

The Role of Sport in Fostering Open and Inclusive Societies

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Structure of the Presentation

Ethno-religious diversity and the use of sport in fostering open and inclusive societies: an introduction to three questions

- 1. How might concepts of multiculturalism / interculturalism, nationality and citizenship be linked to sports policy approaches?**
- 2. How do recipients and local actors conceptualise the benefits of sports programmes for the integration of particular cultural minorities?**
- 3. How convincing is the evidence that inter-group contact can reduce inter-group tensions and prejudice?**

Question 1

How might concepts of multiculturalism / interculturalism, nationality and citizenship be linked to sports policy approaches?

Core Concepts – Policy Positions and Models of Citizenship

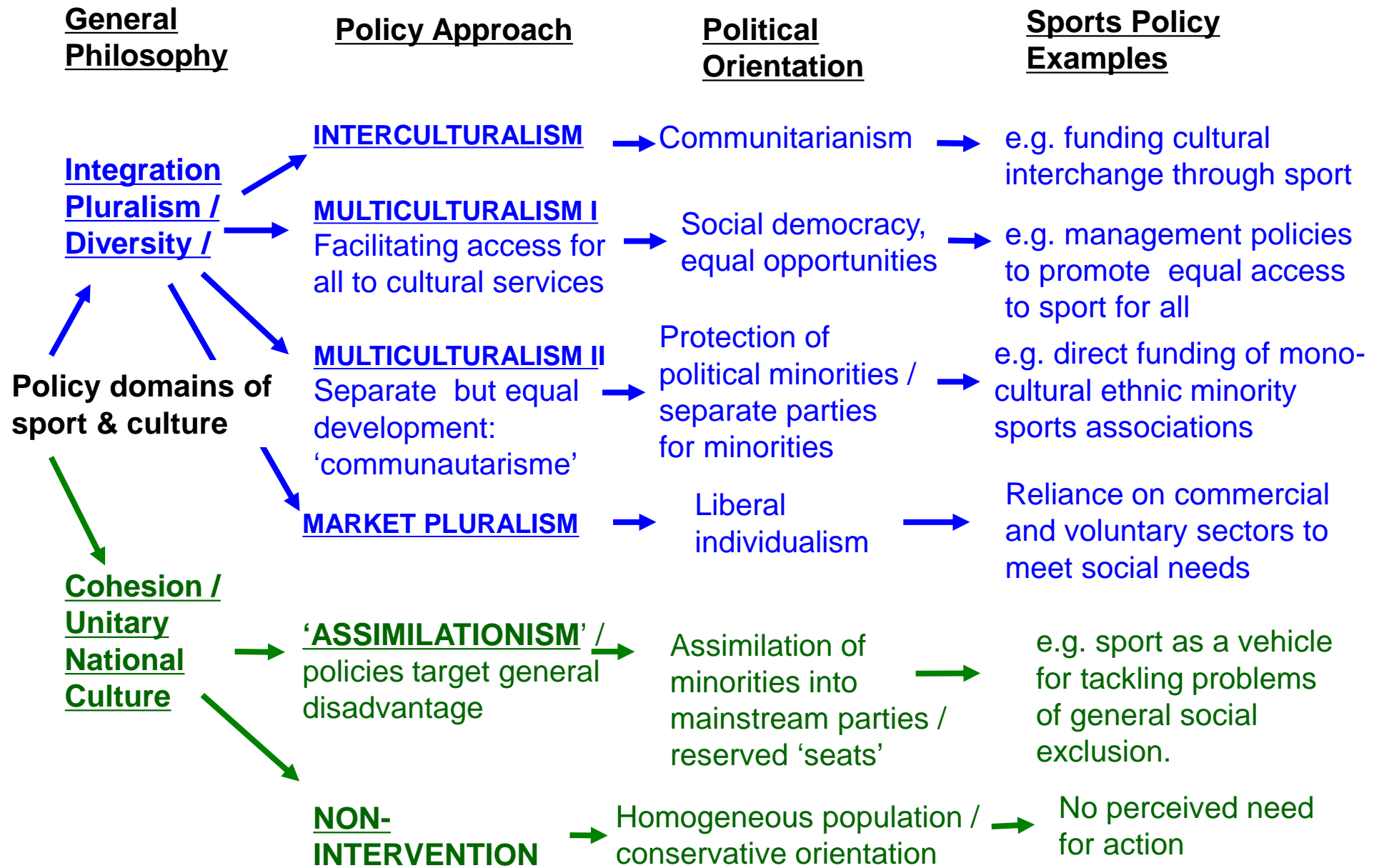
Classical Policy Positions

- Integration vs. Assimilation

Three Traditional (and one emergent) Models of National Identity and Citizenship

- The French Republican Model
- The German Model of Ethno-nationalism
- The Anglo-Saxon Liberal Individualist Model

Ideal Typical Representation of Sport / Cultural Policy Orientations



Question 2:

How do recipients and local actors conceptualise the benefits of sports programmes for the integration of particular cultural minorities?

Example 1: Derby Bosnia-Herzegovina Community Association

Target Group: Bosnian Refugee community in Derby

Activities: sport with other refugee groups and members of the local ethnic community, and with host population; folkloric dance club (popular among girls).

Benefits claimed: acts as an intermediary between the Bosnian community and the local authorities, facilitates integration into the British society and openness towards the local host community; peaceful sporting involvement of Bosnian and Serb and Roma participants.

Evidence cited: critical self evaluation: examples of successful and unsuccessful practice.

Example 2: Madeley Community Project (Kurdish Refugees)

Target group: Kurdish refugees and local British Pakistani community

Activities: Initiating football games, and socio-cultural activities to bring together Asian British and Kurdish asylum seekers.

Benefits Claimed: initiate a dialogue with the aim to decrease tensions between the two communities. Furthermore, to reduce criminality and violence by strengthening shared religious (Islamic) values.

Evidence cited: Positive – success in integrating Kurdish members in British Pakistani teams. Building links with ‘authorities’.

Example 3: Algerian Society in Nottingham

Target Group: initially Algerian subsequently African refugees

Activities: sport (for males) largely soccer; provision for children and youth (male)

Benefits claimed: positive (mental and psychological elements) of sport and the role that it can play in breaking the state of isolation and depression that an asylum seeker or a refugee is going through during his/ or her stages of settlement; building bridges with the local community and local authorities

Evidence Cited: 200+ members, drawing refugees and asylum seekers from other communities. (Some evidence of failure – violence between players; failed links with local authority)

Policy Outcomes: Benefits claimed – and their relationship to Perceived Personal & Social Capital

(A) Personal Capital

Physical capital: health, developing skills, physical competences;

Psychological capital: e.g. developing self-confidence, and self esteem; dealing with trauma – re-establishing emotional stability; providing the opportunities for intrinsic enjoyment; **Personal social capital:** e.g. developing trust in others;

widening social networks

(B) Social Capital

Bridging capital – Civic realm. involves the development of ties with networks of different groups (e.g. other ethnic groups), e.g. building bridges between refugee and asylum seeker groups and other bodies in civil society.

*(Bosnia-Herzegovina Community Association – an example of **INTERCULTURALISM**)*




Linking capital – Institutional realm building links to organisations and systems that can help people gain resources and bring about broader change e.g. links through sport to educational, housing, job opportunities etc.

*(Madeley Community Project – an example of **MULTICULTURALISM I**)*

Bonding capital: Bonding social capital – Informal realm: the close ties that help people to get by - usually with family, friends and neighbours, or in the context of refugees and asylum seekers, with members of the same national group.

*(Algerian Society – an example of **MULTICULTURALISM II**)*

Links between Policy Types and Forms of Social Capital

- Interculturalism  Bridging Capital
- Multiculturalism I  Linking Capital
Equal access to services
- Multiculturalism II  Bonding Capital
Separate but equal development

Question 3:

How convincing is the evidence that inter-group contact can reduce inter-group tensions and prejudice?

The Growth in Volume and Rigour of Evidence

1. UK Government – Department of Media, Culture and Sport: CASE (the Culture and Sport Evidence) Programme Systematic Review of the literature on the benefits of Sport (Taylor et al, 2015)

- Identifies 232 studies in six areas in which benefits of sport are reported, namely health; well being; crime; education; social capital; and multiple impacts.
- Identifies nature of methodology and rigour employed in using methods;
- Estimating the strength of the evidence generated, concluding that there is reasonably strong evidence to support the role of sport in producing social capital.

2. Meta-analysis of Inter-group Contact Theory (ICT) (Pettigrew & Tropp, 2006)

- Evaluates 515 empirical studies across five decades in 25 countries;
- 94% of the studies provide support for the Inter-group contact hypothesis that contact reduces prejudice and support for claims about the conditions for successful intergroup interaction identified by Allport (1954) in the original statement of ICT
- These are: **equal status** of groups engaging; **common** goals; **intergroup cooperation** rather than competition in tasks; **support of authorities**, law or customs; **interaction at the personal (rather than formal) level.**

Conclusions

- Different concepts of social integration (and assimilation) imply different policy goals and approaches - however
- The evidence of the effectiveness of sport and other forms of contact in the promotion of inter-group trust and the reduction of prejudice is compelling.
- Generic conditions identified as significant in Inter-group Contact Theory provide appropriate indications of how to proceed for sporting but also other forms of intergroup contact.
- Sport can only be part of a wider endeavour to support open and inclusive societies— multi-agency, multi-policy interventions required.
- The growing diversity of our populations and the long term settlement of, for example, refugee groups provides an important context for the use of social inter-change through sport in order to promote social cohesion.