

# Football Research in an Enlarged Europe: Identity dynamics, perception patterns and cultural change in Europe's most prominent form of popular culture

## Fact Sheet

### Project Information

FREE

Grant agreement ID: 290805

[Project website](#) 

Status  
Closed project

Start date  
1 April 2012

End date  
31 March 2015

Funded under  
FP7-SSH

Overall budget  
€ 3 026 213,16

EU contribution  
€ 2 433 357,16

Coordinated by  
ECOLE SUPERIEURE DES  
SCIENCES COMMERCIALES D  
ANGERS ASSOCIATION  
 France

## Objective

The FREE project aims at understanding the impact of the most popular and most widely shared of all expressions of popular culture - football - on identity dynamics in an enlarged Europe.

In a truly interdisciplinary perspective FREE seeks to explore an apparently non-political, but fully existing sub-cultural European public space of communication: the European football scene in the largest sense.

FREE will bring together different approaches to this European public space:

a) it will study how collective memories of popular culture have emerged during the history of European football, what trace they have left in mutual perception patterns

- across the continent and to what extent cultural commonality may grow out of historically grown diversity in the field of everyday culture;
- b) it will carry out multi-dimensional empirical research work that is innovative both in design and scope, in order to produce new insight into the complex identity dynamics resulting from processes of Europeanisation of football and strongly increased mobility over the last two decades;
  - c) it will attempt to shed light on the issues raised by the growing feminisation of the game such as gender construction and attitudes toward traditional patterns of identification;
  - d) it will provide an in-depth analysis of changing perceptions of European approaches to football governance as a legitimacy-enhancing project and produce strategic recommendations for policy-makers and other stakeholders in this field.

Through an ambitious dissemination strategy the FREE project aims at increasing awareness among citizens, stakeholders and policy-makers about the issue of cultural diversity and commonality in the field of popular culture and its often underestimated impact on the political, economic and social dimensions of the European integration process.

## Programme(s)

## Topic(s)

## Call for proposal

FP7-SSH-2011-2

## Funding Scheme


CP-FP - Small or medium-scale focused research project

## Coordinator



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EU contribution

**€ 717 405,21**

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In Europe, a median of 37% of 18- to 34-year-olds believe this aspect of national identity is very important, compared with 56% of those ages 50 and older. Partisan views on national identity in the U.S., Australia, Canada, Europe. In many countries, the debate over national identity is a partisan one. In the U.S., more than eight-in-ten Republicans (83%) say language proficiency is a very important requisite for being truly American. Fewer independents (67%) share that strong belief and even fewer Democrats (61%) agree. The changes due to this adjustment are very minor and do not materially change the analysis of the report. For a summary of changes, see here. For updated demographic figures for the Netherlands, please contact [info@pewresearch.org](mailto:info@pewresearch.org). How do culture of culture and cultural traits diffuse through through time and space. - Types of diffusion include expansion (contagious, hierarchical, stimulus) and relocation. - Language families, languages, dialects, world religions, ethnic cultures, and gender roles diffuse from cultural hearths, resulting in interactions between local and global forces that lead to new forms of cultural expression (e.g., lingua franca). - Colonialism, imperialism, and trade helped to shape patterns and practices of culture (e.g., language, religion). It is the legal framework within which public and some private aspects of life are regulated for those living in a legal system based on Muslim principles. Shintoism. said to be the way of god. Western Europe is quite different. The nation-states there emerged before the massive influx of migrants. This is why attempts to plant public rhetoric and political practice, peculiar to immigration countries, in European soil are bound to seem awkward. The issue is multiculturalism. Was the call for multiculturalism in Europe in fact mimicking a fashion in North America? Was multiculturalist rhetoric backed by systematic policy? And, if so, was it really a failure? Interpretations vary from simply stating the legitimacy of cultural differences in a public space to viewing the society as a conglomerate of ethnic and cultural communities whose identity that the state should protect [2]. What Provoked Europe to Take a Multiculturalist Turn in the 1980s? In the global culture we will only be strong, when each of us will retain unique traits of the national character. The rose of global culture should consist of a thousand petals and a thousand colors. Why are we not afraid of this? Because traditions of each nation are deeply positive, humanistic, all of them form positive moral values. Therefore the main task in the globalized world is to preserve traditions of folk art, - said Purtova. And the most important problem, according to the experts, is the issue of creating a single term base. Lack of general definitions is what obstructs Russian legislation in the sphere of cultivating national values. In the epoch of building supranational institutes the main task is to pay attention to national culture, its development and learning. Over many centuries, Europe did not attract significant migration flows. The Arab conquest of the Iberian Peninsula, Norman invasions, and the expansion of the Ottoman Port changed the political structure of individual regions but did not result in mass migration. On the contrary, in the end of the 11th century, European. Baltic region.