

# WELLCORP TO EMPLOYEES

**Diversity  
is a value!**

Manual for Professionals

HEPA Handbook December 2020

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Cover design and typesetting: Petur Farkas, ICONICA

# Social Integration Through Sports

Manual for Professionals

2<sup>nd</sup> revised and extended edition



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# Foreword to the extended edition

The present manual was delivered as a result of the 12-month-long project (between January and December 2019) titled ‘Welcome to Europe! Diversity is a value’. This project was supported by the European Commission in the framework of their sports-based program for the assistance of the social integration of people with refugee backgrounds titled “Sport as a tool for integration and social inclusion of refugees“ The handbook is the revised and extended version of the publication titled ‘Social Integration Through Sports – A Manual for Professionals’, which was published in 2016. With this manual, we aim to provide a toolkit for social workers, sports professionals, and child-care professionals working in the state and civil sector that can assist their endeavours in the field of support work with refugees and migrants. Oltalom Sports Association, by using sport as an educational tool and method, are making strong efforts from the beginning to support the social integration of the disadvantaged and marginalised groups at the edges of Hungarian society and to help these groups to opportunities that are available only for the majority.

In the first half of this publication we present the political climate of the Hungarian near past and the present with special regard on refugees and on events directly affecting the lives of organisations dealing with refugees. After presenting good practises that are applied in the world of sports and have proved useful, we survey the challenges that refugees can face when arriving in any country, not only in Hungary. The list lacks completeness, we collected and detailed mainly those phenomena with which we had frequent encounters during our daily operations. After presenting experience with refugees, we collected information on the activities of helping social workers, child-care professionals, coaches and trainers and we also gathered the phenomena that can mean challenges during work with refugees.

We also outline skills needed for successful integration in society and we show how they can be improved by football. Besides, in the chapter titled Sports and Inclusion, we present a method and an initiative. The former is called football3, which is applied in various parts of the world for the sensitisation of different groups of society. The latter, which was developed by Oltalom Sports Association, is called Fair Play Football Roadshow and it adapted the rules of football3 to Hungarian circumstances and has been using it for seven years now both for the sensitisation of the host society and the promotion of the integration of disadvantaged social groups.

Even though in some chapters we put a strong emphasis on the Hungarian context, we truly believe that the manual will be of use – inside and outside the European Union – for professionals in the field of child protection and youth, for social workers, football coaches and other professionals who get in contact with refugees and other **marginalised groups** and support their inclusion **and integration**.

The content of the manual does not necessarily reflect the opinion of the European Commission.

AndrásRákos  
President, Oltalom Sport Association

# Diversity and xenophobia in Hungary

In the first chapter of the handbook, we aim to briefly present Hungary's present-day political, social and legal state in general as well as the way in which public discourses of the country take shape in the world of sport. We believe that even though only Hungary's case is presented in detail, it will be helpful and conducive for the reader.

The greatest minority group of Hungary is made up of the Roma people amounting to approx. 8.8% of the total population (Regional statistics, 2018). They belong to the group of visible minorities and they are struck by structural and direct discrimination practically on a daily basis (ECRI Report of Hungary, 2009). In 2007 the Parliament accepted the Strategic Plan of the Decade of the Roma Integration Program with a unanimous decision. The plan was geared at improving the situation and circumstances of the Roma people in the country, for instance, in the field of education and employment. Although we have no official data on the structural discrimination affecting the Roma we can say that due to their social and economic disadvantages they have reduced possibilities to take full part in Hungarian sports life. Territorial factors further contribute to this phenomenon since the Roma population is overrepresented in the poorly developed regions and settlements in the countryside. In present-day Hungary there are three football teams which have greater numbers of Roma people playing in it: the most active of them is the Sports Association of the Hungarian Maltese Charity, while the Hungarian Gypsy Football Team and the Hungarian Minority Team seem less active.

The other group struck by explicit attacks – which is a less visible group compared with the Roma people – is that of the Jewish. In the last national census, in 2011, 10 965 people professed themselves to be Jewish by religion thus they make up less than 1% of Hungarian society. Anti-Semitism is also present in the country mostly manifesting in anti-Semitic graffiti, use of forbidden autocratic symbols and scanning of anti-Semitic slogans. What is more, during the last parliamentary elections the government party was propagating their own campaign with the photo of George Soros, an act, which was, by many, compared to the Nazi anti-Semitic propaganda.

# Diversity of Hungarian Society

In Hungary, there are 13 minorities recorded as historically and traditionally co-existent (Bulgarian, Gypsy, Greek, Croatian, Polish, German, Armenian, Rumanian, Rusin, Serbian, Slovak, Slovenian and Ukrainian). Their rights are declared by the CLXXIXth statute of 2011 on the rights of national minorities. This law states, among others, that religious and cultural traditions must be respected and all Hungarian citizens belonging to any minority have the right to the free confession and keeping of their identity.

Besides these historically co-existent minorities, immigrants also enrich Hungary's culture. They started to appear in greater numbers in the country at the end of the 1980's. Before this, during the Communist era, opportunities for immigration were limited and people mainly came from the other so-called "friendly" Socialist countries, the majority of them with the aim to study. The number of immigrants grew to a certain extent in 2004 when Hungary joined the European Union. Nearly half of the migrants are made up by those who arrive from the neighbouring countries – the majority of them being of Hungarian nationality.

According to the report of Világgazdaság (World Economy), it is altogether 43 881 Ukrainian foreign workers until the end of October 2019 who possess employment enabled residential permit. The same status is possessed by 6 199 Serbian, 2 965 Chinese and 2 778 Vietnamese citizens. In this situation, some incongruence might be noticed between the message and the practice of the ruling party. This led to the governmental majority municipality at Székesfehérvár constructing several working hostels for Ukrainian and Mongolian foreign workers, which was greatly opposed by locals.

**The greatest numbers of foreign citizens staying in Hungary in 2019 are: Rumanian 20 700 (~0,21% of the population), German 16 100 (~0,16% of the population), Chinese 20 350 (~0,21% of the population) and Ukrainian 20 350 (~0,21% of the population). Altogether 172 600 foreign citizens were registered in that year.**

Due to its location, Hungary is a transit country: the majority of migrants, refugees and asylum-seekers intend to move on to Western Europe from here. The number of refugees and asylum applications reached its climax (177 135) in 2015 (source: www.ksh.hu Hungarian Office of Statistics, 2019). This number has been decreasing steadily since then, and ac-

According to the freshest data of the Hungarian Office of Statistics altogether 417 applications were filed up to September 2019 for refugee, protected or accommodated status.

The above cited data show that Hungary's society is not homogenous, however, foreign citizens still add up only to 2% of Hungarian society and the greatest part of them are trans-border Hungarian nationals. People belonging to visible and invisible minorities live and work together with people belonging to the majority and also their children go to school with children belonging to the majority of society.

## Political background

In recent years, several populist parties have gained strength in Europe and America likewise. The same tendency is perceivable in the Hungarian parliament. These parties, exploiting people's fears, convey messages **which simplify reality by regarding traditional national values as the most important components of our lives and, by "protecting" these, offer simple and easily understandable solutions.**

Between 2008 and 2009, some men with far-right views carried out attacks on Roma people. The armed assaults in 9 settlements of Eastern Hungary cost the lives of 6 people while many others were severely wounded. Three of the perpetrators were sentenced to life imprisonment and one to 13 years of penal servitude.

In 2010, one of the far-right parties was arguing for the existence of gypsy delinquency in its campaign TV spot. **The spot was broadcast on TV for weeks.**

In 2015 Hungary's Prime Minister said at an EU meeting in Strasbourg that Hungary is homogeneous in its culture and way of thinking, which he considered a great asset. Further on he stated that Hungary had never been a multicultural society and that it has no experience with abundant flows of immigrants while other countries, which used to have colonies, are better prepared for the arrival of greater groups of people.

In May 2016, the government sent a letter to each and every Hungarian citizen. In the introduction of it, Viktor Orbán cited the example of the terrorist attacks on the French caricaturists with the conclusion that Europe cannot tackle the issue of immigration properly. The letter says Hungary must look after itself and has to protect itself against economic immigrants who cross the borders in the hope of getting social benefits.





The questionnaire in the letter contained 12 suggesting questions. Among others, it claimed that immigration had grown twenty-fold in Hungary recently. One of the questions asks whether the respondent is afraid of Hungary becoming the target of a terrorist attack. The letter inquires whether the citizen feels Brussels is tackling the issue of immigration improperly, which is connected to the spreading of terrorism. The letter also inquires whether the citizen agrees that the government should handle the issue of immigration in a stricter way than the EU does. According to data gathered in June, some 200 000 questionnaires were sent back by respondents so the consultancy questionnaires were also made available online, which was intended to enhance readiness for participation.

In June 2015, several posters appeared on the streets on which the government expressed their views on immigrants. The posters displayed sentences such as: „If you come to Hungary you mustn't take away Hungarians' jobs.” or „If you come to Hungary, you must respect our culture.” Civil organizations expressed their anger over the posters and asked their supporters to destroy them. Public posters became memes on the Internet within a few days and various transcripts were also made of them.

In 2015, the European Union was urging the implementation of a relocation, or a so-called quota system according to which all European countries should have had to accept a certain number of refugees. According to the decision, Hungary's part would have been 1294 refugees, which would have meant 0.013% of the country's population. However, the Hungarian government refused to accept that.

**The Visegrad Countries (Poland, Slovakia, the Czech Republic and Hungary) refused the relocation system in different ways. There were some who accepted only proportions of the appointed numbers, but there were some who were not**

**accepting any condition at all, etc.** The European Commission, the EU's executive body, accused the three countries of „non-compliance with their legal obligations on relocation”. The Commission launched infringement procedures against three of the states and warned them that further action was likely.

In October 2016, a national referendum was ordered with the suggestive question: “Do you want to allow the European Union to mandate the resettlement of non-Hungarian citizens to Hungary without the approval of the National Assembly?”. Even though the referendum was invalid the government communicated the result as a success, since 98,36 % of the voters answered with a “No” to the question.

### **Besides the government, it was the civil sector that tried to solve the imminent refugee crisis.**

Grassroots organizations, such as Migration Aid, Migrant Solidarity Group for Hungary, Oltalom Charity Society and Menedék Hungarian Association for Migrants started their own campaign jointly with citizens in order to provide mental help and support for those who were forced to leave their home country.

In the summer of 2017, the Migration Aid group, which came into being as a result of a community initiative, came up with the idea to organise a vacation for the families, who had been living in transit zones for quite some time and had decided to stay in the country. The idea behind the initiative was to provide an opportunity for the families to grasp some air before starting their new life in Hungary as well as help them to bring them relief from the trauma they had experienced throughout their journey. The vacation was to be in Ócsény, in Tolna County. However, the idea ignited tension in locals and consequently they showed a great deal of resistance. A local entrepreneur, who offered his property as accommodation for the refugees was threatened and the tires of his car were pierced. Due to these events and to the opposition by the residents, the mayor of the village backed out from the agreement, resigned from his position and Migration Aid cancelled the program. The latest update on this event is that voters re-elected the mayor in December, 2017.

In 2017, a new name, George Soros, appeared in the political scene of Hungary. The Hungarian-born philanthropist once was one of the biggest supporters of those political forces who played a great part in the change of the regime, however, today he is regarded by the very same people as the greatest enemy of theirs.

According to the current political discourse, he has a ‘plan’ to help migrants and refugees invade and conquer the country. In order to protect Hungary and Europe, the government has to stop him and the executors of his plan (e.g. Brussels and NGOs). In this case, the same scenario was followed as in 2015. First a poster campaign was launched, this time with the face of and messages for George Soros. This was followed by a National Consultation. In this consultation, Hungarians were asked whether they held a pro or con position towards the ‘Soros plan’. Among others, the seven questions referred to the existence of the fence at the Hungarian-Serbian border; the obligatory migrants quota among European countries and to whether those countries, who are against the obligatory settling, should or should not be severely punished. According to the media sources, around two million people have sent back or filled out the electronic version of the consultation. However, there were a great deal of contradictions about the exact number of the answers and the processing of the results.

The governing parties took various measures prior to the parliamentary elections that greatly determine the next years and decades symbolically, economically and politically. With these measures, and as a result of the “Soros plan” and their argumentation against it, they made the position of the best Hungarian university, that of the Central European University untenable, as they declared it a “Soros university”. Furthermore, their reasons for proposing and accepting the new legislation on civil organisations were that there are civil organisations and foundations that, by their activities and “implementation of their set goals, gain important role in democratic control and shaping of public opinion” and Szilárd Németh, a government commissioner, announced in January 2017 that they will “clear the country of civil organisations that serve political or foreign interests”.

**The reaction of the Hungarian ruling parties to the refugee crisis was the construction of the border-lock and fence, which is questionable in symbolic terms, since it was Hungary along the border of which the Iron Curtain stretched, separating the western and eastern blocks.** The construction of the fence was questioned by many, however, the government held it as the sole possible solution. Moreover, they claimed they were not willing to accept and settle refugees and migrants according to the quota decision (which ruled the mandatory acceptance and settlement of 1294 refugees), however, Kristóf Altusz, Deputy Undersecretary of Foreign Affairs, disclosed to The Times of Malta that in secret they nevertheless accepted 1300 refugees. In the light of these, the nearly 270-billion-forint cost of constructing and maintaining the border-lock is greatly questionable just like those consequences (be it sentiments and thoughts that transform public mentality or the opinion of private individuals or that of other countries and their governments) that can determine our country’s future for years and decades.

The double narrative of the government on refugees is further strengthened by the acceptance of those 300 refugees who arrived in Hungary from Venezuela, which is suffering from constitutional, political and economical crisis. The government performed the reception of these refugees with the assistance of the Hungarian Maltese Charity, and the condition of the acceptance was that people getting a refugee status have Hungarian ancestors. (After the 1956 revolution in Hungary, many Hungarian nationals fled to Venezuela.). Hungarian society learnt about the rescue operation from the press in 2019, however, there is no data on Venezuelan citizens among the data on asylum seekers in 2018 and 2019 on the homepage of the Hungarian Central Office of Statistics.

The *XLI Act of 2018 on the modification of certain tax laws and other connected laws, as well as on the special tax on immigration* (accepted by parliament on July 21st 2018) affects those organisations that are assisting immigration to Hungary, or, more precisely, the tax “must be paid on the financial support of the immigration-assisting activity of any organisation seated Hungary.” (Source: the homepage of the government at [www.kormany.hu](http://www.kormany.hu)) The scope of this law encompasses all organisations assisting immigration in Hungary, however, according to sources, organisations active in the settlement and integration of the Venezuelan asylum-seekers were not compelled to pay the special tax on immigration.

**When presenting the political atmosphere of present-day Hungary, it must be mentioned that a reinterpretation of historical events and characters is currently taking place, forming a parallel narrative with the interpretation of actual events.**

In the spirit of this, based on a government decision of 31st December 2013, “*The monument of the Hungarian victims of the German occupation*” was erected, which was to set a memento to the Hungarian nationals who fell victim to the German occupation of Hungary started on March 19th 1944. The inscription of the statue and the decision behind the erection of the monument clearly reveals that they do not intend to admit the responsibility of Hungarian decision-makers of the time in the occupation and in the German takeover of power. The erection of the monument triggered both Hungarian and international resistance. By the initiative of Hungarian protesters the informal group of Living Monument was formed, the goal of which is to prevent the responsibility of Hungarian actors of the time from sinking into oblivion, and that future generations get to know this period of history as it actually happened.





In November 2019, a high-ranking politician of the ruling party wreathed the tomb of Miklós Horthy at the 100th anniversary of his march into Budapest. Horthy, who held the position of governor of Hungary between 1920 and 1944, supported Fascist measures, such as the so-called *numerous clausus*, or closed number act, according to which nationalities in Hungary were allowed to take part in higher education only to the degree of their ethnic proportion in Hungarian society. This act mainly affected Hungarian Israelites and it was also a predecessor of the first, second and third Jewish acts (1938, 1939 and 1941), which first restricted then removed the rights of Israelites and those of Jewish origin to self-determination and personal freedom. Regarding Horthy's activity, the wreathing of his tomb right at the 100th anniversary of his coming to power also means the legitimisation of historical figures professing Fascist ideas and of social groups sympathising with Fascist ideology.

## Xenophobia in Hungary

A 2012 research of Political Capital suggests that, after Latvia, Hungary is the second least tolerant country in the EU. Xenophobia in the country – just like in other European countries – does not appear as an economic and sociological issue but it has a symbolic nature. As statistical data show, fewer migrants arrive in Hungary than in the other European countries and this fact affects Hungarians' xenophobia from two sides. Xenophobia is not targeted at particular groups but to immigrants in general who are uniformly perceived as aliens. Since Hungarians lack sufficient personal expe-

rience and information, their image of migrants is mainly shaped by political and media discourses.(Gimes et al., 2008).

TÁRKI (Social Research Institute) has been carrying out surveys for 20 years among Hungarian adult population to gain information on attitudes connected to immigrants and migrants. Their most recent survey was conducted in 2015. In the research, xenophobes, xenophiles and thinkers formed three distinctive categories. According to Endre Sík, sociologist, the level of xenophobia rose sharply between 1992 and 1995. This period was followed by periods of oscillation and a relatively stable interval until 2012, since when the degree of xenophobia has been rising “at the expense of the <<thinker>> attitude” (Sík et al. 2016, p. 41.). Due to the events mentioned previously, since 2015 the xenophile attitude of the society has been shrinking and to the January of 2016, the level of xenophobia reached its peak and the xenophile attitude almost totally disappeared from Hungarian society (53 % xenophobes, 46 % thinkers and 1 % xenophiles) (Sík et al, 2016).

In a survey in April 2015 on whether all asylum-seekers should be admitted to the country, 46% of respondents plainly refused the option, 45% would consider the possibility on the basis of nationality/ethnicity and only 9% think all asylum-seekers should be admitted.

Those who would consider upon ethnicity would refuse immigrants of Arabic origin with an overwhelming majority (94%). In 2013 xenophobia was somewhat milder: 39% of respondents were xenophobic, 51% were considering (“thinkers”), and 10% were pro-alien.

A Tolerance questionnaire made by György Ligeti and the Kurt Lewin Foundation examined the prejudices of schoolchildren (Ligeti, 2006). In one part of the survey children were shown pictures and asked what they think of the person in the picture, what his/her job might be and what characteristics he/she might have. A little later, students had to answer the same questions based on the names of the people shown in the pictures. (The pictures showed people of Gypsy and Jewish origin but their image did not unambiguously indicate their origin while their names did have reference on it.) For example, seeing the picture of a Gypsy girl engendered positive descriptions while on hearing her name, children gave negative characterizations.

Besides these, schoolchildren’s tolerance and acceptance towards the Austrian, Slovakian and the Rumanian were measured by the Bogadus-scale. Nearly 40% of students would be happy with an Austrian, 32% with a Slovakian and 20% of them with

a Rumanian desk-mate. The scope of questions was widened to several minorities in Hungary (e.g.: Gypsies and Jews). 44% of students would be disturbed by a Gypsy and 15% of them would be disturbed by a Jewish desk-mate. Considering the different average values Ligeti and his colleagues found that approximately one-third of the children would not refuse any minority group at all when talking about desk-mates and only 11,5% would refuse more than 5 groups in such a situation. In the course of the survey, students were presented stereotypical statements about Jews and Gypsies (e.g.: „Gypsies like to steal.”). Stereotypes connected to Gypsy people indeed appear, 59% of students think they like to steal, however, empathy is also present among students (42% think that Roma people don't work because they cannot get jobs).

In the course of a survey made among minorities in Hungary in 2009, researchers found that the Chinese and the Vietnamese were struck by the highest degree of discrimination. More than half of the respondents gave account of having been discriminated on the basis of their origin. Of trans-border Hungarian nationals, one-third had experienced discrimination. It were Turkish nationals in Hungary who experienced the least amount of discrimination, only one-tenth of them were affected by some kind of it. The fields of life where minorities experience discrimination also show some diversity.

People of Ukrainian origin are mostly discriminated in public offices, the Vietnamese are discriminated at the police while the Chinese experience it in all fields of life. (Örkény and Székely, 2009 in: Simonovits and Szalai, 2013).



# Refugees in sports in Hungary

## Discrimination in sports

Racism is practically an everyday issue in Hungarian football. An international empirical study on football fans found that the educational level of Hungarian football fans is under the average: compared to other European countries they belong rather to the lower classes of society (Szabó, 2003).

In 2005, the Prime Minister in office said after the Saudi-Hungarian match: „The monarchy of Saudi-Arabia is often accused of some of its families being, in fact, the most active financial supporters of world-terrorism. I think there were a lot of terrorists indeed among the footballers, among the Saudi players, and our boys were fighting them with ardor and a draw in an away game among such circumstances is a fantastic result.”

In 2007, a presidential advisor of the Hungarian Football Association made a racist statement, in a TV program, on football players of African origin playing in Hungary. According to him: „They have just come off the trees and are brought about right away.” Later he apologized for his statement and resigned.

In 2012, at the Hungarian – Israeli friendly match, Hungarian fans were scanning anti-Semitic rhymes during the Israeli national anthem and in the course of the match, too. As a penalty, the FIFA ruled that an important world championship preliminary of the Hungarian national eleven should be played behind closed gates.

In 2013, the coach of Szeged city's football team was sent off the pitch because he made a racist remark in the course of the match. He was shouting at the referee: „Pay more attention, the little Gypsy kid is rolling and simulating!” Also in 2013, fans at the FTC–MTK match held up posters on which they were cheering László Csatáry who had been formerly accused of war crimes and passed away at the time.

In 2014 an expert of one of the sports channels quoted the above mentioned racist remark. The channel suspended the commentator for an indefinite period of time.



# Good practices from Hungary

**Since the formulation of the contact hypothesis (Allport, 1954), we know that inter-group contact changes the relation of people and groups towards each other and that these changes have a long-lasting impact and thus influence the attitude of people towards other groups.** Another possible way of decreasing or mitigating prejudices is „extended contact” (Wright et al., 1997). According to the theory, if somebody has information on the close contact that one of the group members has with an out-group member then this contact also has a positive impact on his/her inter-group attitudes.

There are several initiatives in Hungary which use the contact hypothesis or extended contact, through sport, to change Hungarians’ prejudices. Activities of Oltalom Sport Association are described in detail in Chapter IV. In the below list, we present a few good practices that are used in Hungary:

- A conference titled **Hatred is no way!** took place in October, 2013 and was organized by the Hungarian Football Association, Subjective Values Foundation and Mahatma Gandhi Association.
- **African Stars:** a team playing in the lower division of the capital’s championship mainly made up of immigrants of African and Arabic origin. The team is organized by the Mahatma Gandhi Human Rights Organization.
- **János Farkas Prize:** a prize founded by the Hungarian Football Association, which is given to the Roma youth every year whose conduct on and off the pitch can be set as a model for others. The prize, which was established in 2015, was given an award by the UEFA Foundation for Children.
- **The Ferencváros Torna Club (Ferencváros Gymnastics Club)** – having the greatest group of supporters and fans in Hungary – is taking serious measures to stop racism. They have made a TV spot of their own in which they call fans, players, trainers and everyone related to football for fair play. Their long-term goal is to make fans understand that their negative behavior can have a bad effect on their own team.
- **Maccabi Fun Run:** community running race organized by the Jewish community, in which civil organizations and schools can be supported with the nomination fee for the race.

- **With Football for Development:** connecting the Millennium Development Objectives and football, it aims at reducing racism and discrimination on football pitches.
- **With Football Against Racism (earlier FARE Action Weeks in Hungary)** aims to promote dialogue between the Hungarian Football Association, clubs and fans. They also released a booklet on racism for football fans called “Let’s support against racism!” The project has been run by the Subjective Values Foundation since 2012.
- **SPIN - Sport Inclusion Network:** the campaign tries to increase the number of talented immigrant sportspeople – women and men alike – among professional sportspeople.
- **Let’s Support Against Racism!:** A campaign launched by the Civil Platform, which tries to spread supporters’ fair play-led behavior in Hungary.
- **Menedék FC** is a football team of Menedék (Shelter) - Hungarian Association of Migrants’ clients and support workers. Besides individual social work, Menedék provides social, educational, cultural and free-time community activities for its clients.
- **The Sports Association of the Hungarian Maltese Charity.** The Maltese Charity established a sports association of their own in August 2013 so that the team of Monor could show themselves in a country-wide contest, too. After Monor, the Maltese association launched its football program in Tarnabod, Gyulaj, Tatabánya, Erk, Tarnazsadány, Tiszabura, Tiszabő and in Miskolc, as well. The association has now more than 200 players, but much more children and adults turn up at the pitches from time to time.
- **Snow Panther Foundation:** The foundation established by Zsolt Erőss and Hilda Sterczer is teaching developing wall-climbing for juveniles with attention disorder and anxiety. As a result of the wall-climbing, the focus of the attention of the participating youths increases, they become able to concentrate for a longer time, their moving becomes better-coordinated, and their perception of their body improves.

The Hungarian Football Association made a Code of Ethics in 2013, in the course of which the regulations of FIFA and UEFA were observed, too. This code states that sports, if done within the frames of fair play, enrich society and the individual. The code sets norms for players, draws their attention to the respect of the opponent, team leaders, referees and their assistants and to the protection of each other’s phys-

ical well-being. It also encourages sportsmanlike and modelling behaviour on and off the pitch. It calls for footballers to contribute to the increase of football's popularity with their performance and conduct. It suggests that referees themselves should encourage players for the spirit of sportsmanship. It also suggests that, besides technical and physical training, it should be guaranteed that players understand and follow ethical guidance.

The code pays special attention to coaches working with children and juvenile age groups. According to this guidance, health and ethical education of young people is more important than any kind of result. The code encourages referees to be brave enough when passing a judgment even if the judgment is not popular with the players. Fans' attention is drawn to the fact that they themselves are also participants in games, so they should also follow fair patterns of behavior with which they support their team.

It is distressing, however, that numberless initiatives are repeatedly unsuccessful. Regardless of campaigns and sanctions, football pitches and other places still witness lots of atrocities and, what's more sad, lots of these negative incidents do not gain sufficient publicity.

The most frequent exclusive acts are monkey-bellowing and the use of forbidden autocratic symbols. However, supporters are also aware of the rules so instead of explicit manifestations of hatred, hate-speech and the teasing of each other is present at a greater extent. It is important to declare that protecting the fairness of sport owes much to coaches, referees and the organizers of particular sports events. There were few cases in which organizers intervened in some forms when ethical offences were committed. Matches organized by the Hungarian Football Association only admit people with supporters' cards. The Association expects that troublemakers will be identified more easily and prosecution will become much faster.

Recently, the government has been placing greater and greater emphasis on making sport more popular in Hungary. More and more sports facilities are established, students and pupils attend P.E. classes on a daily basis and schools, within the "Open Gates" program, open their sport courts for sport fans and the public who can thus use them. Moreover, Budapest won the Sports Capital of Europe title in 2019, according to which a sport event will take place in the capital every day. **These programs, however, only create one more opportunity for people only of higher social classes and thus the precipice increases between the different layers of society.**



Therefore, offering a free place for doing sport is not enough, since disadvantaged citizens can hardly fulfill their needs at the most bottom levels of the Maslow-pyramid. Xenophobia will decrease in the country only if people in power, too, realize that it is not short-term goals geared at the immediate increase of their own popularity that they should support but that, after a comprehensive dialogue took place with civil organizations, sportspeople and decision-makers, they have to develop a strategy to which all people can dedicate themselves.



# Working with refugees

**“Social work with refugees is nothing else but empowering them, their families and communities to re-establish their lives and regain their autonomy and self-esteem as members of society.”**

## Integration

Integration (as opposed to assimilation that often bears a negative tone) means that migrants or refugees integrate into the host society in a way that they do not give up their own culture and identity. Integration is always a long and often challenging process. Generally integration is seen as a three-fold process:

- 1** Integration is a legal process in which the migrant person or refugee becomes an equal member of the host society by acquiring similar rights as the majority and becomes able to manage his/her own issues. He/she gains equal access to education, labor, social security, including health care. He/she becomes entitled to gain property and to family reunification.
- 2** Integration can also be regarded as an economic process, during which the migrant or refugee becomes independent as much as his/her possibilities allow her/him. Consequently, she/he contributes to the economic life of the host country and becomes less and less dependent on its support.
- 3** Integration is also a socio-cultural process. It includes the building of various social connections between the newcomers and the members of the host society: beginning with the acquisition of the language to getting to know and accepting the norms and customs of the host country, while preserving their original culture and identity. The newcomers can use their own resources in order to become active members of society.

Successful integration is always a two-sided process. On the one hand, by cooperating with basic institutions, newcomers must get a chance to integrate into the host



society, while these institutions have to be open and recipient towards foreigners both in their regulations and daily operations.

Integration is not successful in every case. The situation of refugees is more challenging for host countries and their institutions than that of migrants, as, generally, refugees cannot freely move back to their home country or to a third country. Failure in integration often manifests in deviant behaviour such as aggression, criminal acts, substance or alcohol misuse, psychiatric disorders or even in suicide.

**The integration process includes bureaucratic procedures, as well (e.g. preparation and acquisition of documents and permits, seeking job and accommodation, performing health examinations, etc) that are as much needed for successful integration as psychosocial treatments. Keeping this in mind, social workers must use a holistic approach during assistive work with refugees.**

In the following, we will present the challenges that refugees face in different fields of life during the integration process.

## Hospitalization and isolation

One of the main elements of integration is motivation. Motivation level is determined by elements such as whether they want to stay in the country or look at it as a transit country, do they speak the language, do they have sufficient income, what is their legal status, do they have access to education and other services, etc. Long-term residence in reception centers and in homes for unaccompanied minors often leads to loss of motivation when one waits for the response of institutions instead of being proactive and initiative. It is hard to establish social connections outside the center, especially when one does not have or cannot have work.

## Mental health

Mental health is also essential in successful integration. If the reason for fleeing one's home country is physical or psychological terror, persecution, violence and torture, these cause traumas that often lead to post-traumatic stress disorder (PTSD). PTSD significantly weakens problem-solving skills and cooperating strategies.

Helping professionals have to be aware during their work with refugees that their clients might have suffered traumas and may therefore require special services and treatment. If they ignore this, the trauma may cause long-term damage to the refugee's mental and physical health.

**Untreated trauma of the individual may not only affect his/her own life but also smaller communities (e.g. the family) or even society as a whole.** Such impacts range from substance misuse and isolation to deviant forms of behaviour. It is therefore a must that support workers refer refugees to the appropriate service providers if they have reason to believe that their clients have suffered trauma.

At the same time, it is very important for social workers to be aware of their limits of their competence and be able to identify the relevance of other resources when needed. Often, professionals and services of other sectors (such as healthcare and mental healthcare specialists, teachers and lawyers, etc.) need to be involved.

## Gender-specific traumas

Deriving from their gender roles, men and women – besides commonly experienced traumas – can suffer different traumas, and, also, can apply different coping strategies when they are trying to handle them. With women, mutilation of genitals is quite frequent, just like untreated, reproductive health issues. Men, on the other hand, take part more often, for example, in fights so, in their case, the traumas originating from both being perpetrators and victims must be treated.

## Loss of roles

The status of the elderly – who, in certain societies, possess a special place due to their age and experience – changes in the host society, the knowledge they had acquired during their life often becomes useless, and they have to start everything from the beginning for the sake of successful integration.

In refugee families in a host country, the traditional roles often disappear or get mixed up. Men, earlier the breadwinners of the family, become unemployed. Quite often, children are the only ones who speak foreign languages, so they step up as translators and they represent the interests of the family in a country which is alien to them, too. These situations may result in intra-familial conflicts, which were earlier settled with the help of a person independent of the family (e.g. a tribal or religious

leader), but now these have to be settled by the family members themselves far from home. Therefore, the improvement and strengthening of conflict-management skills becomes important.

Women, children, disabled people and older people are particularly at risk in refugee situations. This is exacerbated when they are racially or ethnically different from the host community. Refugee women and girls are often exposed to rape, abduction and sexual exploitation. Refugee children often lose their parents or get separated from them and they also may fall victim to violence. These experiences can have serious impacts on these people setting considerable obstacles against their psychosocial and physical development.

## Retraumatization

Refugees arriving in the host country are more sensitive to any kind of difficulty or stress, which is due to the calamities suffered in their home country or on the way out from there. Therefore, retraumatization is more likely to occur with them. Retraumatization is when the individual re-experiences the earlier suffered trauma at the effect of an external stimulus, such as a smell, a phrase, a place, an image, etc.

The degree of retraumatization is greatly dependent on how many times they have to re-experience vicissitudes and how grave and what type is the secondary trauma.

In case of refugees working as translators, retraumatization is quite frequent since, while translating, they are not only going through their peers' experiences but translating the account of certain events triggers the re-experiencing of earlier stress situations in them., as well.

In preventing and treating retraumatization, various activities can help besides reducing the number of possibilities to re-experience a trauma: emphasizing the importance of self-care, taking part in group sessions with people having suffered similar experiences, and, also, further referring the client to other helping professionals.

## Psychological first-aid

The aim of Psychological First Aid (PFA) is to immediately help the person after experiencing the trauma by reducing the amount of initial stress. Refugees arriving in the host country are over the primary trauma as a result of which they had to quit their



country, so, in their case, there is no possibility to help them right after the trauma. This, however, does not exclude the possibility of being repeatedly exposed to traumatising events the handling and treatment of which is indispensable to successful integration.

As a result of a traumatic event, survivors are not traumatised to the same extent, and not all of them suffer long-term consequences. Taking this into account, PFA focuses on those early reactions that are grave just to the extent that the individual is disturbed by them, in the short run, in his/her everyday functioning.

It is a part of PFA that – after stabilising the individual's (physical and mental) sense of safety – the clients' most urgent needs are satisfied by practical help and provision of necessary information.

## Preparing for family reunification

Among the refugees arriving in Hungary in 2015, there were great numbers of unattended minors, who were then located in the Károlyi István Children's Centre at Fót. Many of them remained the residents of the Centre until they became adults, but in many cases family reunifications took place with their relatives settled in countries west from Hungary. In these cases, minors must be prepared to handle the emotional strain, either positive or negative, that derives from that.

**According to the International Covenant of Civil and Political Rights – accepted by the United Nations in 1966 – the “family is the fundamental unit of society and nature, and is entitled to protection by the state and society”. (International Covenant of Civil and Political Rights 1966, Article 23)**

Forced or accidental separation from the family is a traumatic experience, and, in the long run, results in risk factors that can have a negative impact on the individual's physical and mental well-being. Based on these, one of the most important guiding principles of social work with – especially minor – refugees is – observing the principal interest of the child, which is being able to grow up in a family – to reunite families.

The document issued by the United Nations High Commissioner of Refugees (UNHCR) in 1983 and titled *Guidelines on reunification of refugee families* differentiates

between the two main types of family reunification. First, it mentions the nuclear family reunification, which means the reunification of (1) the husband and wife; (2) the child and the parent, and (3) the unattended minors with the family and siblings. The other main branch of family reunification is the assistance of independent family members to find each other.

Be it any form of family reunification, and besides helping in practical jobs (e.g. filling out forms, acquisition of documents, performing necessary health examinations), the social worker is to mentally prepare refugees anticipating family reunification, with special regard for unattended minors. It is a part of the preparation to provide information on the culture, history and society of the host country, as well as the provision of a toolkit, which supports mental well-being and can help newcomers in handling prospective stress.

Refugees are often forced to leave their families under unclear circumstances, and the occasionally limited flow of information many times results in their deficient knowledge on who are waiting for them in the host country. In many cases, they do not learn about the quittance of close or distant family members, and often those members of the families who are waiting for them are not in the condition they are expecting based on the memories of the last encounter. To reduce the trauma resulting from this situation, special attention must be paid to preparing and strengthening individuals, and, also, to assist the acquisition of as much information as possible on the state of the family.

## Language

Speaking a common language is the basis of connecting to others and building quality relationships. One of the main elements thwarting integration is rooted in the lack of a common language. Those speaking the language of the host country usually find integration much easier. Any language can be learnt at organized language courses or by everyday interactions with the host community. People granted with refugee status in Hungary are entitled to take part in official language courses free of charge. However those involved in the asylum process cannot take part in these courses, while tuition fees are rather high.

## Information on the host society

Refugees often lack sufficient and appropriate information on the host country. The main cause of this is the fact that many of them intended to go to a place different from the one they finally arrived at. Information on the host country, on its social structure, culture and customs can greatly assist efficient and speedy integration. Residence in isolated reception centers or homes for unaccompanied minors may separate refugees from the host society. These centers, through their artificially created rules, offer their residents fewer opportunities to encounter the host society themselves, to observe and experience their customs. Although country information leaflets are available in most European countries owing to immigration offices and/or NGOs, they nevertheless prove insufficient. Real and valid information can be acquired through direct contact and personal experiences with members of the host society.

## Employment and qualifications

The main pillars of social integration of adults are employment (as education is for children) and gaining a regular income. A workplace simultaneously structures our weekdays and creates the physical environment where we can connect to each other in a natural way. The extent to which one can participate in the labor market is regulated by law for each permit type and asylum status. In Hungary, reception centers (that are already isolated by definition) are located in smaller towns where there are less employment opportunities than for example in the capital. **Refugees and migrants are often disadvantaged in the labor market due to lack of language skills, proper work experience, accepted qualifications, certificates and diplomas.** In many cases, documents proving their qualifications acquired in their country of origin are left behind and later they are difficult or impossible to replace. If nevertheless it is possible, recognition of qualifications means a challenge to the officials of the host country and naturalization of such documents is rather expensive and they are finalized in tiresome bureaucratic processes. What is more, **many employers have prejudices towards foreigners**, especially towards refugees. In addition, this phenomenon has unfortunately worsened due to the systematic hate-campaign of the Hungarian government. Unemployment rate is higher among refugees and asylum seekers in every European country.

Officers in job centers and job agencies lack proper and up-to-date information on different laws regulating employment of refugees.



Although gaining employment is the first and most important step, the issue of different working cultures needs to be taken into consideration. Working culture in the country of origin may be very different from that of the host country in terms of values, time management issues, communication, or roles. Misunderstanding and conflicts can be avoided by continuous communication, open-mindedness and tolerance from the side of both the employer and the employee. Untreated trauma and PTSD can be an obstacle to finding and keeping appropriate employment.





## Refugees in new roles

Among the above detailed difficulties, we mentioned the loss of roles as one of the challenges that refugees arriving in the host country must face. One of the conditions of successful integration is that the individual feels he/she is a useful member of society, he/she has goals to achieve, and he/she has a place in the community he/she would like to integrate in.

**It facilitates coexistence with refugees for the host society, if they are seeing refugees not only along features stressed by media (e.g. camp residents, non-working, uneducated, needy), but in a new environment, as well, through common experience.** Refugees arriving in our country are many times qualified in various fields, so the know-how coming in the country with their arrival can be made use of by society and the possible hiatus in the field of lacking jobs might be filled.

In the initiative by MigHelp, a civil organisation organising migrants, employment of refugees living in Hungary is assisted by different courses. Refugees are involved in the organisation and delivery of courses, who thus, besides feeling themselves useful, can benefit from their knowledge that they acquired earlier. The civil organisation also launched a course for nurses for the elderly, and those who completed it later got employment in caring homes for the elderly in Budapest. According to the feedback by the residents, the initiative is successful and both the refugees and members of the host society are learning language, culture and view of life from each other.

## Housing

Housing is the second main pillar of integration apart from work. Most refugees do not have savings, and without work, buying an apartment or even renting one (especially, with recently increased rent rates) is practically impossible. In addition, news on refugees and migrants often presents them negatively, which affects prejudice and mistrust of landlords. Many times landlords do not register their tenants, who this way are not entitled for several forms of support and allowance. What is more, large families are the most vulnerable as generally it is even more difficult for them to find proper rental with many children.

## Connections, supporting environment, advocacy

Many of the refugees and migrants feel isolated in the new country, especially when their ethnic or national community is small. Advocacy and grassroots organization is rather weak in Hungary, social and community support is generally provided by civil organizations.

## Xenophobia

The present government formulates their messages on refugees and immigrants through the media. By this, they are greatly shaping the opinion and attitude of society and influence the success of the integration of refugees. For details on the situation in Hungary, see the first chapter.

## Sensitisation of the host society

Besides the integration of refugees, the sensitisation of the members of the host society must receive at least as much attention since the arrival and settlement of great numbers of refugees are affecting their lives, as well, though in different ways. Civil organisations launch several initiatives to address this need: for example, the mentoring program of the Artemisszió Society brings refugees and Hungarians together, puts them in “pairs”, who meet on a weekly basis and help each other in the different fields of life.

The interactive theatre game titled Smart Escape – organised jointly by the Mentőcsónak Egység (Lifeboat Unit), the Füge Produkció (Fig Production) and The Hungarian Helsinki Committee – is based on the initiative titled The Great Escape by the English Amnesty International. The aim of the game is to provide insight for the members of the host society into situations and decisions that refugees coming to our country had to face from time to time.

# Support work with refugees

In most cases, support work aims to improve the individual's or the group's wellbeing, develop personal and social skills and to prevent social isolation and marginalization. With respect to asylum seekers and refugees, support work is directed towards the following:

- helping refugees overcome the emotional and psychological traumas caused by their fleeing experience;
- helping refugees mobilize their own internal resources and coping mechanisms, and helping them meet the challenges of the new social environment;
- facilitating refugees' adaptation and integration into the host country and preparing them for full participation in their host society or home country,
- removing the structural barriers that keep refugees in social isolation and prevent them from developing their full potential in the host society.

## Intercultural competencies

Culture is the system of common beliefs, values, customs, behaviors and products that members of a society create in order to cooperate with the world of their own and/or others. These are inherited through generations and acquired by learning. Intercultural competencies are groups of skills that enable support workers to efficiently work with others coming from a different ethnic, cultural, political, economic and religious background. The interculturally competent support worker is aware of and respects values, traditions and customs of other nationalities. The interculturally competent support worker knows:

- that her/his decisions may be ethnocentric and her/his own stereotypes may affect her/his work;
- be aware that their own cultural background, experiences, values and prejudices influence his/her own mental processes;
- that he/she must be willing to change his/her attitude towards different groups;

- that the clients' faith, traditional social and support network of their ethnic community must always be respected;
- that the ethnical, cultural and religious differences between her/him and her/his clients must be taken into consideration;
- that multilingualism is a value;
- that social justice must always be stood up for;
- that she/he must recognize the limits of her/his own skills, experience, and competencies, and refer clients to other professionals when necessary.

## Volunteers

Volunteers are always decisive actors in successful and continual implementation of football for social development programs. The involvement and activities of volunteers in the program can be extremely diverse in nature, based on their personality, previous experience and competencies.

They can assume numerous roles: they can be football3 mediators, coordinators, assistants, information disseminators, mentors, community event organizers, coach assistants, or even coaches.

They can be involved in several areas of activities, such as:

- recruitment of the target group,
- organizing and delivering regular training sessions,
- organizing tournaments, volunteering at events,
- support work with the target group, mentoring participants,
- organizing and delivering social or cultural programs, workshops,
- building new connections with other organizations, maintaining already existing ones,
- advertising the program.

The involvement of volunteers in the program provides new social connections for refugees. Through these connections intercultural knowledge of both volunteers and refugees deepens. Similarly to support workers, volunteers also need to be open-minded, self-aware, tolerant and possess intercultural competencies in order to efficiently work with the target group.



## Involving translators

In many cases, the social worker and her/his refugee client do not share a common language. In these cases an interpreter is needed. When selecting the appropriate person for translating, it must be kept in mind that a family member, a friend or an acquaintance of the client must not assume this role, since sensitive issues might come up, about which the client may be reluctant to speak even in front of people close to her/him.

Many times, it is the first time for the interpreter, the client and the social worker, as well, that they are working together. For the sake of successful cooperation, careful preparation of the translator is essential. The translator must observe the following rules:

- » confidentiality and discretion
- » traumas described by the client must be translated precisely and not circumscribed
- » use of open questions, reflection on emotions, rewording if necessary
- » use of the first person singular

Jobs of the social worker:

- » judge what kind of translator the client might need (with regard on gender and age)
- » ensure the availability of a translator in a timely manner
- » establishing a relationship of trust with the translator
- » clarifying the role of the translator and the social worker for the client
- » avoiding conversation with the translator in mother tongue in front of the client
- » offering opportunity for feedback after the talk

## Secondary traumatisatisation and burnout

Social workers working in different field encounter stress situations from day to day during their work. They are dealing with clients who are traumatised to different degrees and receive different types of therapies. In case of clients with a refugee background, it might be of increased likelihood that they have gone through such degree and type of traumatising experiences that handling and listening to these increases the

chance of the secondary traumatisation of social workers, which, in extreme cases, may lead to burnout and/or quittance of career. To avoid this, social workers dealing with refugees must be offered the opportunity of constant supervision either in face-to-face or group form.

## Challenges

During work with refugees, social workers must face tremendous challenges. Since speech and conversation has a crucial role in the work, the lack of a common language, in many cases, might hinder it greatly. English can often be used as the mediating language, but if this is not feasible, then the service of an interpreter must be used. This, however, might result in the loss of those tints, nuances and differences in meaning that have crucial importance in social work.

Refugees coming to the country have different cultural backgrounds, traditions and customs, which are unfamiliar to the social workers of the host country. This might inevitably result in professionals running into embarrassing situations, which can be avoided by the appropriate cultural knowledge. To prevent such situations from occurring, proper attention must be paid to the preparation of professionals dealing with refugees.

**The current social and political climate in Hungary does not help organisations which deal with the successful integration of refugees. These organisations do not only have to cope with the general lack of available resources for the civil sector, but they are the victims of the government's measures that expressly strike organisations assisting refugees. In this situation, it is difficult to keep even dedicated workers and to ensure the proper functioning of organisations and associations.**

# Sport and inclusion

It is difficult to question that sport has a number of features that are associated with the creation and shaping of values. Its greatest positive value lies in its active, incentive, encouraging character. In team sports, there are numberless opportunities to establish interpersonal relationships, for joint efforts for a common goal, for cooperation with teammates, with which different tasks can be solved successfully. By this, athletes in fact gather knowledge in a community and, what is more, they adopt community norms and behaviours, which can facilitate integration into a given community. A sport-struggle offers an opportunity for the selection of moral behavioural patterns and for the acceptance of favourable patterns, too. Since, in sports, too, there are inadequate ones among the possible versions of actions, the selection of the morally appropriate one offers for the athlete the strengthening, acquisition and learning of moral values.

In Hungary, the Csepel-Szigeti Fogytékosok Sportegyesület (Csepel Island Sports Association of Disabled People) can be mentioned among others, which has been organising free-time activities for disabled people in the Csepel Island Subregion.



Another organisation is the Harcművészek az Egészséges Gyerekekért Mozgalom (Movement of Martial Artists for Healthy Children), in short the HEGYEM, which was established in 2010 and which simultaneously develops the physical and mental abilities and skills of participating children.

**Football is the means of strong commitment.** It is an enjoyable game of fun, which is loved by millions around the world independent of culture or ethnicity. This is why it is a perfect way of involving different people in various kinds of sportive activities.

## Skills development through football

### Physical and mental health development

The favourable effects of sport on health are detectable in all the three dimensions of health, namely in the somatic, the psychic, and the psychosocial (Pikó and Keresztes, 2007a). Among others, sport activities regulate the release of noradrenaline, increase the level of endorphin, improves metabolism of sugars, or, by effects on blood coagulation processes, prevents the development of embolism (Pikó and Keresztes, 2007a). Sport has, moreover, an integrative effect by active movement, assists the experiencing, incubation, transformation and management of psychic contents. This way, it can contribute to the management of everyday tensions, to coping with situations and to the solution of problems (Jackson and Csíkszentmihályi, 2001). Physical activity and sport is an efficient means of the development and sustenance of mental health, in other words, of the healthy development of personality. Regular physical activity appears as a protective factor of mental health. Physical activity helps in the learning of using one's own body, its knowledge results in the formation of self-confidence, and his/her personal freedom increases. At the same time, it teaches perseverance, and its impact on mental health is detectable in the fact that it helps overcoming fear and anxiety, and in the resolution of tensions.

## Soft skills development

Football – as well as any other team sport – improves numerous soft skills of participants. These not only enhance success on the football pitch, but apart from that they also assist in meeting the challenges of everyday life, such as attending school or finding a job.

These skills include politeness, punctuality, organization, self-management, event management, self-discipline, perseverance and many more.

Communication constitutes an indispensable part of training and matches. This way, players learn how to listen to others, how to communicate clearly and comprehensively, how to respect the opinions of others and that they should analyze themselves and their team's game and fair-play during the football3 post-match discussions.

Resulting from the character of team games players have to collaborate and work together towards a common goal. It occurs sometimes that some players want to win the match alone and thus become a hero, but this can bring about the ignoring of other team members. But in this case, with guidance of coaches, the team environment can teach participants the values of unity, togetherness and accepting each other.

Participants can learn how to manage, control, inspire and lead their fellow players and team members through football. The task of the team captain is to organize the team's warm-up before matches, giving the half-time speech and conveying the coach's instructions to the members on the pitch. As for volunteers and coaches, they can assume direct responsibility for delivering sessions and leading a group.

## Social integration

**The universal language of football enables participants to connect to each other in spite of linguistic barriers. However, language skills of migrant and refugee participants also improve through common football activities. Members of the host society help participating refugees and migrants, who, this way, find themselves in an informal environment where they are having fun and, besides football, they can practice the language, as well.**

Due to its design and the rules of sport, the football pitch can serve as a **safe and inclusive environment**, which is particularly important for marginalized groups like refugees, ethnic minorities, people with disabilities or the homeless. Experiencing teamwork and respect on the pitch enables all players to feel they are active, formative and useful members of the community and the team. Many young people face violent conflicts every day, whether or not it is gender-based violence, post-election tensions, gang warfare or ethnic clashes.

However, since **football3** is based on dialogue, it provides an ideal platform for teaching players how to prevent violence and resolve conflicts peacefully.

**The events of the football pitch often resemble those of real life, and therefore sport is fit for conveying important social values**, such as tolerance, integration, open-mindedness and respect. A friendship, which builds between players of different ethnicities implies, that they will be less likely to behave in a racist or discriminatory way in everyday life. Or if a participant is taught the importance of respecting the rules of the match then that person will be more likely to respect the rules of society. Simple methods and ways of behaviour, such as shaking hands after a match or setting up mixed-gender teams, can also strengthen tolerance and integration. The same skills and openness can be improved, if players can travel to different cities and countries to attend different competitions and tournaments, where they can encounter communities that are of different culture and ethnicity. Active citizens help to foster and maintain democracy by engaging in their country's political and decision-making processes. Through football3, players learn to **respect the opinions of others and to take responsibility for their own actions**, which are key lessons that can be applied to citizen engagement and the protection of human rights.

## Employability

Due to the aforementioned factors, many refugees lack access to education, thereby the likelihood of finding proper employment in the future decreases. By taking part in football activities and in football3, they can be assisted in **building up their communication, social and leadership skills – all which are vital for future employment.**



At Oltalom Sport Association we have launched a complex employability program for our participants. They are first engaged in our football activities and can later join other employability services of ours, which we customize to their individual needs. We developed our employability training so that, in the framework of a comprehensive program, we could prepare those youths for the world of work who may have fewer opportunities to take part in different lectures or programs. The training is composed of various panels we provide participants with numerous practical tasks after a comprehensive educative introduction:

- **career orientation** – participants are supported to realistically explore and analyze their own competencies, identify their interests and dreams, and to consequently begin to define their career plans in a realistic and achievable way. This approach enables them to better judge their own fitness for specific jobs and to make the right decisions for themselves and thus increasing their experience of success.
- **job search** – participants are given lots of information by the workers of Oltalom on how to find jobs and they are given the opportunity to search for jobs using Oltalom's computers. Job coaches outline the three main channels for finding vacancies – that are job adverts, using networks and speculative applications – and also help participants to improve their communication skill so that they contact their potential employers with a greater likelihood of success.
- **CV writing** – coaches educate participants on how to build up a good CV. They provide well-structured templates for participants, which participants can fill out with their own personal data. Coaches take professional photographs of participants, which they can use in the document, and these coaches also provide individualized feedback.
- **job interviews** – participants learn about the types of job interviews and about how they can be successful at them. Lecturers provide tips on how to behave, how to appear at a job interview and on how to answer different types of questions. Participants can practice practical skills in situational games after which they can assess their peers' and their own performance.

In many cases, before attending the program, participants do not know what kind of job is realistic and ideal for them. Therefore, they need support to set achievable and realistic targets. For many of them, it is difficult to write an ideal CV, fill out job appli-

cation forms or to behave adequately at a job interview. Our aim is both to understand the difficulties of participants and simultaneously to improve their skills, knowledge and motivation that are necessary for successful job-search, by which they can integrate into society more successfully.

## Gender issues

As we can see, sport can be used in a bunch of social issues as a tool or platform, and the same is true in the field of gender. Improvement of the situation of women can be achieved through sport sessions if the number of activities preserved for girls and women increases and they are provided by opportunities that pay special attention to their needs and demands arising from their biological and social gender.

**Migrant or refugee girls and women are often more involved in the ethnic community life than men and boys. Consequently, sport programs supporting gender equality and inclusion must take the life conditions of participants of different age and gender into consideration, predominantly in Muslim communities. Programs aimed at Muslim women/girls should take into account that there may be religious or cultural codes existing that limit interactions between girls and boys, especially the exposure of one's body.**

These customs must be respected at all times in order to prevent uncomfortable or even humiliating situations for participants. There are several ways in which needs of girls – after learning about them – can be addressed:

- creating gender specific rules that are acceptable for everyone
- Offering sport in gender-specific groups,
- Employing female personnel, volunteers and support workers,
- Taking care that men/boys cannot see girls/women wearing sport or swimwear,



- Creating training schedules and event calendar that respect religious holidays and adapt to the daily routine of girls (including domestic duties),
- Organize activities close to residential communities or schools for easy access,
- Gain the trust of parents,
- Provide occasions for meeting with girls from the host country or other cultures.

All over the world, millions of girls and women experience discrimination, violence, limited access to education and economic dependence. They often grow up without the self-confidence and knowledge needed for a full and happy life. These would be needed for them to take responsibility for their own lives. Game and sport, however, can establish dialogue between men and women, boys and girls, and football<sup>3</sup> teaches players that everyone is equal, not only on the pitch, but in life as well.



# Sensitization through football

Sport is much more than the game itself: it is a common language, which connects us, makes us equal, build people unknown to each other into a team, and, if needed, offers help for those in trouble. Sport has gained an important role by today in international development and in peacemaking. As an eloquent example it might be cited that at Christmas of 1914, during the First World War, German and British soldiers were playing football between the trenches (Kiss, 2016).

## Contact hypothesis

The contact hypothesis – also known as the intergroup contact theory – was developed by Gordon W. Allport amidst the racial segregation taking place in the United States (Allport, 1954). It is one of the best ways to improve relations among groups that are experiencing a conflict.

Allport claims that prejudice is a direct result of generalizations and oversimplifications based on incomplete or mistaken information. The basic rationale is that prejudice may be reduced if we learn more about a certain group of people.

**According to Allport's beliefs, one of the most effective way to reduce prejudice, stereotypes and discrimination between two groups (most commonly between majority and marginalized groups) is to provide opportunities for interpersonal contact under certain conditions.** The opportunity to communicate enables parties to understand and assess their different points of views. The result is a new way of seeing and a new approach, and the diminishing of prejudices.

Allport suggests that conditions of the contact have to be managed properly in order to reduce prejudice and stereotypes and lead towards better interactions. The contact situation should not create further anxiety for participants and should provide time and space for everyone to feel comfortable.

One of, if not the most important condition(s) is that the situation should include positive contact. In the following table we present the **prerequisites for an ideal contact situation and how these criteria are realized in football activities:**

Criterion	Description	Realization in football3
<b>Equal status</b>	Both groups must commit themselves equally in the relationship. Members of the group should have similar backgrounds, qualities, and characteristics. Differences in academic backgrounds, wealth, skill, or experience should be minimized, since these qualities will influence perceptions of prestige and rank in the group.	Players are equal in football regardless of their social and ethnic background, gender, age, religion, etc.
<b>Common goals</b>	Both groups must work on one task and share this as a common goal, which can only be attained if the members of the two or more groups work together by pooling their efforts and resources.	The goals of both teams are clear: to win by scoring more goals and gaining more fair play points than the opposing team. During the first half, they establish common (fixed and optional) rules of their match.
<b>Intergroup cooperation</b>	Groups need to work together in the pursuit of common goals.	There is of course competition in football3, however special rules ensure that fair play and dialogue between teams become more important than winning. During the first and third half teams interact in order to set the rules for the game and evaluate the game.
<b>Support of some authority</b>	Both groups must acknowledge some authority that supports the contact and interactions between the groups. The contractor should encourage friendly, helpful, egalitarian attitudes and condemn comparisons between groups.	The football3 mediator is not an authority like a referee, but provides an environment where contacts are created with the support of special rules.
<b>Personal interaction</b>	The contact situation needs to involve informal, personal interaction with extra-group members. Members of the conflicting groups need to mingle with one another. Without this criterion they learn very little about each other and cross-group friendships do not form.	At football3 matches, interactions are made in a very natural way between team members and opposing teams. Players often mingle with each other to form a mixed-gender team with other team members.

## Football3 – Fair Play Football Roadshow

**The Fair Play Football Roadshow, launched by Oltalom Sports Association in 2011, is the only sports event serial in Hungary, which is fair play not only in its name.** With the special set of rules used in the championships, we offer a common activity for groups with different social statuses and backgrounds, whose life, in everyday life, crosses each other only along presumed or actual conflicts. In the matches of the Fair Play Football Roadshow contest we use a special set of rules, the so-called “football3” rules, which was developed by partners participating in the network of streetfootballworld. **The values that are fundamental to football3 such as fair play, equality, teamwork and respect are as important in the game as football skills.** This method was applied during the Yugoslavian war, too, to create peace between groups who were in conflict with each other.

**Football3 as a name is based on the fact that, contrary to ordinary football matches, a football3 contest is divided into three “halves”. In the first half, the players and the mediator establish the rules. This is followed by a match of twice ten minutes, and finally, in the third “half” a joint assessment with the lead of the mediator closes the session. In the third part, players have the opportunity to give feedback in connection with the rules, fair play and the match, both with regard to themselves and their teams.**

The speciality of Fair Play Football is that there is no referee and no use of the whistle on the pitch. Instead, they are replaced by experienced mediators who are dedicated to Fair Play football and know football3 rules very well. If everything goes well they do not interfere in the course of the game. Occurring fouls are indicated not by the mediator but by the players, with a raised hand, and the fouls are settled among players themselves who also agree on the possible sanctions together. Before a contest commences, fair play mediators deliver a training for 2 members delegated from each team. In this training, rules and the course of the contest are clarified. The team members participating in this training must convey the spirit and attitude of fair play to their mates.

Just before the match starts, the mediators have a discussion with all the players of the teams in which they repeatedly confirm fixed rules and commonly agree on the





optional rules. (The scope of fixed and optional rules can both extend, or narrow according to the demands and imagination of participants and organizers.)

After the matches, we again have a short, evaluative discussion: the fair play mediators ask the players about their experiences and they also examine whether rules were observed and kept. It is always important to mention fouls lest the impression be created in the participants that in spite of fair play the commonly agreed rules can freely be violated.

If and where possible we use video-based analysis, as well: we record the events taking place on the pitch with professional technology and after the matches, during the discussions, we watch the fair play movements, saves, goals and attacks of the match together with the players. Besides helping to raise awareness of fair play moments, video analysis helps us to analyze and look back on controversial situations, which also facilitates the establishment of good relations between the given groups.

Each participant of the contest wins medals and the first three win cups. It is a principle of our contest series that we not only award the three best teams but we also give a

Fair Play Award to the team that demonstrated the fairest play towards its opponents and mates. This award also means entitlement to take part in the year-closing gala.

## Leadership skills development

At football3 matches, the trained mediators play a key role in ensuring the democratic and understanding environment and encouraging fair play. Football3 mediators acquire and practice important leadership skills: they have to be trustworthy and reliable and players feel safe with them.

Empathy is one of the most essential skills of mediators: the mediator is sensitive to emotional reactions, values, language and football skills and identities of others in terms of gender, ethnicity, religion, etc. The mediator always stays neutral, does not confirm arguments of either side in a controversy, and listens to members of both teams. Mediators are also responsible for creating an atmosphere of fun and energy.

In order to be able to perform her/his job responsibly and successfully, mediators also have to have self-awareness, empathy, strong communication and problem-solving skills. Immediate feedback at matches creates a fast-paced learning environment.

**The different skills of football3 mediators are greatly exploitable at workplaces, thus employability skills of mediators also develop. Skills gained and strengthened through football3 mediation can be of good use in advocacy or self-organization of a community.**

# Conclusion

Throughout the manual we aimed to present what kind of challenges refugees face during integration in their new home country and what answers can be given through football and supporting activities. We presented those situations in which supporting them is of cardinal importance to enable them to re-establish their lives and regain their autonomy. After this, we presented the intercultural approach of support work. It was covered how gender aspects should be respected during sport activities. We presented – based on Oltalom Sport Association’s and its partners’ experience and work – how regular football activities and football3 can shape and develop personal and social skills of participants. Furthermore, those football activities were listed that, by means of their set of rules, serve marginalised groups. These are what refugees need the most in order to orientate themselves, overcome difficulties and finally become equal members of the host society.





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