permission, I wish to inform the distinguished audience about the recent developments within the United Nations system regarding sport and the promotion of inter-cultural dialogue and to tell you more about what lies ahead of us.

To start, I wish to express my broad understanding of “inter-cultural dialogue”. The dialogue that we are promoting is between all “cultures” without discrimination of traditions, civilisations, any acquired common knowledge, beliefs and behaviours such as religions and inter-faith dialogue.

I wish to present the Millennium Development Goals (MDGs). These eight goals represent the worldwide priorities of the international development agenda. The MDGs were agreed upon by the 191 Heads of States and Governments reunited at the largest ever such gathering, the Millennium Summit in the year 2000 at the United Nations headquarters in New York. The MDGs represent a form of global cultural objective as the “mainstream” of human socio-economic development and they are to be achieved by 2015. More information about the MDGs can be found on the United Nations official website (www.un.org).

At the Olympic Aid (now Right To Play) roundtable at the 2002 Salt Lake City Olympic Games, United Nations Secretary-General Kofi Annan suggested that a United Nations task force be created to look into the potential of sport for the achievement of the MDGs. An inter-agency task force was formed with 10 participating UN specialized agencies, programmes and funds in November 2002 and co-chaired by Ms Carol Bellamy, UNICEF Executive Director, and Mr Adolf Ogi.

In March 2003, the report of the task force was handed to the Secretary-General of the United Nations. The report was published in October 2003 and analyses in detail the potential contribution that sport can make towards achieving the United Nations

Millennium Development Goals. It provides an overview of the growing role that sport activities are playing in many United Nations' programmes and crystallizes the lessons learned. It also includes recommendations aimed at maximizing and mainstreaming the use of sport. The report can be found in English and French on the following webpages: www.un.org/themes/sport.

The first recommendation of the United Nations inter-agency task force says: "Sport should be better integrated into the development agenda". The question is: "how to convince governments to adopt sport-based programmes in their international cooperation and development policies? How to convince governments that sport can be a serious and efficient partner in human development and peace building?"

In November 2003, the United Nations General assembly adopted resolution 58/5. The resolution entitled "Sport as a means to promote Education, Health, Development and Peace" clearly shows the scope offered to Sport to promote its many positive values and practical aspects. Furthermore, the resolution proclaims the year 2005 as the International Year of Sport and Physical Education (IYSPE 2005)

One way of answering the questions above is to take an active part in the celebrations of the IYSPE 2005. The objectives for the United Nations system for IYSPE 2005 along the lines of General Assembly resolution 58/5 can be summarised as follows:

1. Broaden the general perception of "sport" to include the notion of "sport for all" beyond "elite sport"
2. Underline the necessity of physical education for a balanced education
3. Create interest for human development issues by the world of sport (sports industry, sport federations, athletes, sports media), and facilitate partnerships
4. Encourage initiatives where sport can assist in creating a platform for inter-cultural, post-conflict, peace-building dialogue
5. Disseminate scientific evidence about the value of sport and physical education for development and peace in order to mainstream sport in development strategies, programmes and activities.
6. A final objective for IYSPE 2005 is to build on the experience of the European Year of Education through Sport 2004 and offer the European experience a platform to develop projects beyond Europe.

I wish to use the opportunity of being present at this conference about inter-cultural dialogue to invite you to cooperate with the United Nations system and to assist us achieve the objectives of the IYSPE 2005 and through them, increase the realization of sport as a means to reach the MDGs and improve inter-cultural dialogue.

Member States are expected to set up National Committees to celebrate the IYSPE 2005 according to resolution 1980/67 of the Economic and Social Council of the United Nations. Such National Committees are expected to be as broad and all-inclusive as possible in order to reach the above objectives, involving all Ministries concerned as well

as the civil society, represented by NGOs and the national sports community (federations, clubs).

International Olympic Committee (IOC) President Jacques Rogge has for example sent a message to all National Olympic Committees asking their representatives to be involved. The International Paralympic Committee is actively involved as well. Such National Committees should involve all interested partners dealing with all forms of sport and foster innovative and lasting partnerships for human development through sport

However, if we wish to make the case for the value of sport for human development and lasting peace through a better inter-cultural dialogue, additional scientific evidence is required in a number of fields which remain little explored. The more coherent and systematic use of sport in international development and cooperation policies depends on our ability to scientifically prove that well-designed sport-based initiatives are practical and cost-effective tools to achieve objectives in development and peace.

There is much evidence available on how sport (physical activity) can improve health. There are many studies on the positive and negative effects of sport on the human organism. Furthermore, the cost of the absence of physical activity for national health budgets is well documented and health is certainly one of the main appealing factors for the practice of sports.

However, there are fields in the social area for example of “soft sciences” that have not received the scientific attention necessary to give documented evidence. For example; the value of sport for lasting peace; the value of sport for social integration; the value of sport for the improvement of the quality of life of refugees or the effect of sport on the lives of people with a disability.

Scientific research in the above fields could be shared and disseminated through various international networks, including The Council of Europe and within the United Nations system, as well as at the following international venues planned so far for next year in relation with the IYSPE 2005:

- “Sports and Development (Economy, Culture, Ethics)” Conference in Bad Boll (13 – 15 February 2005)
- “Sport and Health” Conference in Tunis (22 – 24 March 2005)
- “Sport and Peace” Conference in Moscow (1 – 3 June 2005)
- “Sport and Environment” in Aichi (31 July 2005)
- “Sport and Education” (in Thailand 2nd half of 2005 ?)
- “Sport and Development II” In Magglingen (4 - 6 December 2005)

I remain available for any further information and I thank you for your attention. On behalf of the United Nations, of Mr. Adolf Ogi, Special Adviser to the Secretary-General on Sport for Development and Peace, I wish you a very rewarding International Year of Sport and Physical Education.

Mr Dominique BODIN
Sociologist, University of Rennes, France

Sport as a setting for violence

Bodin D, Robène L and Héas S¹

I should first like to thank Mr George Walker and Mr Stanislas Frossard, of the Council of Europe, and Mr Kismet Erkiner, of the Economic Research Foundation, for their invitation to this conference. We will be taking a critical look at the potential benefits of a contribution from sport² to inter-cultural dialogue. My theme is "Sport - perhaps the last stronghold of exacerbated nationalism, and a setting for confrontation".

I agreed to view the subject from this angle first and foremost because it is a good way of contradicting and wrong-footing those who usually, without stopping to think, heap accolades on modern sport. I do intend to apply a fundamental rule of social science, referred to by Weber (in a lecture published in 1919) as the absence of any restriction on the right to disenchant the real. I might as well tell you now that I intend to be provocative, for the purposes of our discussion, forcing the issue, obliging you to react, to state your case, to confirm or deny my ideas. I shall look at three main areas, focusing more on one than the other two:

- I shall first take a brief look at inter-cultural dialogue, what it is and the benefits it brings;
- I shall then consider top-level sport as an ideal setting for the playing out of cultural opposition, taking a variety of culturally distinct examples, so that no single culture is regarded as being to blame;
- I shall then attempt to point out in what respects, how and with what reservations sport may be able to play a part in inter-cultural dialogue.

THE POTENTIAL BENEFITS OF INTER-CULTURAL DIALOGUE

I shall not go into much detail here, for this is a point on which I believe we will be more or less in agreement. Inter-cultural dialogue has the task of smoothing the way for harmonious co-existence, despite national, historical, ethnic, religious, linguistic and other differences, in other words cultural differences as a whole.

If sport is regarded as able to "contribute to, and facilitate, inter-cultural dialogue", this is because it is thought to enable spatially and culturally separated individuals to get to know, understand and respect one another. This also entails eliminating prejudice and value judgments. Thus latent or emerging cultural clashes are smoothed over to prevent the violence they could generate, the kind of violence to which we are unfortunately witnesses, and to which some of us fall victim. In other words, disputes, wars, ethnic cleansing and many other manifestations of violence.

¹ Lecturers at the University of Rennes 2, and members of the "sporting culture" think tank.

² In the general sense of the term.

This objective is as much international as domestic: while sport contributes to inter-cultural dialogue, it must at the same time facilitate the inclusion and integration into their states of minorities.

This is obvious enough. To quote just one example, what would the French national football team have achieved over the past 20 years without Zidane, Platini, Amoros, Barthez, Thuram and Desailly, to name but a few? Not many of their compatriots could have reached their level. The respect and hero-worship that they enjoy among both fellow footballers and the most chauvinistic and "nationalistic" spectators can be difficult to reconcile with their names or the colour of their skin, which reveal recent immigrant origin and quicker integration than either their ancestors or their contemporaries achieved.

It does therefore seem that sport can facilitate inter-cultural dialogue, but does it really?

SPORT AS AN IDEAL SETTING FOR THE PLAYING OUT OF CULTURAL OPPOSITION

"The mirages need to be swept away once and for all: not only does contemporary sport not always play a pacifying role" (Bodin, Debarbieux, 2001) and sometimes fail to facilitate inter-cultural dialogue, but in addition it aggravates cultural opposition, rejection and even violence against others, whether symbolic or actual. It is no good believing otherwise where sport and the individuals involved are concerned.

1. The nature of sport

It is a specific and ambiguous feature of sport, as Jeu suggested (1987), that it "brings individuals together in a single place so that they can better oppose one another". This applies as much to athletes as to spectators, it is true of both those who strive to win for their country or their culture and the people who identify with and depend on athletes' results, needing positive ones to bring a feel-good factor. Sport cannot be regarded just as an instrument and a setting for civilisation and for learning how to control impulses (Elias and Dunning, 1986), for it is also a place for uncivilised and violent behaviour.

Sport consists of opposition. Every competitive sports event has its winner - only one - and its losers. I defy anyone who is not a specialist in flatwater canoeing to tell me who finished second in the Athens Olympics C1 slalom competition not so very long ago. As a Frenchman, I neither know nor care, for it was a fellow countryman, Tony Estanguet, who won.

Sport means classification. There is a winner, someone finishes second, and someone else finishes last. Exclusion is therefore involved. Nobody thinks about the last person, except in exceptional circumstances, where he or she is injured, sensationally beaten or does something unusual: how many times did the world's television cameras show the swimmer from Africa because he was so incredibly slow!

Sport also reflects a country's cultural and economic development. Involvement in sport, or involving others, is only possible where both the time and the resources are available for more than just the fight for survival. The place of women and every kind of minority in sport reflects the society of which they are part, or from which they are excluded (Bodin, Héas, Robène, 2004; Bodin, Debarbieux, 2003).

On the basis of just these simple criteria (there are others we could have used, such as TV broadcasting and the unequal distribution of Olympic revenue by the IOC among large countries such as the US and smaller Third World countries), we can say that sport does not seem to facilitate inter-cultural dialogue. It intensifies the contrast between North and South, men and women, developed and developing countries.

2. Sport as a stronghold of exacerbated nationalism

Looking beyond these differences inherent to the nature of sport, we shall now consider sport as a stronghold of exacerbated nationalism, focusing on three aspects:

- the role sport plays for states,
- the image of sport and athletes,
- active participation in sport.

A number of shocking images and/or strong language will be used to make this talk easier to understand, but also to make it more provocative.

2.1 The political role historically played by sport

As Brohm suggested in 1992, modern sport has both a domestic and an external political role to play; a few examples will be enough to illustrate this fact.

- In France in the early 20th century, sport was merely a preparation for war with a view to revenge on the German occupier.
- The 1936 Berlin Olympics were used to demonstrate the superiority of the Aryan race.
- In the Cold War era, the race for medals, the way in which sports were organised and the institutionalised doping practised in certain states, such as the former GDR, represented a substitute for war, or a different way of waging war. Did Erich Honecker not say at a conference before the Moscow Olympics that the Games were not an end in themselves, but one of several means of achieving other goals of a political nature?
- Was this any different from General de Gaulle's reaction to France's sporting rout in the Rome Olympics? "Never again", he declared. Future Olympics were carefully prepared for, and a professional back-up structure was set up for sport. Sport in this instance had to be viewed in the light of a political system using every possible means of distinguishing itself and asserting its independence from the two major blocs.
- Nor should it be forgotten that the political concept of Mr Berlusconi's party in Italy, *Forza Italia*, was borrowed directly from Italian football fans' chants (as sung by the *tifosi* of the club of which he was long president, AC Milan). Thus the political message

travels via the sporting culture, itself widely covered by television, which spreads it further.

- When they returned from the recent Athens Olympics, Hungary's medal winners were received by the country's Prime Minister, who spoke of their "defence of national pride".
- When Mohammed VI phoned Hicham El-Guerrouj at the Olympic stadium in Athens to congratulate him on his gold medal, he was honouring an amazing athlete whose greatest success had come at his final Games. But in doing so, was he not making use of both the athlete and the media to demonstrate his attachment to his country and its nationals, despite his neglect of the destitute victims of the earthquake which had occurred not long before?

Sport is used as an instrument to emphasise the value and ensure the hegemony of a particular political or politico-economic system. It is surely the case that this desire for hegemony is one of the reasons for drug use, sometimes on an institutionalised basis, although it is not the only one. Sport in fact has two functions: the external one, asserting the validity of political decisions through sporting supremacy, and the domestic one, associating politics, politicians and achievements in the sphere of sport in an attempt to better ensure that social and economic policies endure. Surely you have noticed how many of our politicians attend major sporting events about which they may be quite ignorant, to the point of confusing football's offside rule with rugby's knock-on rule. After France's World Cup win in 1998, the nation's politicians described France as *black, blanc, beur* (blanc = white, beur = Arab) and pointed to the success of French society as being due to its multi-ethnic composition. Just a few weeks before, Jean-Marie Le Pen (leader of France's *Front National*) had lambasted the black players who had failed to sing the national anthem, while other critics referred to the "dangerous" social classes made up of second-generation immigrants. In this context, should we speak of social cohesion, national chauvinism or nationalism exacerbated by victory? Top-level sport thus quite frequently clouds social issues or offers societies a window on themselves (Bodin, Robène, Héas, 2004).

2.2 The image of sport and athletes: new forms of nationalism

Modern top-level sport, however, provides a stage for other forms of expression or for a new nationalism. Of course, the simplest example of this is the use of sports venues to convey political messages. Football in particular offers many examples of this.

The stadium as a stage: Extremist fans and ethnic clashes

It is through this social prism that we should view the recent clashes in the Russian Federation between extreme right-wing Moscow supporters and St Petersburg fans. These are not just a continuation of the traditional "sporting" rivalry between the Tsars' former capital city, once the theatre of the Russian Revolution, and the former Soviet capital.

As one section of society grows poorer, an emerging nationalism sometimes comes to be expressed at sports venues. Racist and xenophobic slogans, declarations and symbols

abound, as these pictures taken at Paris St Germain's ground show. The stadium becomes the place where political views are expressed and followers recruited (Bodin, 2003). During the conflict in what used to be Yugoslavia, the most extreme diehard fans of Red Star Belgrade football club, with the support of Serb warlord Arkan (Zeljko Raznatovic), and under his fervent leadership, took up arms. The Serb hooligans joined the volunteer Serbian paramilitary group known as the Tigers, with Arkan as their self-appointed leader. Another equally good example would be that of Spanish football in the Franco era.

But other ideological claims are emerging in sport today, no longer based just on the reaction of one section of the population to the economic and social exclusion inflicted on it. These are expressed in more dangerous and radical terms. No longer is it just a place in society that is called for, or a feeling of being hard done by that is expressed. The ethnic, cultural and religious conflicts inherent, for example, in the last Balkan war foment xenophobic violence. This is all the more difficult to keep in check for the fact that it is based not only on assumptions, prejudice and value judgments, but also on atrocities which individuals and communities cannot simply dismiss from their minds. No longer is sport a "substitute for war", for it has become a means of prolonging war, avenging insults and atrocities or ensuring that victory endures. An illustration of the spread of this phenomenon comes from the clashes between Croat supporters and fans from Serbia and Montenegro at the European water polo championship final on 15 June 2003.

The stadium as a place for expressing national, cultural or religious affiliations

The recent Athens Olympics also afforded a number of flagrant examples of what, if it was not nationalism, a word to which we do have to apply a very extensive definition, was at least pride in "national", or even cultural and religious, affiliation.

What is to be made of the case of Arash Miresmaeili, world judo champion in the under 66 kg class in 2001 and 2003, who refused to fight a Jew, Ehud Vaks? And of his decision to take the Koran onto the world judo championships podium? His nationalism and religion conflict with the inter-cultural ideal of the Olympics.

And what should we make of the case of Gal Fridman, who dedicated his gold medal to the Israeli athletes killed by the Black September group in Munich in 1972? While his attitude was understandable, for such atrocities cannot be forgiven, might his declaration not be regarded by countries traditionally opposed to the Jewish cause as further provocation?

We also have to wonder about the conduct of American athletes Shawn Crawford and Justin Gatlin, who laughed and chatted towards the end of the 100 m semi-final, despite having been instructed to keep a low profile and maintain a neutral attitude, so as not to stoke up cultural and political tensions in the political context at that time.

What are we to make of the action of so many athletes who drape themselves in their national flag the moment they have won their event? Do they act on federal or national orders? Does their National Olympic Committee tell them what to do? Are they just imitating others? Do they act on a personal impulse? Whatever their motives, they are surely affirming for a second time their country's supremacy, but rather provocatively.

And we could just as easily have looked back to other Games and other national, cultural and religious demands in response to actual or perceived injustice. There is no shortage of examples: Tommie Smith and John Carlos raising black-gloved fists on the Olympic podium in Mexico City in 1968, the boycott of the Montreal Games in 1976, etc.

2.3 Active participation in sport: the inter-cultural and community aspects, reliance on the community or on nationalism

In theory, inter-culturalism is possible in sport at every level, with participants, men and women, rich and poor, young and old, whatever their skin colour, coming from every possible social background. The ancient Games were not like this. But is there an inter-cultural dimension in practice?

Let us take France as an example. Sports facilities are not the same everywhere. The poorest neighbourhoods have football pitches, while the richest have golf courses and tennis courts. Sports for which expensive equipment is needed (equestrianism, sailing, etc) segregate not only rich from poor, but also developed from developing countries. The values attached to involvement in sport and the opportunities to participate do depend on social background. In short, in some places and in some activities there is no inter-culturalism.

When it comes to countries and nations, sport is regarded at national level as black or white: football is either, while basketball, boxing and athletics are black, etc. Not only must this issue of the ethnic aspect of participation be faced, but there is at the same time a construct of racial identity that goes beyond basic nationalism, with people speaking of white power or black power. Practices based on colour, differences, exclusion then give rise to racist and xenophobic expressions and slogans, and "others", those who are different and sometimes fail to live up to expectations, are tarred with the brush of being "foreigners".

Moving on from the example of France, under the heading "Ducking the issue", UNESCO (back in 2000) stated that FIFA's recent condemnation of demonstrations of racism did not "disguise the lack of action against football administrators such as the president of the Turkish team Trabzonspor, Mehmet Ali Yilmaz, who called the black English striker Kevin Campbell a 'cannibal' and 'discoloured', forcing him to go on strike before he was transferred to the English team Everton"³. This is not the only such case, for former football club manager Ron Atkinson, a football pundit for UK Channel ITV, thinking he was off air, referred to Marcel Desailly in unacceptable terms⁴.

³ See UNESCO's website: http://www.unesco.org/courier/2000_11/uk/ethique.htm

⁴ His outburst was red-carded in an article in *L'Equipe Magazine* dated 30 April 2004, 104, 19.

If we take another look at France, traditionally a land which has taken in and integrated foreigners, we find the long process of "French-style integration" being quoted as a kind of example to Europe. But is our integration really exemplary? That is another question. Certainly, we have experienced several huge influxes of immigrants, with Russians, Yugoslavs and Poles coming in the early 20th-century, followed by Italian and Spanish immigrants between the wars, Portuguese and Maghrebis during the post-war boom years (1945-73), Asians after the Vietnam war, and subsequently Turks.

Have they all mingled, integrated, found their place in society? A glance at the French national football team seems to show that they have. France loves Zinedine Zidane, probably showing him greater affection than it did his father, whatever his qualities and his desire for integration. Sport plays a potent role in social integration, but it is also noticeable that, although Turks, Spaniards and Portuguese are perfectly integrated and accepted, a number of football clubs cater for players according to their community origins. This is understandable, for it is a way of sharing values, ideas, beliefs, a language and customs, and thus of sharing a culture. But it might well be the case that a more negative aspect supplants this positive one: reliance on one's own community, the decision to stay with one's own kind, rejecting, but also rejected by, others, refusing to integrate, or finding that the rest of society has no wish to integrate those who stick together.

There is no shortage of examples in France of teams maligned for being made up of *Rebe* (a slang term for Arabs), *espingoins* (Spaniards), *ritals* (Italians) and many other nationalities, strengthening the view held by the simplest minds, or perhaps quite simply by the minds of the worst sufferers of exclusion, that these teams, very often made up of French players for several generations, are now just a bunch of foreigners snatching the very bread from French mouths. Grouping along community lines breeds nationalism.

Let us look elsewhere again. It was my good fortune (in March 2004), during a conference held in Rabat which I addressed on the subject of sport as a means of social integration, to meet some of the leaders of *Sport sans Frontières*. This association was trying to use sport in former Yugoslavia to encourage young people from population groups and faiths which have for years opposed one another to mix with each other culturally. Its painstaking work, involving explanations, acceptance of each other, sharing and the learning of a carefully regulated logic of opposition not likely to degenerate, has now ground to a complete halt, with the reality of ethnic and political antagonism prevailing.

THE CONDITIONS NEEDED FOR SPORT TO PLAY A PART IN INTER-CULTURAL DIALOGUE

Please do not imagine for a moment that I might despise or belittle sport. My words are just those of a sociologist who takes a "critical" standpoint. I adore sport. I participated at a fairly high level in my day, and went on to become a professional and national coach.

Sport is but an outcome and a reflection of social activity. There is a very interesting blurring of the rules which apply to sport and those of society, as is clear from, for instance, our relationships with our own bodies and the integration of minorities, such as homosexuals. There are lessons to be learned from sport, and sport may very well foster inter-cultural dialogue, but what kind of sport: top-level sport, sport in schools or sport as a leisure activity? Which of sport's values and practicalities should we try to highlight in order to facilitate dialogue? The sharing involved, compliance with the rules, the effort required, friendship, the ritual drinking which usually follows every match, the exchanges between participants or just the winning and the result? What is it that we are really willing to combat and condemn? Cheating, the exploitation of sport for local, national or international political purposes, doping, bribery, manifestations of racism and xenophobia? What changes do we want to introduce: a code of conduct, recommendations as to how athletes, officials and the media should behave? Which values do we need to put forward so that even the youngest members of our sports clubs learn to respect others as both players and citizens? What demands should we make on leading athletes and those who act as ambassadors for sport? What should they focus on in their statements to the media: their financial rewards, the incompetence of match officials, the unfairness of the result, the strength of their own country, or the efforts they have made to reach their current level and the pleasure they take at rubbing shoulders with so many different athletes? The first part of any participation in inter-cultural dialogue may well be the effort to paint a happy picture of sport and athletes which goes beyond the straightforward logic of opposition and competition to highlight the coming together of minds and bodies.

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Le sport comme espace de violences

Bodin, D., Robène, L., Héas, S.⁵

(version originale)

J'aimerais tout d'abord remercier MM. George Walker et Stanislas Frossard, du Conseil de l'Europe et M. Kismet Erkiner de l'Economic Research Foundation qui m'ont invité à participer à cette conférence, en adoptant une perspective critique face à l'intérêt que le sport⁶ peut éventuellement présenter pour contribuer au dialogue interculturel. J'ai intitulé cette réflexion : Le sport comme dernier bastion d'un nationalisme exacerbé, comme espace d'affrontement ?

Si j'ai accepté d'adopter ce positionnement, c'est tout d'abord que j'aime cette perspective qui vient prendre à revers et à contre pied les présupposés laudatifs dont jouit habituellement, et de manière totalement a priori, le sport moderne. J'entends bien, ensuite, user d'une règle fondamentale en sciences sociales : celle d'une totale « absence de restriction au droit de désenchanter le réel » (Weber, 1919). Mon discours, autant vous prévenir, sera provocateur car si nous voulons débattre de ce sujet, je dois peut être forcer le trait, vous obliger à réagir, à prendre partie, à confirmer ou infirmer mes dires. Ce discours sera structuré autour de 3 grands axes très inégalement construits :

- le premier consistera à examiner brièvement ce qu'est, ainsi que l'intérêt, du dialogue interculturel,
- le second sera l'analyse du sport de haut niveau comme lieu privilégié d'opposition culturelle à travers des exemples variés et culturellement distincts de façon à ne fustiger personne,
- dans le troisième nous tenterons d'observer en quoi, comment et sous quelles réserves le sport peut éventuellement participer au dialogue interculturel.

LE DIALOGUE INTERCULTUREL : POUR QUOI FAIRE ?

Je m'attarderai peu en fait sur cette partie car nous allons, je pense être grossièrement en accord sur ce point. Le dialogue interculturel doit faciliter une vie sociale harmonieuse malgré les différences nationales, historiques, ethniques, religieuses, de langues, etc., bref, culturelles tout simplement.

Si l'on attribue au sport le fait de pouvoir « contribuer au, et faciliter le dialogue interculturel » c'est que l'on pense qu'il permettra à des individus spatialement et culturellement distincts de se connaître, de se comprendre, de se respecter. C'est aussi éliminer les préjugés et jugements de valeurs. C'est par voie de conséquence de dissoudre

⁵ Maîtres de conférences à l'université de Rennes 2. Membres du laboratoire « Culture sportive »

⁶ Au sens générique du terme.

les oppositions culturelles latentes ou émergentes afin de prévenir les violences qui peuvent en découler et dont nous sommes malheureusement les témoins, et pour certains les victimes. C'est à dire les conflits, les guerres, les épurations, et bien d'autres manifestations encore.

Cet objectif est tout aussi bien inter, qu'intra, national, car si le sport contribue au dialogue interculturel il doit faciliter dans le même temps l'intégration et l'insertion des minorités au sein des états.

A ce niveau, rien à dire. Que seraient les équipes de France de football des 20 dernières années, pour ne prendre que ce seul exemple, sans Zidane, Platini, Amoros, Barthez, Thuram, Desailly, et bien d'autres ? Il ne resterait pratiquement personne. Le respect dont ils jouissent, l'aura dont ils bénéficient, auprès des pratiquants et des spectateurs les plus chauvins et les plus « nationalistes » s'opposent à la consonance de leurs noms, ou à la couleur de leur peau, qui trahissent une immigration récente et une intégration plus accélérée que pour leurs ancêtres ou leurs congénères.

Le sport semblerait donc pouvoir faciliter le dialogue interculturel mais est-ce vraiment le cas ?

LE SPORT COMME LIEU PRIVILEGIE D'OPPOSITION CULTURELLE

Il faut, une bonne fois pour toutes, « faire table rase des mirages : non seulement « le » sport contemporain parfois ne pacifie pas » (Bodin, Debarbieux, 2001) et ne facilite pas le dialogue interculturel, mais encore il augmente l'opposition culturelle, le rejet et même la violence, violence sur les autres, violence symbolique ou violence réelle. Ce serait naturaliser le sport et les individus que de penser le contraire.

1. De la nature du sport

Tout d'abord, comme le suggérait Jeu (1987), le sport présente comme particularité et comme ambiguïté « de rassembler en un même lieu les individus pour mieux les opposer ». C'est vrai tout aussi bien des sportifs que des spectateurs, de ceux qui gagnent au nom d'un pays ou d'une culture, que de ceux qui se reconnaissent et existent à travers les résultats nécessairement positifs et valorisants des athlètes. Le sport ne peut être considéré seulement comme un lieu et un moyen de civilisation et d'apprentissage de l'autocontrôle des pulsions (Elias et Dunning, 1986) il est aussi le théâtre de décivilisation et de violences.

Le sport est opposition. Quelle que soit l'activité sportive, il y a un vainqueur, un seul et des vaincus. A moins que vous ne soyez spécialiste de cette activité, pouvez-vous me dire et me citer le nom du second de l'épreuve pourtant récente de kayak en eau libre, intitulée slalom C1, aux derniers JO d'Athènes. Moi-même je ne le sais pas. Je m'en moque d'ailleurs, puisque c'est un français qui a gagné : Tony Estanguet.

Le sport est classification. S'il y a un premier, il y a un second et un... dernier. Il est donc exclusion. Le dernier n'a d'importance que dans les cas extrêmes : blessure, anomalie du résultat, il aurait dû gagner, ou singularité de la performance : rappelons nous ce nageur africain, maintes fois montré sur les télévisions du monde entier en raison de sa lenteur lors des JO de Sydney !

Le sport reflète aussi le développement culturel et économique d'un pays. Faire, ou faire faire, du sport c'est avoir tout à la fois du temps et des moyens à consacrer à autre chose qu'à la seule survie. La place de la femme et des minorités de tous ordres sont en sport le reflet de la société dans laquelle ils s'intègrent ou dont ils sont exclus (Bodin, Héas, Robène, 2004 ; Bodin, Debarbieux, 2003).

Sur ces quelques critères simples, nous aurions pu en prendre d'autres (la retransmission télévisuelle, l'inégal reversement des recettes des JO par le CIO entre les grands pays comme les USA et les petits pays du tiers monde, etc.), le sport ne semble pas faciliter le dialogue interculturel. Il accentue davantage encore l'opposition nord-sud, hommes-femmes, pays développés et en voie de développement.

2. Le sport bastion d'un, ou de, nationalisme(s) exacerbé(s)

Mais plus encore que ces différences tenant à sa nature, nous allons nous intéresser au sport bastion d'un, ou de, nationalisme(s) exacerbé(s) à travers trois niveaux d'analyse :

- les fonctions du sport pour les états,
- l'image du sport et des sportifs,
- la pratique sportive elle-même.

Nous utiliserons pour rendre cette intervention plus digeste mais aussi provocatrice un certain nombre d'images chocs et/ou de discours forts.

2-1. Les fonctions politiques du sport dans l'histoire

Comme le suggère Brohm (1992), le sport moderne possède des fonctions politiques internes et externes que quelques exemples suffisent à illustrer :

- au début du 20^{ème} siècle en France, le sport n'était rien d'autre qu'une préparation à la guerre afin d'obtenir une revanche contre l'occupant allemand ;
- les JO de Berlin en 1936, étaient un moyen de démontrer la supériorité de la race aryenne ;
- durant la guerre froide, la course aux médailles, l'organisation des sports, le dopage institutionnalisé de certains états, comme l'ex RDA, représentaient un substitut à la guerre ou un autre moyen de faire celle-ci. Dans une conférence préalable aux JO de Moscou, E. Honecker ne déclarait-il pas : « les JO ne sont pas une fin en soi mais un moyen, parmi d'autres, pour atteindre d'autres buts politiques » ?
- faut-il considérer autrement la réaction du Général de Gaulle après la débâcle du sport français aux JO de Rome et déclarant : « plus jamais cela », provoquant dans

la foulée en France l'organisation de la préparation olympique, légiférant sur l'encadrement sportif professionnel, etc. Le sport est ici à observer à la lueur d'un système politique qui cherchait par tous les moyens à se distinguer et affirmer son indépendance vis à vis des deux grands blocs ;

- il faut se souvenir que le concept politique *Forza italia* du parti de M. Berlusconi en Italie est directement emprunté aux slogans du milieu des supporters (les *tifosi* du Milan AC) du football italien dont il était l'un des patrons de clubs. Le message politique emprunte donc ici les voies de la culture sportive, elle-même largement diffusée et amplifiée par les canaux télévisuels ;
- récemment, au retour des JO d'Athènes, le premier ministre hongrois a reçu les athlètes médaillés de son pays parlant « de la fierté nationale qu'ils avaient défendue » ;
- lorsque Mohamed VI téléphone sur le stade d'Athènes à Hicham El-Guerrouj pour le féliciter de sa médaille d'or, il valorise un formidable athlète qui voit sa carrière couronnée lors de ces derniers jeux mais n'instrumentalise t-il pas ce faisant le sportif et les médias en montrant qu'il est au plus près de son pays et de ses ressortissants quand bien même il a oublié les miséreux éprouvés par le dernier tremblement de terre ?

Le sport est instrumentalisé afin de valoriser et d'assurer l'hégémonie d'un système politique ou politico-économique particulier. Ne faut-il pas d'ailleurs chercher dans cette volonté hégémonique, un des fondements, ce n'est pas le seul, du recours au dopage, parfois institutionnalisé ? Le sport possède en fait deux fonctions : l'une externe à l'état validant les choix politiques à travers la suprématie sportive ; l'autre interne, cherchant à associer politique, hommes politiques et résultats sportifs pour mieux assurer la pérennité des politiques sociales et économiques. N'avez-vous jamais remarqué l'exceptionnelle présence de nos hommes politiques à l'issue des grands résultats malgré parfois une totale méconnaissance du fait sportif, leur faisant confondre le « hors jeu du football » avec le « en-avant du rugby » ? Au lendemain de la Coupe du Monde 1998, les hommes politiques français parlaient ainsi de cette « France black, blanc, beur » pour affirmer la performance de la société française grâce à sa composition pluriethnique. Alors que quelques semaines auparavant JM Le Pen (Leader du Front National en France) fustigeait les joueurs noirs qui ne chantaient pas la marseillaise ou que d'autres mettaient en exergue les classes sociales dangereuses constituées des immigrés de la deuxième génération. Mais doit-on parler à ce niveau de cohésion sociale, de chauvinisme national, ou d'un nationalisme exacerbé à travers la victoire ? Le sport de haut niveau sert ainsi bien souvent de brouillard social et de vitrine nationale au sein même des sociétés (Bodin, Robène, Héas, 2004).

2-2. L'image du sport et des sportifs : vers de nouvelles formes de nationalisme

Mais le sport de haut niveau moderne sert de théâtre à d'autres formes ou de nouvelles expressions nationalistes. L'exemple le plus simple est bien évidemment l'utilisation du stade comme tribune politique. Les exemples sont nombreux, en football, notamment.

Le stade comme tribune : des supporters extrémistes aux conflits ethniques

Les récents conflits en Fédération de Russie opposant les supporters moscovites d'extrême droite à ceux de Saint-Petersbourg sont à lire à travers ce prisme social, et non au regard de la seule rivalité historique opposant « sportivement » l'ancienne capitale des Tsars, théâtre de la Révolution russe, à celle du Régime soviétique.

Les stades sont parfois le lieu d'expression d'un nationalisme émergent face à la paupérisation d'une partie de la société. Fleurissent alors des slogans, des déclarations et des symboles racistes et xénophobes comme le montrent ces clichés provenant du Paris Saint Germain en France. Le stade devient alors une tribune d'expression politique et un lieu de recrutement (Bodin, 2003). C'est ainsi que durant le conflit des pays de l'ex-Yougoslavie, sous l'égide d'Arkan (Zeljko Raznatovic), chef de guerre serbe, les supporters les plus engagés et enragés du club de football, le Red Star Belgrade, qu'il soutenait et dont il était l'un des fervents animateurs, se sont constitués en commando. Engagés dans la garde des volontaires serbes, les hooligans serbes sont devenus les Tigres, et Arkan, à leur tête, s'est octroyé le titre de commandant. Nous aurions pu tout aussi bien évoquer le football espagnol et le franquisme.

Émergent cependant aujourd'hui, dans le sport, d'autres revendications idéologiques dont le fondement n'est plus seulement une réaction d'une partie de la population face à l'exclusion économique et sociale subie et vécue. Ces affirmations s'avèrent plus dangereuses et plus radicales dans leur expression. Il ne s'agit plus de réclamer une place dans la société, ni même d'affirmer son mal être. Ce sont les conflits ethniques, culturels et religieux, inhérents, par exemple, à la dernière guerre des Balkans qui sont le ferment des violences xénophobes. Ces dernières sont plus difficiles à endiguer, car elles reposent non seulement sur des a priori, des préjugés et des jugements de valeurs, mais aussi sur des atrocités que la mémoire individuelle et collective ne peut effacer d'un seul trait. Le sport devient non pas un « substitut à la guerre » mais un moyen de prolonger celle-ci, de venger l'affront et les atrocités ou de faire perdurer sa victoire. Les affrontements qui, lors de la finale du championnat d'Europe de water-polo le 15 juin 2003, ont opposé les supporters croates à ceux de la Serbie Monténégro, sont un exemple de l'extension du phénomène.

Le stade comme théâtre d'expression d'appartenances nationales, culturelles ou religieuses

De manière plus édulcorée, les récents JO d'Athènes nous ont offert un certain nombre d'exemples flagrants, si ce n'est de nationalisme, car nous sommes bien obligés d'utiliser une définition très extensive, du moins de l'appartenance « nationale », voire culturelle et religieuse.

Que penser en effet d'Arash Miresmaeili, champion du monde de judo en 2001 et 2003 des 66 kg refusant de concourir contre Ehud Vaks sous le prétexte qu'il est juif ? Que penser du même athlète qui monte sur le podium des championnats du Monde avec le

Coran ? Nationalisme et religion s'opposent ici à l'inter-culturalisme mis en avant à travers les JO.

Que dire également de Gal Fridman qui dédicace sa médaille d'or aux athlètes israéliens assassinés à Munich en 1972 par le commando septembre noir ? Si son implication est compréhensible, car le crime et les atrocités ne sont pas pardonnables, cette déclaration ne peut-elle pas être perçue comme une provocation supplémentaire par les pays traditionnellement opposés à la cause juive ?

Que dire encore du comportement des athlètes américains Crawford-Gatlin parlant et riant lors des derniers mètres de la demi-finale du 100m ? Les sportifs américains avaient pourtant reçus comme consigne d'arborer un profil bas et neutre de manière à ne pas attiser les tensions culturelles et politiques en raison du contexte politique actuel !

Comment interpréter le geste de tous ces athlètes qui dès la victoire empochée se précipitent sur le drapeau national pour l'arborer ? Consignes fédérales ou nationales ? Consignes des comités olympiques nationaux ? Actes mimétiques ? Actes personnels ? Quels qu'en soient les raisons et les fondements, n'est-ce pas affirmer et répéter la suprématie de son pays en donnant un sentiment de provocation ?

Là encore nous aurions pu tout aussi bien parler d'autres jeux et d'autres revendications nationales, culturelles et religieuses répondant aux injustices vécues ou perçues : de Smith et Carlos, poings levés et gantés sur le podium des jeux de Mexico en 1968 au boycott des jeux de Montréal en 1976, les exemples ne manquent pas.

2-3. La pratique sportive : inter-culturalisme, communautarisme, repli communautaire et nationaliste

Quel que soit le niveau de pratique, le sport permet a priori l'inter-culturalisme, c'est à dire le mélange socialement hétérogène de pratiquants (hommes et femmes, riches et pauvres, jeunes et vieux, blancs, jaunes ou noirs), ce qui le distingue fondamentalement des jeux anciens. Peut-on considérer cependant cela comme une vérité ?

Prenons l'exemple français. On ne trouve pas les mêmes installations sportives dans tous les quartiers. Les quartiers les plus pauvres sont dotés de terrains de football, les plus riches de parcours de golf et de courts de tennis. Les pratiques instrumentalisées (équitation, voile, etc.) ségréguent riches et pauvres mais aussi pays développés et en voie de développement. Les valeurs et modalités attachées aux pratiques ne sont pas les mêmes quels que soient les milieux sociaux d'origine. Bref selon les lieux et les activités, l'inter-culturalisme semble bien désuet.

Que dire alors à l'échelon des pays et des nations ? Le sport devient une réalité nationale : le football est blanc ou noir, le basket-ball, la boxe, l'athlétisme sont noirs, etc. Comment éluder cette question de l'ethnisation des pratiques qui vient se confondre avec un construit identitaire racial dépassant le nationalisme basique : de white power ? Black Power ? En réaction à ces pratiques colorées, bigarrées et excluantes succèdent ainsi des

slogans et des propos racistes et xénophobes ou l'autre, celui qui est différent et qui parfois ne réalise pas ce que l'on attend de lui devient l'Étranger, celui que l'on montre du doigt.

Sortons de l'exemple français : Ainsi, l'Unesco titrait-elle en 2000 : « la FIFA entre indignation et indulgence » expliquant que la récente déclaration de la FIFA, condamnant les actes et manifestations de racisme ne devait « pas faire oublier l'absence de réaction observée à la suite du comportement critiquable de certaines personnalités du football, comme Mehmet Ali Yilmaz. Ce dernier, qui est président du club turc de Trabzonspor, avait traité l'attaquant noir anglais Kevin Campbell de « cannibale » et de « décoloré », le forçant à se mettre en grève avant d'obtenir son transfert au club anglais d'Everton »⁷. Le cas n'est pas isolé puisque, Ron Atkinson, consultant de la chaîne britannique ITV et entraîneur de clubs de football, se croyant hors antenne, a traité Marcel Desailly, de façon inacceptable⁸.

Revenons à la France, terre traditionnellement d'accueil et d'intégration. Ne parle-t-on pas « d'intégration à la française » faisant de ce long processus une sorte d'exemple à l'échelon européen. Est-ce seulement vrai ? C'est un autre débat. Nous avons en effet connu plusieurs vagues massives d'immigration : les russes, les yougoslaves et les polonais au début du 20^{ème} siècle, les italiens et les espagnols dans l'entre-deux guerres, les portugais et les ressortissants du Maghreb au milieu des trente glorieuses (période économiquement faste en France de 1945 à 1973), les asiatiques à la fin de la guerre du Vietnam et les turcs depuis 1980.

Tous se sont-ils mélangés ? Intégrés ? Insérés ? L'équipe de France de football semble montrer que oui ! La France aime Zidane, probablement davantage qu'elle n'a aimé son père quelles que soient ses qualités et sa volonté d'intégration. Le sport est un puissant facteur d'intégration sociale. Mais nous pouvons remarquer aussi, malgré que les turcs, espagnols et portugais soient parfaitement intégrés et acceptés que nombre de clubs de football sont structurés autour des origines communautaires. C'est compréhensible ! C'est un moyen de partager des valeurs, des idées, des croyances, une langue, des coutumes, bref de partager une culture. Mais à cet aspect positif ne risque-t'il pas de s'en substituer un autre plus négatif : le repli communautariste, l'entre soi fait de rejet des autres mais aussi par les autres, d'un refus à s'intégrer ou un refus du reste de la société d'intégrer ceux qui restent ensemble ?

Les exemples ne manquent pas en France de ces équipes vilipendées car composées de Rebe (arabes en verlan), d'espingoins (d'espagnols), de ritals (italiens) et de bien d'autres, renforçant aux yeux des plus simples, mais peut-être tout simplement des plus exclus, l'idée que ces équipes composées bien souvent de français depuis plusieurs générations, ne sont qu'un ramassis d'étrangers venant voler le pain des français. Le repli communautaire devient le creuset du nationalisme.

⁷ Article consultable sur le site de l'Unesco : http://www.unesco.org/courier/2000_11/fr/ethique.htm.

⁸ Propos faisant l'objet d'un carton rouge dans *L'Équipe Magazine* du 30 avril 2004, 104, 19.

Quittons la France à nouveau. J'ai eu la chance lors d'une conférence à Rabat (en mars 2004) où j'intervenais sur la question du sport comme moyen d'insertion et d'intégration sociale de rencontrer des animateurs de Sports sans frontières. En ex-Yougoslavie, ils tentaient à travers le sport de favoriser le mélange culturel des jeunes issus des populations et de confessions religieuses qui se sont opposées tout au long de ces années. Ce travail de fourmis, d'explications, d'acceptation de l'autre, de partage et d'apprentissage d'une logique oppositive réglée et réglementée qui ne devait pas dégénérer s'est substituée la réalité des antagonismes ethniques et politiques au point qu'aujourd'hui tout soit arrêté.

PARTICIPER AU DIALOGUE INTERCULTUREL, MAIS SOUS QUELLES CONDITIONS ?

Je ne voudrais pas que vous imaginiez un seul instant que je puisse haïr le sport ou encore le méconnaître. Que mes propos ne soient que ceux d'un sociologue « critique ». J'aime profondément le sport. J'ai été pratiquant à un certain niveau à une époque lointaine et révolue. J'ai surtout été entraîneur professionnel et entraîneur national.

Le sport n'est que le résultat et le reflet de l'activité sociale. Tout l'intérêt repose sur le fait que normes sportives et normes sociales tendent à se mélanger. Ex : le rapport au corps, l'intégration des minorités homosexuelles ou autres. Le sport est éducation et peut vraisemblablement favoriser le dialogue interculturel mais de quel sport s'agit-il ? Le sport de haut niveau, le sport à l'école, le sport « loisir » ? Quelles valeurs et modalités devons nous chercher à mettre en exergue pour faciliter le dialogue ? Le partage, le respect des règles, l'effort, l'amitié, les « rites dionysiaques » qui concluent normalement chaque rencontre, les échanges, ou la seule victoire, le seul résultat ? Que sommes nous prêts réellement à combattre et à dénoncer ? Les tricheries, un sport instrumentalisé à des fins politiques locales, nationales ou internationales, le dopage, la corruption, les manifestations racistes et xénophobes ? Que voulons nous mettre en place ? Un code de bonnes conduites, des recommandations de savoir être, au niveau des sportifs, des dirigeants, des médias ? Quelles valeurs devront nous mettre en avant pour l'éducation, sportive et citoyenne faite de respect de l'autre différent dès le plus jeune âge dans nos clubs sportifs ? Que devons nous demander aux sportifs de haut niveau et aux ambassadeurs du sport ? Que doivent-ils mettre en exergue dans leurs déclarations médiatiques : l'argent qu'ils gagnent ou ont gagné, l'incompétence des arbitres, l'injustice du résultat, la force de leur pays ou les efforts qu'ils ont fait pour parvenir à ce niveau et le plaisir qu'ils ont eu à être et vivre avec des athlètes différents ? Participer au dialogue interculturel c'est probablement d'abord chercher à donner une image festive du sport et des sportifs qui dépasse la simple logique oppositive et compétitive au profit du mélange des corps et des âmes.

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Mr Harald KLINGEBIEL

Fan-Projekte, Germany

Short stays of athletes & spectators

for competitions or training purposes – the German experience

I have pleasure in inviting you into the world of football-supporters. My name is Harald Klingebiel and I come from Bremen in Germany. I am a sociologist.

I will tell you about the developed activities around football matches in Bremen in 1992 between Werder Bremen and Galatsaray Istanbul. I will show you that there was a long preparation before and a number of different activities all over the city during three days. One day before, the day of the match and the day or days after the match.

The opposite of “inter-cultural dialogue” is “inter-cultural misunderstanding”. Just in the field of a large number of football supporters that is an important view. The circumstances in a foreign town or city, the typical kind of supporting of the other fan groups, the activities of the police and so on, i.e. the different ways of “feeling” and “thinking” football, are the reasons an insecure situation comes about. Insecure is the important factor to the way into violence between the supporters. Sometimes these riots are mixed with national, sometimes with regional behaviour.

As you know there are a lot of difficulties and problems in connection with important football matches in the European societies during the matches in these football leagues. In particular, you will find problems of violence between the two groups of supporters.

In Bremen we started the Fan-Projekt work in Germany in 1981. I worked on that project until the end of 2003. To get a serious view of the field of football supporters we observe the situation in the grounds, in the stand and outside the grounds. Firstly, we practised and organised communication around the matches in the German Bundesliga, around the matches of Werder Bremen. Perhaps you know that there are also cultural differences in Germany between the young people from the big cities and those from the countryside.

On an international level, we started an inter-cultural project / communication-project around the European football match between Werder Bremen and AC Milan in 1989. For a lot of German people the Italian culture is very interesting. In a cultural centre nearby the Weserstadion we organised two live-music bands, meals from both countries, drinks from both countries. It is my opinion that everybody learns a lot of the other country, of the other culture, by singing and laughing, being happy and sad, in victory and defeat.

In Recommendation No. 1/2003 of the Council of Europe, towards the end, it says, “Recommendation that the parties take preventive social and educative measures aimed at improving the welcoming ... of supporters, with regard to their national circumstances, ...”. It is my opinion that this is the basis of thinking. From this basic thinking it is possible to develop good practice.

As you may know Turkish people are the largest group of foreigners and immigrants in Germany. Although they often are born in the GDR, they often feel like Turkish people living in Turkey.

Turkish people in Germany do not usually go to the matches of the German football Bundesliga. Often they are interested in football, but only in the football in Turkey and Turkish football. This aspect of integration into the German society is open but only a small number of German and Turkish people do see the potential and the chances.

All matches between German and Turkish teams on German soil is very interesting for a great number of Turkish people because of this interest in Turkish football teams. Days before the match, people travel to the match town and the streets are filled with singing supporters.

The German spectators and supporters are interested in this kind of international football matches. Therefore a lot of people are exhausted.

A lot of young German football fans and supporters have experiences with young Turkish people in everyday life through living in Germany. These are often experiences from outside football. These Turkish fans only go to football in Germany if a Turkish team is playing. Often they normally support another Turkish team. For example, if there is a match between a German team and the Turkish team from Anlayaspor, you will find supporters from Galatasaray Istanbul, Fenerbaçe Istanbul, Besiktas and from the Turkish national team in the stadium, in the grounds. You will find a lot of Turkish flags, more than flags from the club, and they will always be singing "Turkiye, Turkiye..."

This situation is very strange for Germans, for the older spectators and for the young supporters and hooligans. The main question here is: "Why are they supporting their football club like that? Is this an match between national teams?"

This is the background of the match between Werder Bremen and Galatasaray Istanbul. There is a necessity for inter-cultural dialogue.

Together with the city of Bremen, the Fan-Projekt developed a larger project. A lot of German people, the public authorities, the politicians, the club of Werder Bremen, see this football match as the possibility of integration of Turks into German society.

An employee from the town authorities, a sociologist and a social worker from the Fan-Projekt co-ordinate the different parts. Lots of little ideas, projects and activities with the idea of an inter-cultural dialogue in mind were planned.

- * The union of sport clubs and football clubs opened their football grounds for young fans from Turkey and Bremen near the Weserstadion.
- * Some teachers from different schools developed video and radio projects. Schoolchildren developed interview questions to get information about their country,

their daily culture, their football etc. Some days later they presented the work in school to the others.

* The authorities of youth work built up common rooms to discuss German and Turkish football. Through the outreach work of some Bremen projects young people from different districts of Bremen were brought together.

* The Fan-Projekt organised a visiting bus tour for young Turkish and young German supporters through the districts where Turkish people are living. There we had a meeting and discussion with the Turkish football club “Vatan-Spor” about their situation and their problems.

* Some of the Bremen “Cultural Centres” opened for the supporters from both teams. They listened to their own music and enjoyed their foreign meals and drinks.

The marketing experts say that “football” and “football matches” is a big platform. I think that is true. I will go further and say that football (and the football matches and the football grounds) is a great “communication-platform”, a social-platform. We can make this into an inter-cultural platform. You do not have to build up this platform, you only have to take it, catch it. In the situation of realising you have to look for professional and inter-cultural workers.

We in Bremen used this international football match as a platform to transport a civil effect between the spectator and supporter from different countries and cultures. One of our basic assumptions is that people who learn something from each other will become interested in foreign culture and is able to accept the other culture. People are able to see the differences of both their cultures but also the start of them.

These situations of “inter-cultural dialogue” are no situations for friends – this is the test to come to a greater acceptance of both cultures, on a daily basis. We want these different cultures, these different groups, these different people to accept the other. If activities like this are a start, a part of greater connections, this will be a good way. The basic idea behind all these activities is to come into contact around the field of an important international football match. This is less a dialogue by words and traditional conversation and more a dialogue on the “football platform”. The spectators meet each other in celebrating the same hobby: enjoying, singing and supporting football.

This way of “inter-cultural practice” is not a field which will develop by itself. In the modern European societies you have to create this using professionals and a special framework. The best idea is to have a permanent working inter-cultural authority which is in a position to create a certain amount of inter-cultural order around these international football matches. It is my opinion that this is necessary if we look at the international football tournaments, championships etc. One of these tournaments is the “Football World Cup in Germany in 2006”.

As a next step you have to find and to educate “inter-cultural social workers” who are in the position to carry out this special practise in a developed structure. I am sure that in this way you will reduce a lot of problems, especially violence and nationalism around football matches.

For discussion:

- You must have the help and the support of the authorities, institutions, the politicians. You must have the acceptance and the support of the safety authorities.
- You have got to build up structures, from which the automatic realisation is possible.
- I think that we need, for the near future, a special kind of social worker with inter-cultural education. Such a person has to know something of the special kind of football supporters. They have to know something of the different cultures in Europe. They have to be able to moderate cultural meetings.
- This social inter-cultural worker has to educate not only in different cultures in the society; there are differences too between young and old, boys and girls, men and women, upper-class culture and lower-class culture, etc.
- You must be able to decode different styles and meanings in supporting and singing. You have to “translate” these codes.
- The Turkish immigrants in Germany developed their own football clubs and play in leagues against (German) clubs; they do not want to mix by going to a German football club.
- There is violence at the football matches in lower football-leagues because of the lack of integration.

Mr Mogens KIRKEBY
Secretary General, ISCA

Short Stay of People in Other Areas for Leisure Sport Purposes

(Speaking Notes)

Sport does not create an Inter-Cultural Dialogue - by itself!

It takes more than the physical activity - we call sport - to facilitate a useful and valuable Inter-Cultural Dialogue.

This will be my opening statement and I will try to follow up with background argumentation and it is my aim to reach the conclusion:

That within the proper set-up and with the proper perspectives, “Sport for All” /leisure sport has very special opportunities to establish Inter-cultural Dialogue.

ISCA – a brief presentation

ISCA is an international association embracing sport, culture and youth organisations from all over the world, primarily NGOs. We believe that everyone should have the opportunity to participate in international sport and cultural festivals, exchanges, seminars, etc.

ISCA believes that sport and cultural activities are a highly effective means of generating international understanding between people across borders. To achieve this end, international sport must not just be exclusively the domain of the few stars from the worlds sporting elite. Ordinary men, women and children should also be allowed a chance to meet new people and experience different cultures through sport – without having to qualify or pass a test in sporting excellence. One of the association’s most important objectives is the promotion of the understanding between people across borders and cultures. To achieve this aim, the International Sport and Culture Association – as its names suggests – encompasses both sporting and cultural activities.

ISCA regards sport as more than mere competition or a means of promoting good health; sport in a broader sense also includes all recreation and leisure activities. We believe that sport is instrumental in promoting civil behaviour and a feeling of belonging to society.

ISCA aims to:

- Promote understanding between people across borders through sport and cultural activities
- Encourage sport’s ability to express local, regional or national cultural identity, placing it at the centre of an international exchange of ideas, views and cultural expressions

- Urge the broadest possible participation in sporting and cultural activities among all affiliated members

What we do:

- Events – international festivals and exchanges
- Education – seminars, training courses, conferences
- Information – transfer of knowledge
- Lobbying for “Sport and Culture for All”

As mentioned earlier - sport does not create an inter-cultural dialogue *by itself!*

It takes more than the physical activity - we call sport - to facilitate a useful and valuable inter-cultural dialogue.

It takes:

- An objective beyond the sports activity
- An educative perspective
- And a set-up where the educative perspective is realised/transformed into action

About the video sequence:

We have invited some young people to speak about the educative perspective of sport in an inter-cultural environment. The young people we shall meet are youth leaders in sport, youth leaders whose main focus is on “Sport for All” / recreational sport. When this video was produced, they were participating in an International youth leader programme.

The programme is a non-formal educational program. The students come from five different continents – and many different cultures. They participated in the International Youth Leader Education programme at four different non-formal education institutions, and for four days they were brought together to exchange points of view and evaluate the programmes.

Let us see what they have to tell us.

(Show video from minute 8 to the text rolls over the screen)

The issues these young people address – the conclusions on how to establish the educative set-up creating the possibility of inter-cultural dialogue is exactly the same whether it is created in non-formal training course programme or an international “Sport for All” exchange programme.

And it represent the philosophy of using “Sport for All” instrumentally – using sport and the possible meeting through sport as an instrument for another purpose than merely the physical interaction and the result of the sporting game.

It takes more than sport to facilitate a useful and valuable inter-cultural dialogue.

As mentioned, it takes:

- An objective beyond the sports activity
- An educative perspective
- And a set-up where the educative perspective is realised into action

But how do we create this set-up?

To establish an inter-cultural dialogue, we need a meeting with an educative perspective.

**But what are the dimensions of the cultural meeting / the inter-cultural dialogue?
And what type of educative perspective are we looking for?**

The meeting and the dialogue are based on:

- Emotion
- Knowledge
- Interpretation

(mostly based on our prejudice – positive and negative)

In other words, we can describe the inter-cultural meeting as a composition of five dimensions and we could call these the five trappings of the inter-cultural dialogue.

- The verbal dimension
- The non-verbal dimension
- The global dimension – values, points of view
- The social dimension – codes, norms and rules
- Individual dimension – personal competences and experiences

Most of us believe that the inter-cultural meeting/dialogue is positive and productive – but not everybody is able to initiate or handle it.

An inter-cultural meeting is based on positive and negative prejudice.

On the one hand, we have the composition of the inter-cultural meeting – what we experience coloured by our positive and negative prejudice. On the other hand, we have educative perspective in order to challenge the prejudice.

Formal, non-formal and informal learning

If we want to analyse more precisely the different configurations of learning, it is useful to differentiate between formal education, non-formal education and informal learning (Pathways 2004).

(1.) *Formal education* is structured by learning objectives, learning time (time-table, curriculum) and learning space (the school as a physical setting). It is intentional, directional and formally evaluated, the typical way going from theory to practice. The learning support of formal education is organised in hierarchical relations between the teacher (who has the expertise) and the student (who has not yet): The teacher asks, and the student answers – the teacher evaluates, and the student is evaluated. The educational process is objectified by certificates and/or diploma. The structural framework is the institution, the school.

(2.) *Non-formal education* is typically going on outside institutionalised contexts of education, such as schools. Also non-formal education can be structured by learning objectives – though these may be more implicit than explicit – by learning time and place and by learning support, and the process can likewise be intentional. However, the main goal is not learning per se, but doing something worthwhile, often in non-educational settings such as the workplace or a club. That is why non-formal education and non-formal learning typically do not lead to certification. Non-formal education is based on a higher valuation of informal processes of learning.

(3.) *Informal learning* is going on in daily life activities, in peer-groups, in play and game, in family, in work and leisure. It may be attached to self-education and personal dignity as well as certain efforts of de-institutionalisation. Informal learning is mainly *learning by doing*. It is typically not structured and not even intentional. There is no fixed hierarchy between teacher and student as everybody learns by dialogue and exchange from anybody else though this mutual learning will happen in different ways and with varying unbalances.

Education for sports

Education by sports

Education through sports

Education for, by and through sports

It has a deeper meaning that we talk about education through sport. Also, this touches the relation between theory and practice - because we can find different practice-relations in education *for* sport, education *by* sport and education *through* sport.

Education *for* sport is what is mostly applied in the framework of defined sport disciplines or activities. Education for soccer, education for apparatus gymnastics, education aims at doing ‘it’ the right way and following the rules. (*This is not alien for popular sport, and one finds education for sports in academy programmes of the German DTB as well as in course plans of the Danish DGI. But it is the system of competitive sport which especially encourages this specialisation*). Maybe, education for sport is *not* fitting best to what is central for “Sport for All” as a cultural activity.

Education *by* sport is a more functional and instrumental approach. Here, sport is regarded as a tool for certain ‘functions’, which are good for the individual or for society as a whole. This can be good citizenship, correct behaviour and healthy lifestyle, individual fitness and/or public health. And it can be more challenging aims like: sport for peace and ethnic reconciliation, for social and ethnic integration, for the protection of environment. Sport serves certain purposes, which lie outside sport itself, and these purposes determine the educational value of sport and the educational strategies, which should be applied.

Education *through* sport is more and other than instrumental. Sport is a way of developing one’s personality. Sport as movement culture concerns ‘the whole human being’ and its sociality. In sport, people are engaged through – mostly nonverbal – practices of master-apprenticeship and social interaction, through encounter and festivity in community – meeting the other through sport. This demands again another educational approach.

	Education for sports	Education by sport	Education through sport
For what?	for the sport activity	for a good cause	for life
More precisely for	soccer, aerobics outdoor life, walking	fitness and public health, national resurrection	personal development & social learning
	specialised	sectorial	cultural
The goal is:	inside activity	outside activity	between human beings
	technical	functional	humanistic, existential
	becoming better	functioning better	living better, ‘school for life’

Video introduction:

I would like to invite two young people to conclude this speech.

(Show video: two close-ups – start after the “rolling texts”)

The sport brought them together. They did a lot of sports activities together. But the strongest impact on these young people’s personal development did not come from the sporting activities itself, but from surrounding non-formal and informal learning processes - and that is what it takes to create the inter-cultural dialogue.

Mr Neil TAYLOR

Project Manager, Leyton Orient Community Sports Programme, UK

**The role of sports activities open to all in facilitating
the integration of migrants**

Leyton Orient Community Sports Programme (LOCSP)

Operating from offices at Leyton Orient Football Club, the programme was initiated in May 1989 as a three-way partnership between the London Borough of Waltham Forest, Sport England and the football club. Due to the rapid growth of the programme it became a registered charity and company limited by guarantee in 1997. Over the last six years the organisation has grown to twice the size both in terms of the number of staff employed and the annual turnover. The overall aim is to engage with and access young people living across Northeast London who are traditionally excluded from mainstream sports, leisure and educational opportunities. LOCSP are currently running a range of innovative and creative sports and educational projects in Waltham Forest, Newham, Hackney, Tower Hamlets and Barking and Dagenham in partnership with a broad range of agencies and funders from local authorities, regeneration agencies, youth offending teams, and schools to Connexions, London's' Trusts and the Home Office. Described below are examples of our current projects.

Barking -We began working in the borough in September 2000 delivering a Home Office diversion programme in partnership with the Borough's diversion and youth agencies. The target area was initially the Gascoigne estate in Barking focusing on 10 -19 year olds at risk of offending and drug related behaviour. Three years into the programme of work a strong programme offer and network of support has been put together including the establishment of several football teams linked to educational, training and employment opportunities. As part of this the main team have gained some attention from the local and national press and were made 'citizens of the year' by the Barking and Dagenham Post.

Woodberry Down – Following on from the Barking work we launched a similar project on the Woodberry Down estate focusing on delivering a comprehensive community and education programme. This project has concentrated on delivering mixed ability and gender netball and football sessions in the schools, setting up after school and running termly inter schools football and netball tournaments which have proved to be successful in terms of the numbers attending. In addition we have also delivered our classroom based 'Learning Through Football' initiative to the Primary schools in the area focusing on healthy lifestyles and supporting the pupils literacy and numeracy skills. The broad schools programme has enabled us to create an estates programme as an exit route for the same young people. We have focused on developing opportunities for girls specifically by starting up basketball sessions that will lead to the formation of a club. We have also formed a couple of estates based football teams who as well as playing in our own inter estates leagues have progressed to playing in an affiliated Essex League.

Isle of Dogs - As part of the Isle of Dogs Community Foundation's 'Confident Communities' Programme, we have been delivering a comprehensive programme since September 2000 involving all of the schools and many of the community groups based in the area as well as focusing on young people from the housing estates. Throughout this period, many young people on the Island (and some adults too) have received netball coaching during curriculum time and after-school and have had the opportunity to compete in a number of primary school tournaments at George Green's School. The response from those taking part has been phenomenal and the interest in netball has rapidly spread across the Island to areas that haven't seen the game played for a generation. To channel this enthusiasm and to further develop the potential a dedicated Netball Club for the Island has been set up. The Club now have a women's adult section for parents and teachers and a junior section for boys and girls who have taken a shine to the sport. As well as training, there are now three women's teams playing regularly in local leagues.

Leyton – Over the past four years we have been focusing our efforts on developing Sports Club Orient (SCORE). This is an exciting and ambitious concept which will provide essential new recreational, sports and community facilities for the residents of Leyton, Leytonstone, south east Hackney, Stratford and Walthamstow. It is one of the first attempts nationally to bring to life the Social Exclusion Unit's Policy Action Team 10 Report on how sport and the arts can contribute to crime reduction, health awareness, educational attainment and employability. SCORE will be a split site community venue, located opposite Leyton Orient Football Ground on under and disused local authority land. A community building will house a variety of different activities including indoor sports, childcare, disability services, youth provision, meeting spaces for local groups, a community health centre and access to training and employment services. In addition, there will be major upgrading and improvement of existing football, tennis and bowls sporting facilities; multi use games area and new children's play areas. The project's roots lie in work undertaken in recent years by a number of local organisations, which identified a real need for better quality and affordable community facilities in an accessible location which would attract communities historically under represented in terms of their sports participation. The outreach work programmes designed around the facility will support this approach with targeted programmes aimed at young offenders, stable and ex drug users, excluded pupils, refugees etc. The key partners for Sports Club Orient are English Partnerships, O-Regen a community economic development agency, the Primary Care Trust and a number of local community and sports groups. The Football Foundation, Sport England Lottery Fund, Bridgehouse Trust, ERDF and the PCT are all contributing funds.

Girls and women's programme – LOCSP has been a driving force in developing football for girls and women across East London. We have continued to develop and expand our offer of schools and community sessions including Advanced Soccer Schools, inter school and inter borough school leagues and tournaments catering for girls from across East London.

Diversion Programme & Eastside FC - The programme provides a range of activity-based education, training and employment opportunities for (ex) offenders, young people 'at risk' of offending and those recovering from substance abuse – who face barriers to accessing mainstream training provision. Our staff supports participants closely, particularly during their initial days on the projects. This allows clients to settle into the activities whilst building a trusting, supportive relationship with staff. This relationship is key when encouraging participants, once settled, to gain qualifications – most notably our own custom-made Open College Network (OCN) courses that develop basic skills via the activities undertaken whilst on the project. Participants are given support around training and employment opportunities as part of the programme. In practice we run sessions focusing on young adults (17+) who have been referred by local agencies. The project has grown from a weekly three a-side kick about, to a programme that runs Eastside FC who play in the Essex Mid Week Business League and the Essex Business House League.

London Community Sports Network - The London Community Sports Network is an initiative that we have been developing over the past three years. It aims to create an umbrella agency that supports development of the voluntary sports and community sector in London. The Network has further objectives, in working with community agencies that deliver projects promoting equity and social inclusion and to perform a pressure group function voicing grassroots concerns. Over the past three years the Network has grown dramatically and has a base of over 400 groups. Targeted work has also been carried out with London East Connexions researching the strength and potential of the community and sports sector in engaging with Connexions target groups. Through the network, its members will be equipped to respond and contribute to Government initiatives affecting their local areas, such as Neighbourhood Renewal, access funding for development, build partnerships with other agencies and have a forum to discuss current issues.





Portway Athletic

Mr Michael FANIZADEH***Project Co-ordinator FairPlay and FARE*****Welcoming foreigners in elite sport – the FARE network's approach**

I would like to give you some background information about the FARE network and I will also touch on the fan and anti-racism we carried out at the EURO 2004 in Portugal.

FARE stands for Football Against Racism in Europe is basically a network of anti-racist football NGOs, fan groups and migrant organisations and we work together with football clubs, associations, players unions and public institutions to combat racism and related forms of intolerance.

Addresses problems

The two main problems FARE is trying to address are on the one hand overt forms racism inside stadiums and close to stadiums. We talk here about abusive chants against black and ethnic minority players or the display of or right-extremist messages and symbols.

On the other hand we try to tackle hidden or institutionalised forms of racism. This is about the exclusion of ethnic minorities and migrants on different levels of football. Across Europe ethnic minorities are underrepresented in stadiums, in football administration and also - most often - in professional football leagues. We think that the diversity of colours and ethnic origins we can see on football pitch among the players should also be seen in the executive board of a club or association.

Here are examples of overt racism: On one slide you can see a huge banner at a match between Dinamo and Rapid Bucharest in 2002 - its says "More Tigane" (Death to the Gypsies). It was produced by Dinamo supporters against the alleged Roma club Rapid. The picture was taken at the match between Switzerland and Yugoslavia in 2002. (Just for your information: The football club Dinamo Bucharest and the players joined our anti-racism action week in 2003 and 2004).

Short history on FARE

In 1997, the 'European Year Against Racism', fan-driven projects received EC funding.

The hesitation of football governing bodies such as UEFA, national Football associations and clubs to address racism problems led 1999 to the foundation of the Football Against Racism in Europe (FARE) network. Supporter clubs together with professional anti-racist football campaigns invited FA's, players unions and migrant organisations to Vienna to develop a common strategy.

In 2001, FARE became a member of the UEFA charity portfolio.

In 2003: Unite against racism conference in London at Stamford Bridge the home of Chelsea FC.

Currently, over 100 organisations in more than 20 European countries are linked to the FARE network.

Action Week

One important and successful anti-racist methodology we apply is our annual FARE Action Week against Racism and Discrimination.

The idea behind is that grass-root initiatives such as fan and migrant groups address local problems within their club or community, while at the same time contribute to a transnational dimension in tackling the problem. This means we have a common goal, but apply quite different approaches.

This seasons' FARE Action Week in October 2003 has seen a record participation of more than 400 events (in 23 countries) in and around football grounds all over Europe organised by fan groups, clubs, national associations and ethnic minority & migrant. FARE supports the active groups with an average amount of 400 Euro for their stadium actions.

Particularly encouraging was the strong involvement of football governing bodies and the anti-racist initiatives in Central and Eastern Europe. The involvement of all 92 English professional football clubs constituted a highlight of FARE's efforts to kick racism out of the game.

FARE at EURO 2004

A multinational team (*6 countries, 17 pax*) of FARE workers has been in Portugal to raise awareness of the continuing problem of racism and discrimination in many European leagues and to do preventive work.

The activities organised in Portugal by the FARE network included several different methodologies:

- A FARE Reception on the opening-day in Porto attended by ex-players, football administrators of UEFA and the participating teams, international media and opened by the president of the European Parliament, Pat Cox.
- Publication of an anti-racist supplement of FARE in the sports newspaper "O Jogo"

- Observation of racist incidents through experienced FARE workers including a telephone reporting number available for fans to call and report racism or xenophobia
- A tour of footballing venues by a mobile football game - 'Streetkick' - accompanied by a team of youth workers to engage fans and local people
- 15.000 copies of a multi-lingual anti-racist fanzine has been distributed for free before and after matches and at the Streetkick events in Porto, Guimaraes, Amadora and Lisbon

Apart from the anti-racism programme, FARE worked together with the network Football Supporters International (FSI) who are specialists in the field of social prevention of violence among football fans. Football Supporters International have run eight mobile fan embassies for visiting fans from England, Germany, Italy, France, Netherlands, Czech Republic, Switzerland and also for the increasing group of international fans. For the first time fan embassies were introduced at the EURO 1996 in England.

The philosophy of fans embassies is that fans help fans. Social workers and supporters, recruited from fans organizations, provide all sorts of information to visiting supporters and help them to handle any misfortune fans may come across. In short: they act as workers from an embassy. Each national fan embassy team consisted of 5 to 15 experienced fan workers.

Resume

FARE and FSI are currently working on the final project report for UEFA. This report will contain several recommendations on how to improve in the field of the prevention of racism and violence, we hope it will be used by the World Cup 2006 in Germany and the EURO 2008 in Austria and Switzerland to organise things better.

One recommendation for Austria will be to support actively the establishment of an infrastructure for social preventive work among football fans. Contrary to our neighbours Germany, Switzerland or Czech Republic Austria does not have a single fan coaching project.

Achievements: What have we achieved so far?

The main success I would say is that we helped to make racism in football an issue across Europe.

It is rather difficult to measure the success of anti-racist campaigns in terms of a decrease of incidences. In fact, I would even say that we face an increase of reported incidences in several countries, due to the higher awareness of the so-called "silent majority" and the media.

A major achievement of FARE is to start linking diverse fan organisations, including ultra fan groupings and national fan umbrella association with migrant and ethnic organisations.

Also football governing bodies have taken a more pro-active stance on the issue of racism.

Furthermore, segments of society outside football have been reached with an anti-discrimination message. For instance when FARE was presented with the MTV Free Your Mind Award in November 2002 in Barcelona more than 70 Million mainly young people followed the ceremony live on TV.

Challenges Ahead

FARE's future work with UEFA and the European Union institutions will not only lay emphasis on joint efforts to eradicate racist chanting and other racially motivated abuse inside stadiums, but also encourage clubs and associations to introduce diversity policies and measures to ensure the equal representation of migrants and ethnic minorities at all levels of football and not just on the field of play. The same mix of faces which we can see on the pitch should be represented in the board rooms of clubs and sport associations.

THE ISTANBUL DECLARATION

The Contribution of Sport to Inter-Cultural Dialogue

- Bearing in mind the Council of Europe's Recommendation Rec(2001)6 on the prevention of racism, xenophobia and racial intolerance in sport;
- Recalling the Council of Europe's Recommendation on the revised Code of Ethics and the principles of the appended Code of Ethics No. R(92)14 rev;
- Considering the Declaration on Inter-Cultural Dialogue and Conflict Prevention adopted by the European Ministers of Culture in Opatija, Croatia (2003);
- Recalling the Resolution adopted by the General Assembly of the United Nations on "Sport as a means to promote education, health, development and peace";
- In view of the 3rd Summit of the Heads of States of the Council of Europe (May 2005), the 10th Conference of European Ministers responsible for Sport (October 2004) and the 50th Anniversary of the European Cultural Convention (2005);

The participants of the Council of Europe's Conference on the Contribution of Sport to Inter-Cultural Dialogue, held in Istanbul on 9 and 10 September 2004, recognise that:

- The promotion of inter-cultural dialogue should be geared towards a large part of the population in today's globalised world;
- The fundamental values of sport, such as fair play, mutual respect, peaceful co-existence, tolerance and the fight against racism, xenophobia and anti-Semitism, need to be upheld and furthered;
- Sport has the power to open borders since the language of sport is universal and uncontroversial;
- Sport can develop essential skills, such as mutual respect, team spirit, integration and social inclusion, which form the basis of our society;
- Sport is an appropriate means to reach a large part of the population, in particular the younger generations;
- Sport and physical education, as an integral part of culture, need to be recognised as such and should be included in the educational systems of all countries;
- Properly promoted and delivered, sport can constitute a first step in the efforts to achieve inter-cultural dialogue by bringing together different nationalities and cultures in a common game with common rules;
- Sport may, however, also be misused and lead to intolerance, nationalism and violence;
- Therefore, in order to allow a true inter-cultural dialogue, additional measures must be added to the usual practice of sport.

To this end, the participants of the Conference recommended the following measures:

Sport for all

1. NGOs and public authorities should promote regional, national and international groups of children and young people to practice sport for leisure and take part in inter-cultural sport exchange programmes;
2. Trainers and leaders in charge of such programmes should be fully qualified i.e. a holistic approach needs to be developed;
3. Such inter-cultural sports exchange programmes should include other cultural activities and promote understanding and appreciation of different cultures e.g. music, dance, artwork, etc;
4. Public authorities, sports organisations and communities should develop programmes based on the needs of the communities that allow the integration of immigrants into national sporting life.

Elite sport

5. To encourage and enable athletes, former athletes and coaches to use their position of role models to further inter-cultural dialogue. Towards that end, they should:
 - get involved in inter-cultural projects;
 - be encouraged to use their position to facilitate dialogue between these cultures, particularly those familiar with different cultures;
 - share their experience in sport e.g. that inter-cultural learning formed a part of their training to achieve elite status.
6. To raise awareness of the philosophy and history of the Olympic Games as an example of how to promote the peaceful co-existence of human beings and facilitate the efforts of those extending the values of the Olympic Games on a general every-day basis;
7. In order to achieve the above, it is essential that all relevant organisations include, in their activities, experience of top-level competition and respect gained for others.

Spectators and fans

8. Organisers of sports events should develop fan coaching, including inter-cultural education e.g. underline the importance of the preparation of fans for large or major sports events;
9. The journeys of supporters to other cultural regions in order to attend a large or major sports event (whether inside or outside their country) should be used to organise, with their counterparts, exchanges and dialogue between different cultures and thereby aim to prevent cultural misunderstandings;
10. The cultural and animation programmes around large or major events should aim to promote inter-cultural dialogue and celebrate the diversity of the participants.

DECLARATION D'ISTANBUL

La contribution du sport au dialogue interculturel

- Ayant à l'esprit la Recommandation Rec(2001)6 du Conseil de l'Europe sur la prévention du racisme, de la xénophobie et de l'intolérance raciale dans le sport ;
- Rappelant la Recommandation du Conseil de l'Europe sur le Code d'éthique sportive révisé N° R(92)14 rev et les principes du Code d'éthique y annexé;
- Considérant la Déclaration sur le dialogue interculturel et la prévention des conflits adoptée par les ministres de la Culture européens à Opatija, Croatie (2003) ;
- Rappelant la Résolution adoptée par l'Assemblée générale des Nations Unies sur "le sport en tant que moyen de promouvoir l'éducation, la santé, le développement et la paix" ;
- Dans la perspective du Troisième Sommet des Chefs d'Etat du Conseil de l'Europe (mai 2005), de la 10^e Conférence des ministres européens responsables du sport (octobre 2004) et du 50^e anniversaire de la Convention culturelle européenne (2005) ;

Les participants à la Conférence du Conseil de l'Europe sur la Contribution du sport au dialogue interculturel, qui s'est tenue à Istanbul les 9 et 10 septembre 2004, reconnaissent que :

- La promotion du dialogue interculturel devrait s'adresser à une grande partie de la population dans le contexte actuel de mondialisation ;
- Les valeurs fondamentales du sport, telles que l'esprit sportif, le respect mutuel, la co-existence pacifique, la tolérance et la lutte contre le racisme, la xénophobie et l'anti-sémitisme doivent être défendues et encouragées ;
- Le sport a le pouvoir d'ouvrir les frontières car son langage est universel et ne prête pas à controverse ;
- Le sport peut permettre de développer des compétences essentielles telles que le respect mutuel, l'esprit d'équipe, l'intégration et la cohésion sociale, qui constituent le fondement de notre société ;
- Le sport est un moyen approprié pour toucher une large part de la population, en particulier les jeunes générations ;
- Le sport et l'éducation physique, qui font partie intégrante de la culture, doivent être reconnus en tant que tels et être intégrés aux systèmes éducatifs de tous les pays ;
- Le sport, lorsqu'il est adéquatement encouragé et proposé dans de bonnes conditions, peut être une première étape dans l'instauration du dialogue interculturel, en réunissant des nationalités et des cultures différentes dans le cadre d'une activité commune avec des règles communes ;
- Le sport peut aussi, toutefois, être perverti et devenir le cadre de manifestations d'intolérance, de nationalisme et de violence ;

- Pour permettre un véritable dialogue interculturel, la pratique du sport doit donc s'accompagner de mesures complémentaires.

A cette fin, les participants à la Conférence formulent les recommandations suivantes:

Sport pour tous

1. Les ONG et les pouvoirs publics devraient encourager, à l'échelle régionale, nationale et internationale, les enfants et les jeunes à pratiquer un sport dans le cadre de leurs loisirs et à participer à des échanges interculturels sportifs ;
2. Les formateurs et les animateurs responsables de ces échanges devraient avoir toutes les qualifications requises ; il est donc nécessaire de définir une approche globale ;
3. Ces échanges interculturels sportifs devraient comporter également d'autres activités culturelles et encourager la compréhension et l'ouverture à des cultures différentes, par le biais, par exemple, de la musique, de la danse, des arts graphiques, etc. ;
4. Les pouvoirs publics, les organisations sportives et les collectivités devraient mettre au point des programmes adaptés aux besoins de la population locale et permettant d'intégrer les immigrés à la vie sportive au niveau national.

Le sport de haut niveau

5. Les athlètes, les anciens athlètes et les entraîneurs devraient être incités à tirer profit de leur rôle de modèles pour encourager le dialogue interculturel et les mettre en mesure de le faire. A cette fin, ils devraient :
 - s'investir dans des projets interculturels ;
 - être encouragés à se servir de leur position pour faciliter le dialogue entre ces cultures, en particulier dans le cas de ceux qui sont familiers de plusieurs d'entre elles ;
 - partager leurs expériences dans le domaine du sport : rappeler par exemple que la dimension interculturelle est entrée pour une part dans leur formation de sportifs de haut niveau.
6. Il faudrait sensibiliser la population à la philosophie et à l'histoire des jeux Olympiques, conçus comme un moyen de promouvoir la coexistence pacifique, et soutenir les efforts de ceux qui mettent en pratique les valeurs des jeux Olympiques dans la vie de tous les jours ;
7. Afin de réaliser les objectifs énoncés ci-dessus, il est absolument essentiel que toutes les organisations concernées recourent à l'expérience des athlètes de haut niveau et mettent en évidence le respect de l'autre que cette expérience leur permet d'acquérir.

Spectateurs et supporters

8. Les organisateurs de manifestations sportives devraient mettre en place un encadrement des supporters comportant notamment un élément d'éducation interculturelle et soulignant, par exemple, l'importance de la préparation des supporters lors d'événements sportifs importants ou majeurs ;

9. Lorsque les supporters se rendent dans des régions de culture différente pour y assister à un événement sportif important ou majeur – que ce soit dans leur pays ou à l'étranger – il faudrait faire en sorte que leurs déplacements soient l'occasion d'un échange et d'un dialogue avec leurs homologues et servent ainsi à lutter contre les malentendus d'ordre culturel ;
10. Les animations et les programmes culturels organisés en marge des événements sportifs importants ou majeurs devraient avoir pour but d'encourager le dialogue interculturel et de mettre en valeur la diversité des participants.

Mr Necati ÖZTURK
Directorate General of Youth & Sport of Turkey
Implementation of the Istanbul Declaration – Concluding Speech

We have been very pleased to be able to welcome you, precious participants and colleagues from the Sport Department of the Council of Europe, here in Istanbul, the crossroads of two cultures, on the occasion of the Conference on the « Contribution of Sport to Inter-Cultural Dialogue » and the meeting which preceded this conference of the National Ambassadors for Sport, Tolerance and Fair Play. I welcome you. I hope that, above all, the organisation and everything else has brought you great pleasure.

On behalf of my country and the Directorate General of Youth and Sport of Turkey, I would firstly like to thank the Director of Youth and Sport of the Council of Europe, Mr René Weingärtner, and all the participants.

I believe that the conference and the meeting have achieved their objectives. The topic of the conference has been examined in detail and different opinions have been presented.

Accordingly, as declared in the Istanbul Declaration, when it is properly supported, sport is one of the essential elements in efforts for inter-cultural dialogue, bringing together people of different nations and different cultures in a common game and with common rules. Indeed, there are many different opinions on the subject. Such opinions, from the viewpoint of these persons, may be true, but one must also accept that sport is a very important factor in bringing people together. Generally, all sources confirm *this* opinion.

The participants' opinions on the topic have been examined from different angles over the past two days and, with a slight hint of difference, contain more or less the same message.

As our Director General underlined during the inauguration of this conference, on behalf of the Directorate General of Youth and Sport, until today, Turkey has co-operated with the CDDS and T-RV in order to be able to execute its missions for sport, at organisational level - work to spread the message and benefits of sport as well as everything for which it is responsible. Turkey intends to continue this co-operation. On this note, we have always benefited from the CDDS recommendations as they serve to guide us and we hope to continue to benefit from them.

Once again, my thanks go to all those who have participated in, spoken at and contributed to this conference.

M. Necati ÖZTURK***Direction générale de la Jeunesse et du Sport de la Turquie***
La mise en oeuvre de la Déclaration d'Istanbul – Conclusion
(version originale)

En raison de la Conférence sur « la Contribution du sport au dialogue interculturel » et la réunion des Ambassadeurs nationaux pour le sport qui s'est tenue avant cette conférence, nous sommes très heureux de pouvoir accueillir les précieux membres, les collègues du Sport du Conseil de l'Europe ici à Istanbul dans le berceau des cultures. Soyez les bienvenus. J'espère que, avant tout, l'organisation et tout le reste vous ont fait plaisir.

Au nom de mon pays et de la Direction de la Jeunesse et du Sport de la Turquie, je remercie tout d'abord le Directeur de la Jeunesse et du Sport du Conseil de l'Europe, M. René Weingärtner, et tous les participants.

Je pense que la conférence et la réunion ont atteint leur but. Le sujet de la conférence a été examiné en détail et des notifications de différentes opinions ont été présentées.

En conséquence, comme il a été déclaré dans la notification [Déclaration] d'Istanbul, quand il est soutenu convenablement, le sport est l'un des éléments essentiels des efforts du dialogue interculturel, dans un jeu et des règles communs en réunissant des personnes de nations et de cultures différentes. Nous savons très bien qu'il y a beaucoup d'opinions différentes à ce sujet. Ces opinions dans l'angle visuel de ces personnes, peuvent être justes, mais il faut accepter que le sport est un facteur très important pour rapprocher les peuples les uns des autres. En général, toutes les sources confirment cette opinion.

Les opinions des participants à ce sujet qui ont été examinées dans des angles différents pendant 2 jours, avec une petite nuance de différence, contiennent à peu près le même message.

Comme notre Directeur Général l'a exprimé à l'inauguration de la Conférence, au nom de la Direction Générale de la Jeunesse et du Sport, jusqu'à aujourd'hui, la Turquie a coopéré avec le CDDS et le T-RV, pour pouvoir exaucer ses missions dans le domaine du sport, au niveau de l'organisation, des travaux pour pouvoir largement répandre le sport et toutes sortes de fonctions dont elle est responsable. Elle a l'intention de continuer cette coopération. Sur ce point nous avons toujours bénéficié des recommandations du CDDS qui nous a servi de guide. Désormais, nous espérons toujours en bénéficier.

De nouveau je remercie tous les participants, les orateurs, et tous ceux qui ont contribué à cette Conférence.

Videos by Clea PAPAELLINA and Katarina RACZOVÁ-LOKSOVÁ are available for those who wish; please request this from claire.fraser@coe.int .

List of participants / Liste des participants

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 PORTUGAL - Mrs Rosa MOTA
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 SERBIA & MONTENEGRO - Mr Dragomir BECANOVIC, Mr Danko DJUNIC
 SLOVENIA / SLOVENIE - Mr Miroslav CERAR
 TURKEY / TURQUIE - 350-400 Turkish people attended the conference over the 2 days /
Environ 350-400 Turcs ont participé à la conférence sur les deux jours
 UKRAINE - Mrs Liliya PODKOPAYEVA, Mr Ivan NYCH, Mr Valerii ZHULAIKOV

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 Mr Adolf OGI (United Nations / Nations Unies)
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