

Guidance Manual



FAI Guidelines on the Reporting & Management
of Racism & Discrimination in Football



Intercultural Programme

Football Association of Ireland

Guidance Manual

FAI Guidelines on the Reporting & Management of Racism & Discrimination in Football 2016

Guidelines produced in line with:

FAI Intercultural Strategy

UEFA/FIFA Good Practice guidelines

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Introduction	page 01
Role of the FAI	page 05
Complaints Mechanisms	page 08
Other Important Factors	page 17
Dealing with Inappropriate Behaviour	page 19
FAI Referee Guidance Protocol	page 24
FAI Guidance for Football Bodies	page 28
Appendix A: Quick Guide for Making a Complaint	page 33
Appendix B: Sample Club Equality Policy	page 37
Appendix C: Guide to Acceptable Documentation for Age Identification	page 39
Appendix D: Useful Terminology	page 43
Appendix E: Good Practice Suggestions	page 55
Appendix F: Incident of Racism / Discrimination Report Forms	page 57
References	page 67

Introduction



1) Introduction



On and off the field of play, football rules and legislation provide the framework for the effective governance of the game. Referees are charged with implementing the laws of the game whilst members, clubs, leagues and affiliates also have a responsibility for the game's good governance. The core values of our sport are underpinned by **respect, responsibility, equity and fair play**. In protecting these values within our game, it is every person's responsibility to challenge behaviours, attitudes and beliefs that undermine these values. The following guidance draws strongly on policies and guidance on racism & discrimination as set out by UEFA and FIFA, as well as the Intercultural Football Strategy by the FAI.

What is 'Race'?

Though widely used in everyday language, the term 'race' has been discredited. 'Race' is a social construct used to classify people. Originally, 'race' was based on the false belief that biologically there were different species of humans, with the implication that some 'races' were superior to others. Research has proven that there is no single race-defining gene. Therefore, there is no biological basis for dividing the human population into different 'races.'

The term 'race' is still widely used in civil and football legislation. Within Irish equality legislation for example, the 'race' ground is described as "race, colour, nationality, or ethnic or national origins" (National Consultative Committee on Racism & Interculturalism, 2007).

What is 'Racism'?

Racism describes the negative attitudes and practices towards persons because of their membership of groups perceived to differ from the perceiver.

Any distinction, exclusion, restriction or preference based on 'race', colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing recognition, enjoyment or exercise on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of human life.



Personal racism is understood as attitudes, beliefs and behaviour of individuals. For instance through verbal or physical attacks.

Cultural racism happens when the values and/or belief systems of one ethnic group (or so called "race") are considered inherently superior and the values and belief systems of minority ethnic groups are considered inherently inferior.

Institutional racism includes a process that consciously or unconsciously results in the systematic exclusion of minority ethnic groups. It must be visible in the inequitable outcomes for an ethnic minority groups from the policies and practices of organisations and institutions throughout society e.g. requiring one group to take specific tests that would not apply to groups in society in general (National Consultative Committee on Racism & Interculturalism, 2007; Fanning, 2002).

What is 'Discrimination'?

According to the Irish Human Rights and Equality Commission (IHREC), discrimination is defined as “the treatment of a person in a less favourable way than another person in a comparable situation on any of the [following] nine grounds” (Irish Human Rights and Equality Commission, 2016).

Grounds of Discrimination

The Equal Status Acts (2000-2008) protect against discrimination on nine specific grounds:

Gender:	a man, woman or a transsexual/transgendered person.
Family status:	pregnant, a parent or the resident primary carer of a person with a disability, a person acting in place of a parent (<i>loco parentis</i>).
Civil status:	single, married, in a civil partnership, separated, divorced, widowed, or being a former civil partner in a civil partnership that has ended by death or been dissolved.
Sexual orientation:	heterosexual, gay, lesbian or bisexual (LGBT).
Religion:	different religious belief or none.
Age:	everybody over 18.
Disability:	this is broadly defined to include people with physical, intellectual, learning, cognitive or emotional disabilities and a range of medical conditions.
Race:	a particular race, skin colour, nationality or ethnic origin.
Traveller Community:	people who are members of the Traveller community (Irish Human Rights and Equality Commission, 2016).

Role of the FAI



2) Role of the FAI



FAI Intercultural Plan

In 2007 the FAI launched its Intercultural Football Plan (the Plan). The Plan recognises the need for football clubs to proactively plan for changing cultural, religious and ethnic diversity in Ireland; these demographic changes gives football the opportunities for more, players, coaches, referees, administrators and volunteers. The Plan also acknowledges the important role that a high profile sport such as football can play in contributing towards social cohesion and interculturalism.

Key overall objectives of the Plan:

- Combat 'racism' in football
- Promote participation among minority ethnic & multicultural communities
- Contribute to the wider process of integration



FAI Rules

The FAI Rulebook clearly sets out the association's position with regard to racism and discrimination.

FAI Rule on Racism and Discrimination

- 1) Any Participant, who offends, disparages, discriminates against or denigrates someone, or a group of persons, in a derogatory manner on account of 'race', skin colour, language, religion, ethnic and/or national origin(s) or sexual orientation, or perpetrates any other racist/discriminatory and/or contemptuous act, shall be subject to disciplinary sanction. The relevant disciplinary body shall consider and have the power to impose a suspension, fine and/or other sanction as deemed appropriate. In the case of individuals, the **minimum suspension shall be for a period of five (5) matches**.
- 2) If a spectator, or spectators, engage in racist or discriminatory behaviour, including but not limited to chanting or displaying racist or discriminatory slogans at a match, the relevant disciplinary body shall sanction the Affiliated Member which the spectator(s) support. If the spectator(s) cannot be identified as a supporter, or supporters, of one or other club/affiliate the host club/affiliate may be sanctioned.
- 3) Spectators engaging in racist or discriminatory behaviour may be subject to a disciplinary sanction.
- 4) Sexual or racially-based harassment or other discriminatory behaviour, whether physical or verbal, shall result in disciplinary action.

Complaints Mechanisms



3) Complaints mechanisms



Introduction

All affiliated football bodies/members of the FAI (clubs, leagues, FA's, divisional associations etc.) are required to ensure that they have adequate disciplinary, complaints and appeals procedures in place. Such bodies must also be in a position to deal with complaints of a racist or discriminatory nature, either reported by a match official or made by way of complaint by any party to a football body. It is important to note that suspected racism or discrimination may also be the subject of a statutory investigation by a relevant statutory body.

While concerns can sometimes be dealt with in an informal manner to the satisfaction of all concerned, it is advisable that detailed records are maintained in respect of all complaints and that all parties are advised of the formal complaints and appeals procedure. All reasonable efforts to resolve matters should be exhausted at local level before accessing the appeals procedure.

Appendix A

Sets out a sample guideline document which may be sent to persons enquiring about the complaints process.

This guideline document may be amended to suit the particular process undertaken by your club, league or football body.

Appendix B

Sets out a sample club equality policy which clubs, leagues or football bodies may find useful.

Appendix C

Sets out guidelines on age identification an issue which often causes sensitivities when dealing with children who are from a migrant, asylum seeking or refugee background.

Complaints procedure

Step One

Any person who has a complaint or concern should bring it to the attention of the club or league secretary under the relevant rules of the relevant football body (e.g. club, league, divisional association, regional committee).

The complaint or concern should be in writing and should outline all relevant details and other parties involved, in line with procedure.

It is important that every complainant provides as much detail as possible about the incident.

We recognise that the process can be difficult, and sometimes distressing; however, it is vital that key pieces of information are captured in order to deal with a complaint properly.



Some of the facts that will need to be established are set out in the list below:



When and where did the incident(s) take place?

What exactly happened?

Who said or did what to whom?

What are the relationships or roles of the parties involved in the incident?

How close were individuals to the incident?

Did they have an unobstructed view?

Was an incident witnessed first-hand or was it reported to someone?

What are the names and/or descriptions of those involved in the incident (including other possible witnesses)?

What happened after the incident?

Was it reported to anyone else, e.g. the Gardaí?

Is there anything else relevant to the complaint, e.g. past history between parties?

This list of questions is not exhaustive; however, it should provide a good guide to the type of information which is needed for the matter to be properly assessed.

Step Two

The complaint/concern should then be brought to the attention of the disciplinary body that should convene in accordance with their own rules and within a reasonable time period.

- ◆ Good practice would advise that this committee/panel would consist of three members, one of whom shall be a chairperson.

If the **complaint** refers to a **referee**, the chairperson should also refer the complaint to the relevant affiliate that the referee is a member of (e.g. National Referee Committee).

Where there are potential contentious issues, due consideration should be given to ensure the independence of the disciplinary meeting/panel and therefore, it is advisable that members of the disciplinary committee/panel should not necessarily be officers/directors of the body concerned as lack of independence is often cited as a ground for appeal.

Step Three

The disciplinary committee/panel should furnish parties with details of any complaint being made against them and afford them the opportunity of providing a response either verbally or in writing.

In the event of a complaint against a child, the parents/guardians should be informed and advised of the process.

Step Four

The disciplinary committee/panel should then hear the case of all parties involved and decide if a rule or regulation has been infringed.

Step Five

The disciplinary committee/panel should then inform all parties in writing in accordance with league/club rules of any sanctions that are to be imposed.

This notification should be in writing, setting out the reasons for the sanction. (Written notification should be forwarded to parents if the proceedings involve a participant under eighteen years of age).

The league or club should also forward a copy of any decision to FAI's Inter-cultural officer and/or the FAI's Disciplinary Control Unit.

Step Six

Any party unhappy with the findings of the disciplinary committee/panel may be able to appeal the decision in writing to their respective superior body as per rules.

Clubs, leagues, divisional and national associations, and other football bodies should review their rules to ensure they contain a provision that facilitates an appeals procedure in this respect.





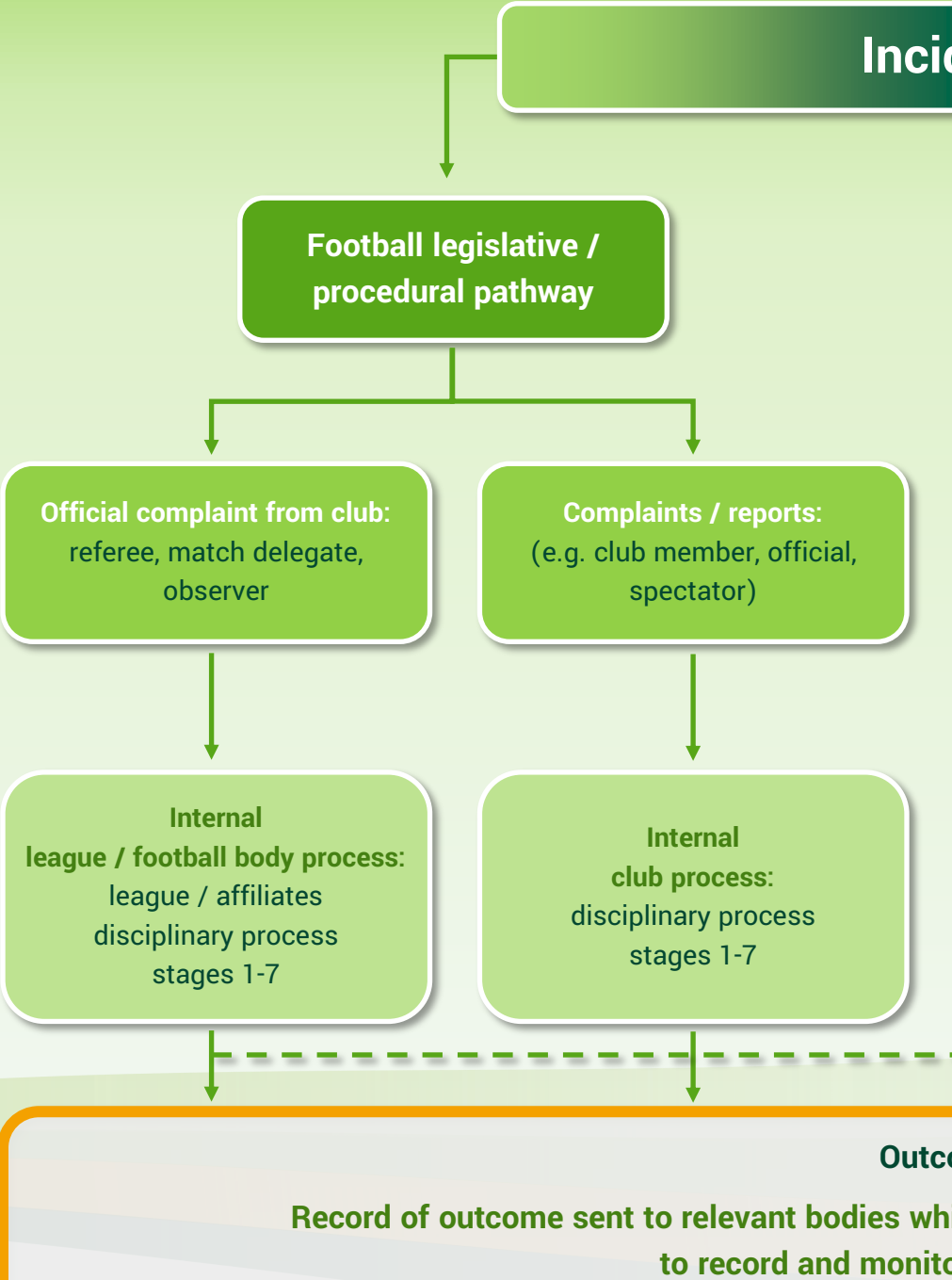
Step Seven

The appeal body should then hear the case and should uphold or reject the appeal or vary, alter or set aside any sanction imposed by the disciplinary committee/panel.

Written confidential records in relation to disciplinary proceedings should be safely and confidentially kept on file (procedures should clearly define the possession of such records in the event of election of new officers).



Complaints process diagram



dent

Civic procedural /
procedural pathway

Report to statutory agency
(e.g. Gardaí or other statutory agencies)

Formal:
Equal Status Acts (2000-2008),
Prohibition of Incitement to Hatred Act (1989),
Children First Act (2015)

omes

ich should include the FAI Intercultural Officer
or racism complaints

Other Important Factors



4) Other Important Factors



Confidentiality is about managing information in a respectful, professional and purposeful manner. It is important that the rights of the complainant and the person about whom the complaint has been made are protected. Therefore, appropriate confidentiality will be maintained in respect of all issues and people involved in concerns about the welfare of the complainant or bad practice within the club/league.

Anonymous complaints can be difficult to deal with, however they cannot be ignored. All complaints relating to inappropriate behaviour/poor practice should be brought to the attention of the chairperson/secretary of the club or league. All complaints should be checked out and handled in a confidential manner. It is important to record all such complaints and actions taken. Specific advice on dealing with anonymous complaints can be obtained from the FAI's Intercultural National Coordinator.

Rumours should not be allowed hang in the air. Any rumour(s) relating to inappropriate behaviour(s) circulating in the club should be brought to the attention to the chairperson and checked out promptly (see Complaints Mechanisms (pp. 9-16) for further information). All ensuing information should be handled confidentially and with sensitivity (please see also the FAI Code of Best Practice for Administrators in the FAI Rule Book).

Referral to FAI. Where complaints are not processed and dealt with in a timely manner the FAI may be requested to intervene and investigate a complaint under its rules.

Sharing information. Information may be shared with other organisation including the FAI. Equally an investigation may be put on hold pending the result of another inquiry – this is most likely when the Gardaí are involved in the matter.

Dealing with Inappropriate Behaviour



Dealing with Inappropriate Language & Behaviour

Everyone involved in football has a right to challenge inappropriate behaviour within the football environment and have it effectively dealt with.

Why don't we challenge?

- It's uncomfortable
- Fear of repercussions
- It's easier to avoid it
- Someone else's problem
- Feel intimidated

Remaining silent or doing nothing contributes to the behaviour continuing and can be a form of collusion.

Collusion is defined as the: "cooperation with others, knowingly or unknowingly, to reinforce stereotypical attitudes, particularly behaviours or norms" (Football Association of Ireland, n.d.).

Three forms of collusion:

- 1) Silence
- 2) Denial
- 3) Active cooperation

Silence is the most common form. By saying nothing when people tell jokes, exclude others and exhibit inappropriate behaviours, we reinforce the status quo.

Two Distinct Routes for Dealing with Inappropriate Language or Behaviour:

Route One:

challenge individual directly

Route Two:

report incident to the authority or person who is charged with dealing with it

The route you pursue depends on the following:

- ◆ Your role in football.
- ◆ How confident and skilled you are at dealing with both the issue and negotiating conflict.
- ◆ The circumstances in which the incident occurred.

If you pursue **Route One**, and it is not successful, you can subsequently pursue **Route Two**.

Challenging Behaviour Directly

As officials within your club or organisation you all have a responsibility to challenge racist, provocative or abusive behaviour or language. For example:

- ◆ A club official or manager may object in their official capacity to a homophobic remark directly with the person who makes it.
- ◆ A committee member may directly challenge another committee member for mimicking disabled people or foreign nationals.
- ◆ Individuals may challenge inappropriate remarks and behaviours informally amongst the team, club or organisation members.

Challenging behaviour directly with the person or people responsible can be a daunting experience. It is even more daunting if the person you are challenging is in a senior or powerful position, or part of a dominant group which denies the behaviour is inappropriate or colludes with it.

However, as with all potential abuse situations, taking action to stop the behaviour escalating is crucial.



Good Practice Suggestions for Challenging Someone Directly



Take a deep breath.

Be aware of your emotions.

Talk to someone about your intentions to challenge

Focus on the behaviour causing the problem, not on the person as the problem.

- ♦ e.g. "I find your language offensive and racist" rather than: "You are racist."

State what you would like to see change and how.

Outline what actions will be taken if behaviour persists.

Confirm what has been discussed and agreed.

Record all the details.

If behaviour continues, follow up at a Provincial FA or with the FAI.

There are circumstances where:

- ♦ Taking the matter up directly is against the rules (e.g. players on the pitch).
- ♦ There is a risk of confrontation.
- ♦ You do not feel capable of handling the situation.

Not advocating inappropriate behaviour is collusion. There are clear channels for the reporting of this behaviour to appropriate authorities, and you should make every effort to do so.

FAI Referee Guidance Protocol



5) FAI Referee Guidance Protocol



Guidance Protocol for dealing with racist abuse

Referees have a duty of care and are charged with powers to deal with abuse of a racist/discriminatory nature under **Law 12** of the **Laws of the Game**.

The FAI, UEFA, and FIFA take a zero tolerance position on racism.

Referees **must** deal with incidents of racist abuse **seen** or **heard** by them on the field of play in line with **Law 12**, the sanction for this is clear and this type of behaviour must be sanctioned with a **Red Card**.

The relevant league / authority must be informed of the matter and a detailed report of the incident submitted.

Law 12

Racist abuse is stipulated as a sending off offence.

Racist abuse is defined as "using offensive, insulting or abusive language and/or gestures¹"

¹ International Football Association Board, 2016.

Furthermore, **Law 5** (see p. 27) provides a mechanism to deal with racist abuse in the context of a potentially unsafe or dangerous environment.

Operational Protocol

During the course of a match, there may be times when you are not aware or did not hear or see racist abuse (using offensive, insulting or abusive language and/or gestures). These protocols provide guidance on the management of these types of situations and may be important in de-escalating potential volatile situations.

If you receive a report from players during the course of the game:

Inform players that:

- You did not hear/see the abuse.
- You will deal with this in line with Law 12 if you hear/see racist abuse.
- You will note their complaint to you in your match report.

If officiating a match with assistants/4th official:

- Alert them to this complaint to ensure continuity of approach and vigilance.

If you receive a report from club officials at half time:

Inform officials / players that:

- They could contact the relevant league to make a formal complaint.
- You will note their complaint to you in your match report.

If officiating a match with assistants/4th official:

- Alert them to this complaint to ensure continuity of approach and vigilance.

If you receive a report from club officials / players at the end of the match:

inform officials / players that:

- They could contact the relevant league to make a formal complaint.
- You will note their complaint to you in your match report.

If officiating a match with assistants/4th official:

- Alert them to this complaint to ensure continuity of approach and vigilance.

If you are the victim of abuse:

Deal with this in line with Law 12.

- (Refer to Page 25).

Law 5

Provides a mechanism to stop, suspend or abandon matches to protect the safety of players, officials and spectators.

Allegations of racism must not be ignored and must be reported to the appropriate authority.²

² International Football Association Board, 2016.

FAI Guidance for Football Bodies



6) FAI Guidance for Football Bodies

a) FAI Guidance for Football Bodies on the management of Referee Match Reports that contain a reference to an alleged racist incident reported to a referee or match official

1) Contact the party that made the complaint

find out if they want to make a
formal, written complaint

set out **response timeline**
- good practice: **3-10 days**



2) If a formal complaint is being made:

investigate the complaint

request a response or submission from the club or
party who the allegation refers to

Football bodies having received a match report from a referee in which the referee notes a complaint/allegation of Racism made to him/her (by a club, team or match official), but where the incident itself was not seen or heard by the referee, should:

3) Convene a disciplinary panel

examine the submissions

examine all available evidence in the complaint

4) Having examined submissions/evidence:

decide **appropriate course of action**
(based on the specifics of the case)

decide if a **personal hearing** is merited or not

determine if **football rules on racism** have been **breached**

5) Record all outcomes of steps 1-4

b) FAI Guidance on the Wearing of Religious Articles of Faith

Introduction

Over the last decade, Ireland has become a more diverse society. This diversity is evident in the range of religions now being practiced in Ireland. According to the 2011 Census, 84 per cent of the Irish population are Roman Catholics (3,831,187). Church of Ireland and other Christian groups (incl. Church of England, Anglican, Episcopalian, Presbyterian, Apostolic or Pentecostal) make up approximately 200,000 people. 44,003 people are Orthodox (Greek, Coptic, Russian), while Islam represents the third largest single religion in the population (48,130). 256,830 indicate that they hold no religious affiliation (Central Statistics Office, 2011).

Many of the people who practice these newer minority religions also take part in football. This guidance document sets out the FAI's position on the wearing of specific articles of faith often worn by members of new minority religions during football matches.

Can a player wear a head cover?

It's perfectly acceptable for female players to wear head coverings. For example, Muslim women may choose to wear a *hijab*. In these circumstances referees would still need to ensure that the player's dress or clothing meets the requirements of **Law 4**.

This would extend to Sikhs choosing to wear a *patka* or *bandana* to cover their hair, as well as to some Jewish communities where boys might be encouraged to wear a head covering to inculcate the habit of wearing the *kippah*.

Law 4

"A player must not use equipment or wear anything that is dangerous."³

Head covering scarves must be made of soft material and tied on, with no use of metal pins or anything else that could constitute a danger. Ideally the colour of the scarf will be as close to the main colour of the jersey.

³ International Football Association Board, 2016.

Wearing of religious adornment

Any hard metallic adornment, such as the *karra* (the bracelet that is worn by members of the Sikh community) the crucifix or similar items, **cannot be worn and must be removed** if seen by a referee.

Some Important Cultural and Religious Information

All religious communities have important festivals and rituals, too many to enumerate, the observation of which can coincide with training or football matches. For many religious communities, articles of faith are an important part of their daily life. The rule of thumb would be to respect and make reasonable accommodations through consultation with communities. The FAI promotes a common sense approach to making provision for religious requirements where appropriate.

Islamic faith: the **Islamic Code of Modesty** requires of practising Muslim **women** that all must be covered excluding the hands and face. So, tracksuits (loose) would be the ideal dress code for sports. Muslim **men** are required to cover the knees. It would be appreciated to show sensitivity toward their dress code (Islamic Council of Ireland, private conversation, n.d.).

Sikh faith: Sikhs display their commitment to their beliefs by wearing the Sikh articles of faith. The five external items of the Sikh faith each begin with the letter 'K'. *Karra* is a circular iron or steel bracelet worn around one or both wrists to remind Sikhs to maintain self-restraint in all circumstances. It also symbolises unity, strength and oneness with god.

In order to maintain natural form, Sikhs do not cut or forcibly remove any hair from any parts of the body. Sikhs neatly tie their hair in a knot above the head, which is then covered by a *turban* (Sikh Council of Ireland, private conversation, n.d.).

Appendix A

Quick Guide to making a complaint - your questions answered

This guide is designed to give some general information and assistance to people who are thinking about reporting, or have already reported, an incident of 'racism' or discrimination in football. We hope the information provided answers any questions you may have about reporting 'Racism' or discrimination.

Can I make a report anonymously?

Yes. You do not have to give your name when reporting an incident of racism or discrimination.

However, if an anonymous person is the only witness or other witnesses fail to get involved, the investigating body (club, league, divisional or national association, or the FAI) is likely to find it difficult to take formal action against the alleged offender.

Once I make a complaint, what happens next?

The details reported should be assessed by the Chairperson or Secretary of the relevant club, league, divisional or national association who should review the information provided and decide on the appropriate course of action.

The relevant football body should deal with the complaint in accordance with rules in a timely fashion.

Who will contact me once my report has been reviewed?

The relevant Chairperson or Secretary will contact you in the first instance.

If you have a preferred method for communications (i.e. telephone, letter etc.) please advise the relevant person.

What does 'giving a statement' mean?

Giving a statement means that your version of events is written down and you sign the document as an accurate record of the incident you witnessed.

When you provide a statement, it enables the investigator to rely on the evidence provided in a disciplinary hearing that may be brought against the alleged offender.

It is an important part of the process and reliance is placed on people willing to provide statements to enable us the investigator to tackle the problems being reported.

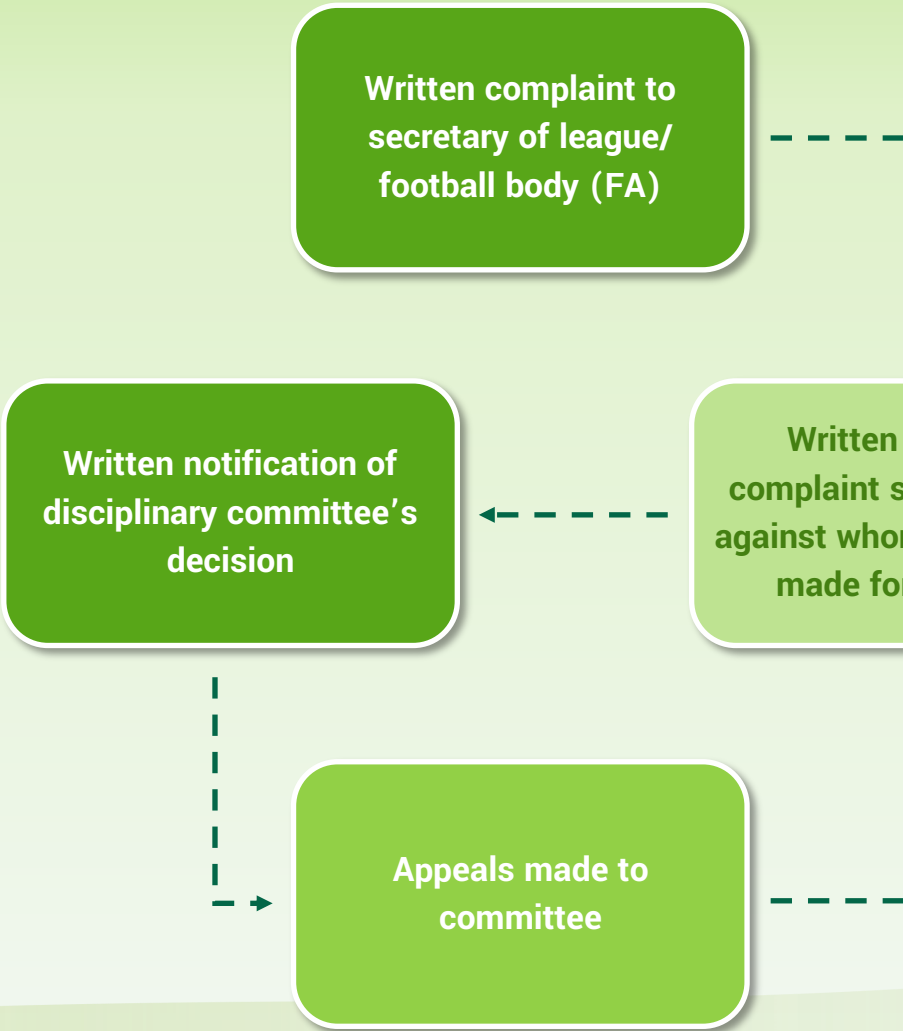
Note that providing a statement may mean that they will need to attend a hearing in person.

What is likely to happen to the alleged offender?

Every case is different. Only if any club or league football rules have been breached and there is sufficient evidence, will disciplinary action be taken, which may lead to some form of sanction or penalty as provided under relevant rules including the FAI Rules.

The first step is for a relevant body to assess the information available and decide on the most appropriate course of action.

7 steps for reporting and resolving a complaint





Appendix B

Sample Club Equality Policy

The aim of this policy is to ensure that everyone is treated fairly and with respect and that **[insert club name here]** (**the Club** hereafter) is equally accessible to all.

The Club is responsible for setting standards and values to apply throughout the club at every level. Football belongs to, and should be enjoyed by, anyone who wants to participate in it.

Our commitment is to encourage equal opportunities, and confront and eliminate discrimination by reason of:

- ◆ Gender
- ◆ Sexual orientation
- ◆ Marital status
- ◆ 'Race' or nationality
- ◆ Ethnic origin
- ◆ Colour, religion or belief
- ◆ Ability or disability.

This policy is fully supported by the club officers who are responsible for the implementation of this policy.

The Club, in all its activities, will not discriminate, or in any way treat anyone less favourably, on grounds of gender, sexual orientation, marital status, 'race', nationality, ethnic origin, colour, religion or belief, ability or disability.

This means that **The Club** will ensure that it treats people fairly and with respect and that it will provide access and opportunity for all members of the community to take part in, and enjoy, its activities.

The Club will not tolerate harassment, bullying, abuse or victimisation of an individual, which for the purposes of this policy and the actions and sanctions applicable is regarded as discrimination. This includes sexual or racial harassment or other discriminatory behaviour, whether physical or verbal. **The Club** will work to ensure that such behaviour is met with appropriate action in whatever context it occurs.

The Club is committed to taking positive action where inequalities exist, and to the development of a programme of ongoing training and awareness-raising events and activities in order to promote the eradication of discrimination and promote equality in football.

The Club is committed to a policy of equal treatment of all members and requires all members to abide by and adhere to the policies and the requirements of the relevant legislation:

- ◆ Equal Status Acts, 2000-2008
- ◆ Employment Equality Acts, 1998-2004
- ◆ Prohibition of Incitement to Hatred Act, 1989
- ◆ Any amendments to these acts and any new legislation.

The Club commits itself to the immediate investigation of any claims, when it is brought to its attention, of discrimination on the above grounds and where such is found to be the case, a requirement that the practice stop and sanctions imposed as appropriate. (Further information on the **FAI Anti-Discrimination Rule** can be found in the FAI rule book).

Appendix C

Guide to Acceptable Documentation for Age Identification

Introduction

This document provides members with important information on acceptable forms of age identification documentation; has been produced to enable grassroots football to deal effectively, in line with recognized good practice and standardized approaches to age identification.

Issues of age identification may occur with children who are from a migrant, asylum seeking or refugee background, and these should be handled sensitively. The guidance document has been made available having consulted with statutory and non statutory agencies working in the area of integration and migration, including the former NCCRI, Immigrant Council of Ireland and the HSE.

The cultural landscape of Ireland has changed significantly over the last 10-15 years; we now have a more diverse society than ever. With change comes responsibilities, opportunities and challenges; soccer the most popular sporting language in the world is well placed to allow all people regardless of age, sex, disability or ethnicity the chance to engage on a even playing field to build new friendships and work together in cooperation and tolerance.

Ireland is home to many different nationalities, ethnic and cultural groups as well as Irish nationals with mixed ethnic and or cultural backgrounds. The issue of age identification, particularly in relation to young people, including unaccompanied minors, who may or may not be able to prove their exact age by traditionally recognised means. The issue of age identification is key to football where a player's age must be verified.

FIFA's International Transfer Management System also requires specific information (see table on page 41 for more information) for first time registration of all players aged between 10-18 years including:

- ◆ Players who hold an Irish passport;
- ◆ Players born outside of the Republic of Ireland who do not hold an Irish passport;
- ◆ Players who have lived continuously in the Republic of Ireland for at least five years;
- ◆ All other applicants.

It must be noted that the protection of the child must be paramount at all times and due sensitivity and good practice with regards to child protection must be followed when dealing with the issue of age identification. According to recognised best practice in terms of working with age disputes of unaccompanied minors, the FAI tries to follow recommended best practice in the area, and allow any child or young person the benefit of the doubt in terms of age where such age cannot be proved by traditional means. It must be remembered that all unaccompanied minors or other immigrant children are first and foremost children and should be treated as such.

The guidance document on page 41 sets out acceptable documentation issued to children who are seeking asylum and children of migrants from EU and Non countries (including 3rd Country Nationals).



FIFA Player Pass and First Time Registration

Documents required of both **players** aged between 10-18 years AND their **parents**:



Player application documents

Proof of birthdate (i.e. birth certificate)

Proof of identity and nationality (i.e. passport or other national identity card)

Proof of residence (i.e. utility bills)

Any other relevant document(s) that you wish to submit in support of the application (e.g. affidavit)

Parent application documents

Employment contract

Work permit

Proof of identity and nationality (i.e. passport or other national identity card)

Proof of residence (i.e. utility bills)

Any other relevant document(s) that you wish to submit in support of the application (e.g. affidavit)

Unaccompanied/Separated Children or Minors

“Unaccompanied children” (also called unaccompanied minors) are children, as defined in article 1 of the UN’s Convention on the Rights of the Child (UNCRC), who have been separated from both parents and other family members/relatives and are not being cared for by an adult who, by law or custom, is responsible for doing so.

The Irish Refugee Council reports that separated children may seek asylum because of fear of persecution, armed conflict or disturbance in their home country. They may be victims of trafficking for sexual and/or other exploitation or they may have travelled to Europe to escape conditions of serious deprivation.

Children of Migrants/Non Irish Nationals

Children of migrants who have moved to Ireland for economic, educational or other reasons but are not seeking asylum or citizenship (includes EU and Non EU Citizens and 3rd Country Nationals).

Acceptable forms of identification:

- ◆ Birth certificate
- ◆ Passport/Green Card (migrants over 16 years old)
- ◆ Garda National Immigration Bureau Card
- ◆ Identification issued by the Health Service Executive (HSE) for unaccompanied minors in the care of the HSE
- ◆ Sworn affidavit stamped by a solicitor / embassy



Appendix D

Useful Terminology

Key principles in the use of diversity-sensitive language:

- ◆ Find out which words and terms are being used. Ask other people or contact relevant organisations and use them consistently. If you so say something inappropriate then apologise immediately and learn from this.
- ◆ Make sure the language you use is sensitive and appropriate. Make sure the context and intent is sensitive and relevant.
- ◆ Acknowledge to yourself that on occasions, you may use words that cause offence. Learn from this and seek to use language that is equitable for all people.

A

Anti-racism and intercultural training

Anti-racism and intercultural training seeks to challenge racism and contribute to creating the conditions for a positive and inclusive sporting and working environment for everyone within an organisation (association, league, club or affiliate).

Assimilation

Assimilation was an unsuccessful policy aimed at absorbing minority ethnic groups into the majority community, with an expectation that communities, their needs and their culture would become invisible or would expire. It was applied in countries with a longer history of migration (for example the UK and Australia), but also in Ireland in relation to members of the travelling community. The 1963 Commission on Itinerancy referred to the “absorption” of members of the Travelling Community into the general community. Assimilation has been largely discredited and has been superseded by concepts of integration, multiculturalism and interculturalism. (See also Integration).

Asylum seeker	An asylum seeker is a person seeking to be recognised as a refugee under the 1951 United Nations Convention Relating to the Status of Refugees, to which Ireland is a signatory. If someone is granted this recognition, they are granted refugee status and are no longer considered to be an asylum seeker. (See also Refugee)
Acceptable terms	Before reading this section it is important to be conscious of the use of language in terms of its potential to pigeon-hole groups and reinforce specific stereotypes. Not everyone accepts being defined by these terms; many people from minority ethnic backgrounds prefer to describe themselves in relation to their particular cultural or national origin, but not everybody. It is therefore important to ask people how they want their ethnic or cultural background to be referred to or described. Example: Asian generally relates to people who originate from the Indian sub-continent. These include people from specific nationalities including India, Pakistan and Bangladesh.
B	
Black	People can describe themselves as Black for a number of reasons for example, in relation to their physical appearance, their ancestry, as a political term, or all of the above. Some people use the word Black to mean ‘of African origin’; whereas others mean ‘non-white’ and would include people from Asia for example. Black is not generally considered to be a derogatory term and in Ireland, the terms ‘black’ and minority ethnic group(s)’ is often used.

C

Chinese

Viewed a preferred term to describe people from China. Use of the term oriental should be avoided.

Coloured

The word 'coloured' is now considered to be a derogatory term in Ireland and many other countries. It was frequently used in the US in the past and was enshrined in law in South Africa during the apartheid era when the term Coloureds was one of the four main racial groups identified by law (Blacks, Whites, Coloureds and Indians). 'People of Colour' is an accepted term in some countries but it is not commonly used or understood in Ireland. In general, 'Black' is preferred as a term; in Ireland, it is generally used in the context of 'Black and minority ethnic groups'. (See also Black).

D

Discrimination

According to the Irish Human Rights and Equality Commission (IHREC), discrimination is defined as "the treatment of a person in a less favourable way than another person in a comparable situation on any of the [following] nine grounds: gender, family status, civil status, sexual orientation, religion, age, disability, race, membership of the Traveller Community.

E

Ethnic group	In the UK an ethnic group was defined as a group that regards itself or is regarded by others as a distinct community by virtue of certain characteristics that will help to distinguish the group from the surrounding community. (See also 'ethnicity' and 'minority ethnic group').
Ethnicity	Shared characteristics such as culture, language, religion, and traditions, which contribute to a person or group's identity. Ethnicity has been described as residing in: the belief by members of a social group that they are culturally distinctive and different to outsiders; their willingness to find symbolic markers of that difference (food habits, religion, forms of dress, language) and to emphasise their significance; and their willingness to organise relationships with outsiders so that a kind of 'group boundary' is preserved and reproduced.
Eastern and Central European	Often used as an umbrella term for people from the eastern part of mainland Europe. However it is problematic as many people from Eastern Europe often prefer to be referred to by their country of origin. The UN definition considers the following countries as Eastern European: Belarus, Bulgaria, Czech Republic, Hungary, Moldova, Poland, Romania, Russia (the continental part), Slovakia, Ukraine.

F

Foreign National/ Non-Irish National/ Non-National	These terms are increasingly used in Ireland, particularly in a legislative context. However, such terminology can be limited in other contexts. Terminology that solely focuses on nationality will become obsolete for most second and third-generation migrants living in Ireland.
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	The term ‘non-national’ should be avoided altogether as it is both inaccurate (most people have a nationality from their country of origin) and has negative connotations. ‘Foreign national’ has most recently been used in draft immigration legislation to refer only to people who are not EU citizens and so using the term to refer to all migrants to Ireland may also cause confusion. ‘Non-Irish national’ may be the least problematic. However, outside of a legislative context where nationality is relevant, it is useful to ask why the word ‘national’ is required. For example, would I describe myself as Irish or ‘an Irish national’? Or, as an Irish person living in France, would I describe myself as ‘a non-national/non-French national’? Also, would I describe people from the UK or America as ‘non-nationals’? Where possible, the NCCRI prefers the term ‘minority ethnic
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I

‘Illegal’	Migrants who do not have a valid work permit or visa in Ireland are sometimes described as ‘illegal’. There are a number of reasons why someone could find themselves in such a situation, sometimes through no fault of their own. For example, people who have been trafficked or workers whose employer did not renew their work permit. In this context, ‘undocumented’ is an alternative to the use of the term ‘illegal.’ Asylum seekers are sometimes described as ‘illegal’. This is a misnomer. Asylum seekers cannot be illegal as everyone has a recognised human right to seek asylum. There are then processes in place to decide whether an asylum seeker has met the definition of refugee.
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Institutional racism	“The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin which can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantages minority ethnic people.”
Integration	The concept of integration is a complex one and while there are many different views as to what constitutes integration, it is still part of an ongoing debate in Ireland. In the most simplistic terms integration can be a one-way process (in effect assimilation) where minority communities are expected to adapt or change without any expectation of change from the state or majority communities. On the other hand, integration can be a multi-faceted, intercultural process that requires the state, majority and minority ethnic communities to work together and to make accommodation of diversity, without glossing over challenges and barriers such as extremism or racism. (See also Assimilation and Interculturalism).
Interculturalism	Interculturalism is essentially about interaction between majority and minority cultures to foster understanding and respect. It is about ensuring that cultural diversity is acknowledged and catered for. “Developing a more inclusive and intercultural society is about inclusion by design, not as an add-on or afterthought. It is essentially about creating the conditions for interaction, equality of opportunity, understanding and respect.”⁷
Irish-born child	‘Irish-born child’, sometimes referred to as IBC, usually refers to a child born in Ireland whose parents are not Irish or EEA citizens. Prior to January 2005, Irish born children were entitled to Irish citizenship.

	Following the Citizenship Referendum in 2004, legislation was passed so that it was no longer possible for persons born in Ireland to obtain automatic Irish citizenship.
L	
Leave to remain	Also known as ‘permission to remain’. This is a statement of the conditions and duration on which a non-EEA citizen is permitted to remain in Ireland. It is given on behalf of the Minister for Justice, Equality and Law Reform in the form of a stamp in the person’s passport. The main grounds upon which further permission to remain can be obtained are: for the purposes of employment, to study, to operate a business or as a dependant family member of an Irish or EEA citizen residing in the State. Another type of leave to remain is humanitarian leave to remain, typically granted to an asylum seeker who does not succeed in being recognised as a refugee through the asylum process but who is recognised as having humanitarian grounds on which to stay in Ireland.
M	
Mixed ethnicity or ethnic background	Multiculturalism acknowledges the need for recognition and celebration of different cultures in a society. Multiculturalism differs from one country to another and has had varied success. One criticism has been that it allowed the growth of parallel communities with little interaction between them, whilst glossing over issues such as racism and economic deprivation. (See also Interculturalism).
Migrant worker	The term migrant worker refers to a person who is to be engaged, is engaged or has been engaged in a

	not a national.
Minority ethnic group	Sometimes also described as 'Black and minority ethnic group(s)', this means a group whose ethnicity is distinct from that of the majority of the population. The term 'ethnic minority' is sometimes used, but the term 'minority ethnic' draws attention to the fact that there are majorities and minorities, all with their own ethnicity – white Irish people are the majority ethnic group. Although this is the NCCRI's preferred term, one limitation of the term 'minority ethnic group' is that it can infer that people from a minority ethnic background are immediately identifiable with, or would wish to be identifiable with, a particular group. Service providers should be aware that this is not always the case. (See also Ethnic Group and Ethnicity).
N	
National Action Plan Against Racism (NPAR)	Ireland's National Action Plan Against Racism: Planning for Diversity covers the period 2005 – 2008. It originates from commitments given by Governments at the United Nations World Conference Against Racism in South Africa in 2001. The decision to develop the NPAR was further reaffirmed in Sustaining Progress, the Social Partnership Agreement 2003–2005. The NPAR sets out a plan of action for key areas of public life in order to develop measures to accommodate cultural diversity in Ireland.
P	
Prejudice	Prejudice involves 'pre-judging' someone and is frequently used to describe the negative attitudes some people have towards certain groups, such as

R

'Race'	The term 'race' is a social construct used to classify people. Originally race was based on a false belief that biologically there were different species of humans, with the implication that some 'races' were superior to others. However, research has proved that there is no single race-defining gene and therefore no biological basis for dividing the human population into different 'races'. The term race is still widely used in legislation. In Irish equality legislation, the 'race' ground is described as "race, colour, nationality, or ethnic or national origins." The NCCRI encourages the use of inverted commas when use of the word 'race' is unavoidable.
Racial discrimination	Racial discrimination can be direct or indirect. Direct racial discrimination occurs when a person receives less favourable treatment or a less favourable outcome than another person in the same situation would have received on the grounds of their 'race'. In Irish equality legislation, the 'race' ground is described as "race, colour, nationality, or ethnic or national origins." Indirect racial discrimination occurs when a seemingly neutral policy or requirement actually has an adverse impact on a person from a minority ethnic background. Indirect discrimination can be unintentional.
Racism	Racism is a specific form of discrimination and exclusion faced by minority ethnic groups. It is based on the false belief that some 'races' are inherently superior to others because of different skin colour, nationality, ethnic or cultural background. The United Nations International Convention on the

	Elimination of All Forms of Racial Discrimination defines racial discrimination as “Any distinction, exclusion, restriction or preference based on ‘race’, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on a equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life”.
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Refugee	A refugee is a person who has left his/her country and cannot return due to a well-founded fear of persecution on the basis of their race, religion, nationality, membership of a particular social group or political opinion.* In Ireland, membership of a social group includes “... membership of a trade union... membership of a group of persons whose defining characteristic is their belonging to the female or male sex or having a particular sexual orientation.”** (See also Asylum Seeker, Leave to Remain and Subsidiary Protection). *According to the 1951 United Nations Convention Relating to the Status of Refugees, to which Ireland is a signatory. **Section 1 Refugee Act 1996 (as amended).
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S

Stereotyping	Generalising about particular minority ethnic groups and labelling them, thus creating false expectations that individual members of the group will conform to certain (often negative) traits or characteristics which have been attributed to the wider group or community.
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T

Third-country national	This term is often used to describe people who are not citizens of the EU. It is problematic for some of the same reasons as described above in relation to foreign national/non-Irish national/non-national.
Tolerance	Tolerance was once a commonly used term in relation to inter-ethnic and inter-faith relations. However, it is now considered inadequate as it assumes superiority of the person who tolerates towards the supposedly inferior group/person to be tolerated. Tolerance is most often used in connection to something people do not like; as such, to tolerate another person or persons is a minimum standard, not an ideal such as interculturalism (see Interculturalism).
Traveller	“Travellers are an indigenous minority, documented as being part of Irish society for centuries. Travellers have a long shared history and value system which make them a distinct group. They have their own language, customs and traditions.” Travellers may or may not live a nomadic lifestyle. The recognition of Travellers as an ethnic group is a contested issue. To date the Irish Government has not recognised Travellers as an ethnic group whereas many NGOs, expert and specialised bodies do recognise Travellers as an ethnic group, as is the case in Northern Ireland. Irish Travellers are recognised as an ethnic group. Until this issue is resolved, the compromise achieved in the National Action Plan Against Racism is to refer to ‘Cultural and Ethnic Minorities in Ireland’, a term which is inclusive of Travellers, without necessarily recognising Travellers as an ethnic group.

X

Xenophobia

Fear or hatred of foreigners or people perceived to be from a different ethnic or cultural background.



Appendix E

Different **minority** groups will have different needs: make sure you consult fully with those you wish to work with.

Women from ethnic minority groups may have different expectations to men.

Establish links
to ensure
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Provide cultural diversity & anti-discrimination awareness training for members.

Run information evenings for parents. Seek their active involvement in the club.

Ensure your policies on discrimination & abuse are known to everyone and action is taken should incidents occur.



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Use positive images of ethnic minorities in club promotional materials such as posters and leaflets.

Make sure they reflect the target groups you are aiming to attract and show people fulfilling a variety of roles—not just players.

Run a community event during FARE Week or Intercultural Week (or other significant periods during the year).

Make links to local places of worship such as mosques, churches, synagogues.

Talk to people from the communities you are trying to work with, so that you hear their views.

Avoid making assumptions about their needs.

Appendix F

Incident of Racism / Discrimination Report Form—Adult Complainant

Please complete in **block capitals** in full.

Date of call:

Time of call:

Completed by:

Organisation:

Name of complainant:

Address:

E-mail:

Contact number:

Role/position:

Organisation:

Date of birth:

Gender, Ethnicity & Disability:

Please note that the information provided here is for investigative purposes only. The data on your ethnicity, gender and/or disability is not provided to other organisations and is only recorded for the purpose of investigating your complaint in full.

Data you provide may be used by the FAI for statistical purposes. Please note that all information will be used in accordance with the Data Protection Acts (1988) and (2003).

Gender:

Ethnicity:

Disability:

Signature of call-taker:

Date:

Signature of complainant:

Date:

Please detail the alleged incident(s) in full to the best of your ability on the attached sheet. Use the questions listed to guide your statement.

What exactly happened?

Who said / did what to whom?

Who said / did what to whom?

What are the roles or relationships of the parties involved?

**How close were individuals to the incident?
Did they have an unobstructed view?**

Was the incident witnessed first-hand or was it reported to someone?

What are the names and/or descriptions of those involved in the incident, including other possible witnesses?

What happened after the incident and has it been reported to anyone else e.g. the Gardaí?

Is there anything else relevant to the complaint– e.g. past history between the parties?

Incident of Racism / Discrimination Report Form – Child Complainant

Please complete in **block capitals** in **full**.

Date of call:

Time of call:

Completed by:

Organisation:

Name of parent/guardian:

Address:

E-mail:

Contact number:

Name of child:

Organisation:

Child's date of birth:

Gender, Ethnicity & Disability:

Please note that the information provided here is for investigative purposes only. The data on your ethnicity, gender and/or disability is not provided to other organisations and is only recorded for the purpose of investigating your complaint in full.

Data you provide may be used by the FAI for statistical purposes. Please note that all information will be used in accordance with the Data Protection Acts (1988) and (2003).

Gender:	
Ethnicity:	
Disability:	
Signature of call-taker:	
Date:	
Date:	

Please detail the alleged incident(s) in full to the best of your ability on the attached sheet. Use the questions listed to guide your statement.

What exactly happened?

Who said / did what to whom?

Who said / did what to whom?

What are the roles or relationships of the parties involved?

**How close were individuals to the incident?
Did they have an unobstructed view?**

Was the incident witnessed first-hand or was it reported to someone?

What are the names and/or descriptions of those involved in the incident, including other possible witnesses?

What happened after the incident and has it been reported to anyone else e.g. the Gardaí?

Is there anything else relevant to the complaint– e.g. past history between the parties?

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