



Guidelines

for educational projects targeting antisemitic behaviour in football

Introduction

Dear reader,

That is how you would expect a publication like this to open its proceedings. However, we want to be even more direct:

Dear Football Official, Dear Club Employee, Dear Fan and Dear Supporter Liaison Officer. We are writing this publication for you!

These Guidelines are intended to encourage action against antisemitism within the world of football. They are a result of a two year project called [Changing the Chants](#), which investigated and researched different courses of action. It may come as a surprise to you, that we are looking at football clubs, of all organisations, to address this topic. However, there are good reasons for this. On the one hand, there are particular opportunities that football clubs have with their outreach, influence and power to contribute to positive community-building. On the other hand, combating antisemitism has become a complex problem across European football, where it regularly occurs.

The authors of these Guidelines themselves built their expertise from different areas of education work within football. We all share the same belief: when it comes to combating antisemitism, football clubs can and should do more than “just” publish statements condemning the behaviour of some fans – and to be fair many already do significantly more. With its global platform, we believe that the role of football has shifted – especially in the last two decades – from being “just football” to also being a prominent “social actor” off the pitch.

This publication aims to generate interest in this important topic. We want to show you that taking on social responsibility is a powerful tool for your football organisation’s development, and we hope it will encourage you to become active and to take the first step in establishing your own initiatives or partnership work.



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“Today, a football club is about more than simply playing 90 minutes of football. At Borussia Dortmund, we recognise that we can reach a wide audience and can generate social impact through our commitment. That is why we decided to make our antisemitism work part of the identity of the club.”

Hans-Joachim Watzke, CEO of Borussia Dortmund

Antisemitism has many faces

Antisemitism is a peculiar phenomenon of European history and its present. Like all forms of discrimination, it is complex in its manifestation and in terms of the impact it has upon its targeted community. As a religious and ethnic group, Jews may experience antisemitism as a form of religious discrimination and/or as a form of racial discrimination. However, unlike racial discrimination, antisemitism is often not as clearly understood as the hatred and discrimination of specific individuals. Antisemitic thought and action is, first of all, a threat to entire Jewish communities. However, it is furthermore a threat to society. Antisemitism has been and remains a central element within a complex web of anti-democratic and anti-pluralistic attitudes and sentiments. Its manifestations are not exclusively associated with attacks on Jewish institutions and citizens. It is visible in the narratives of “ominous financially influential groups” or “powerful elites.” It comes across to us in casual jokes to which Jews are assigned a specific and negative role. We find antisemitism when Jews in Europe are attacked as a proxy for the policies of the state of Israel. Finally, we encounter further antisemitism when the memory of the Holocaust is negated and questioned in our societies. You can find more about the spread of antisemitism in Europe, about possible definitions and further literature in the [first section of these guidelines](#).

Why is it important to engage

Just as modern antisemitism remains a societal problem, we must not forget that football is part of that same society. Football can bring together large numbers of people across different backgrounds and unite diverse communities. This statement is more than just a much-used cliché. By developing education programmes on the subject of football-related antisemitism and with an active commitment to understanding and preserving the memory of the Holocaust, we help contributing to counter antisemitism. Increasing polarisation and a growing hatred and fear of “others” are everyday experiences of minority groups all over the continent. These forces have the



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potential to break down communities and threaten livelihoods, coexistence and social development. Football clubs can offer an alternative by welcoming inclusive identities and fostering cohesion. They can empower threatened and vulnerable minorities as well as raise awareness within groups which have been difficult to engage with or widely neglected by politics. Our [second section](#) is titled "Strategy" and there you will find further thoughts on the topic and advice on how to enable discussions – and these are going to happen – in which your interlocutors may want to limit football to being "exclusively a sport" and deny or downplay its social functions. Here, we also highlight the various stakeholders that can be brought together through antisemitism programs.



"As an Inclusion & Diversity trainer for an agency for equal treatment I am glad to see that steps are finally being taken within the football industry. Football is a place where people can unite and come together but also where all forms of discrimination are alive. Therefore I truly believe and have witnessed myself that partnerships between NGO's and football clubs have a huge added value and are an asset to the football industry to help create a safe environment for everyone."

Sidris van Sauers, Senior Trainer at RADAR

How to get active?

In order to help spark and create ideas for your work, we have searched for examples of projects in different European countries that already deal with antisemitism in football. In the [Compendium of "Good Practices"](#) published in parallel to these Guidelines, you can see how diverse, constructive and multifaceted the work against antisemitism is. There is a myriad of starting points, including everything from your football club or association looking for contacts in the Jewish community or the profiling of the history of a club's Jewish athletes and officials. A project that promotes understanding could help anchor your club more deeply in its community and in turn inspire others with regard to what a football club can do. If you want to start a project, we recommend having a look at our [third section](#) under the title "Operational". The section details the steps which can form the basis of your project and how best to approach it. Of course, we want to offer additional help with suggestions for further reading in order that you can find as much

information as possible.



"The most important learning process for my club, Feyenoord Rotterdam, was to understand that we are doing our work not because someone 'made a mistake', but because we see that educational work with fans can have a positive impact on everyone involved."

Steven Burger, SLO at Feyenoord Rotterdam

One last thing before you start

With this project, the Changing the Chants team set out to create sustainable structures. If you are interested in learning more about our work and this project please watch the [documentary](#) as well. We look forward to hearing from you and learning more about your projects and activities. We will help as much as we can and look forward to meeting you. Across the borders of all clubs, we are happy to unite European football under the motto "Together against antisemitism".

We hope you have an inspiring read.



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Background



What is antisemitism

The Changing the Chants (CtC) project, together with project partners and external contributors, decided to adopt the Working Definition of Antisemitism, also known as the [International Holocaust Remembrance Alliance \(IHRA\)](#) definition of antisemitism for its work. The project used the definition for the establishment of both [the Compendium of Good Practices](#) of antisemitism initiatives in European football as well as a guiding principle for drafting the Guidelines.

The definition reads: ***“Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.”***

We are aware of what some may see as the contentious nature of the definition of a multifaceted and complex phenomenon. However, the aim of the CtC project is not and cannot be to provide an academic analysis or discussion of the strengths and limitations of the IHRA definition of antisemitism. Rather, the project needed to establish a robust frame of reference for its work, that would be supported by a strong political and social consensus about what defines and constitutes antisemitism, in football as well as in wider society. The definition itself is not a legally binding document which establishes how antisemitism should be defined and policed as hate speech, since this is regulated by national laws. It rather aims to set a global standard for what kind of conduct or conversation constitutes antisemitic intent.

The Working Definition of Antisemitism has so far been adopted by many countries including the United Kingdom, Germany, Slovakia, and Serbia as well as international institutions such as the European Parliament or the Council of Europe Commission against Racism and Intolerance (ECRI). Arguably even more useful for the CtC project is the recent adoption of the definition by certain stakeholders within the football community. In the last couple of years, the English Premier League, the English FA and the English Football League, have stepped forward and been joined by numerous football clubs like Liverpool FC, Chelsea FC and West Ham United in adopting the IHRA definition in their work to combat antisemitism in and beyond the football stadium. More recently, Borussia Dortmund, one of the CtC project partners has also adopted the definition, which served as the starting point for the takeover by the General Assembly of the German Football League (DFL). Other project partners are also using it in their work to assess and counter antisemitic incidents.

What does antisemitism in Europe look like?

As uniform as the definition of antisemitism might sound, antisemitism appears in many different guises and contexts, carried out by different kinds of perpetrator and targeting different groups. Even across Europe, within neighbouring countries, we encounter noticeable differences in what antisemitism looks like. One of the first questions one should ask when looking into these differences is how widespread antisemitism in Europe is. But this simple question requires a complex response. To measure the prevalence of antisemitism in Europe one can assess the prevalence of antisemitic opinions in its societies, the volume of reported antisemitic incidents or the scale and scope of antisemitic abuse experienced by individuals and communities (Jewish and non-Jewish alike) in different geographical locations.¹

One way to get an indication of the prevalence of antisemitism is to survey opinions towards Jews among the general public. Such a survey has been conducted on a regular basis by the Anti-Defamation League (ADL). The ADL interviewed respondents in 100 different countries on 11 statements containing negative stereotypes about Jews. The outcomes of these surveys show large differences across world regions and even between neighbouring countries.² The survey research produced an 'index score' on every country, showing the

1 — Especially in the context of professional football (but not alone) antisemitic insults can be targeted at teams, players or supporters who are not Jewish.

2 — For the database with results of this global comparative survey see: <https://global100.adl.org/map>

index number of people who indicated support for negative stereotypes on Jews. For some Western and Eastern European countries these index numbers were as follows:

Croatia	33% (2014)
Belgium	24% (2019)
France	17% (2019)
Germany	15% (2019)
Hungary	42% (2019)
Italy	18% (2019)
Netherlands	10% (2019)
Poland	48% (2019)
Sweden	4% (2019)
United Kingdom	11% (2019)

In another survey conducted by the [European Union Agency for Fundamental Rights \(FRA\)](#) the general EU population was asked how comfortable they would feel having a Jewish person as a neighbour or having a family member marry a Jewish person. Again, a large difference can be seen between countries. Across the whole of the EU, on a scale of 1 (completely uncomfortable) to 7 (completely comfortable), having Jews as neighbours scored **5.51** and having family members marry Jews, **5.09**. But between countries it varies from **3.3** (North Macedonia on marriage) to **6.38** (Denmark on having a Jewish neighbour).³

Here we see that amongst European countries large differences can be found regarding attitudes towards Jewish people.

Another way of measuring antisemitism is to record the amount of antisemitic incidents that have occurred. Research conducted by the Fundamental Rights Agency (FRA) has shown that *'few EU Member States record antisemitic incidents in a way that allows them to collect adequate official data'*. *This situation, coupled with victims' hesitance to report incidents to the authorities is said to contribute to the 'gross under-reporting of the extent, nature and characteristics of the antisemitic incidents that occur in the EU'*.⁴

Besides, methodologies for recording antisemitic incidents may

3 — European Union Agency for Fundamental Rights (2020). Antisemitism. Overview of antisemitic incidents recorded in the European Union 2009-2019. Luxembourg: Publications Office of the European Union, p. 9.

4 — https://fra.europa.eu/sites/default/files/fra_uploads/fra-2017-antisemitism-update-2006-2016_en.pdf

vary between states and change from one year to another, hence limiting possible international comparison. As a report from the FRA states: ‘few EU Member States record antisemitic incidents in a way that allows them to collect adequate official data. (...) The data that do exist are generally not comparable, not least because they are collected using different methodologies and from different sources across EU Member States.’⁵ This of course has a large effect on the comparability of data between countries. The FRA report shares numbers of antisemitic incidents recorded for each country.

If we pick the same countries, we observed in the ADL survey, we see the following figures:

	Index Score	Number of incidents
Croatia	33% (2014)	0 (2014)
Belgium	24% (2019)	6 (2019) ⁶
France	17% (2019)	687 (2019)
Germany	15% (2019)	2032 (2019)
Hungary	42% (2019)	35 (2019)
Italy	18% (2019)	56 (2018)
Netherlands	10% (2019)	275 (2018)
Poland	48% (2019)	28 (2019)
Sweden	4% (2019)	278 (2018)
United Kingdom	11% (2019)	1362 (2019) ⁷

These figures show two things. First, that antisemitism is widespread and that in many countries antisemitic incidents are a part of daily life. And second, these figures illustrate the challenges of determining a clear overview of antisemitism in Europe through data based on incidents alone.

A third way of estimating the prevalence of antisemitism is to ask possible victims – people belonging to the Jewish community – through surveys. This also proves to be difficult. In the Netherlands for example, two important research surveys on racism and discrimination did not result in enough Jewish respondents to incorporate experiences with antisemitism in their final reports. Again, the European Union Agency for Fundamental Rights (FRA)

5 — European Union Agency for Fundamental Rights (2020). Antisemitism. Overview of antisemitic incidents recorded in the European Union 2009-2019. Luxembourg: Publications Office of the European Union, p. 4.

6 — Only cases of Holocaust denial and revisionism

7 — Without Scotland.

published a report based on an extensive Europe-wide survey of the Jewish population regarding their experiences of hate crime.⁸ Once again, these figures showed that antisemitism is widespread. Nearly forty per cent of respondents (39%) had experienced some form of antisemitic harassment in the five years prior to the survey. More than a quarter (28%) encountered such harassment in the twelve months prior to the survey. Across the twelve countries surveyed, in the five years prior to the survey, three per cent of all respondents had personally experienced a physical attack because they were Jewish. In the twelve months prior to the survey, two per cent of all respondents had experienced a physical attack because they were Jewish. Across the twelve countries surveyed in the five years prior to the survey, four per cent of all respondents said that their property was deliberately vandalised because they are Jewish; two per cent experienced this in the twelve months before the survey.

As for antisemitism in football, the problems described above with regard to measuring and collecting data are even more apparent. Many countries or national football associations do not collect data or report on antisemitic incidents and research on the topic substantiates this. Antisemitism in football is widespread but, again, differs in prevalence and character between countries. During an international conference on antisemitism in professional football in 2015, organised by the Anne Frank House, it was concluded that there are many differences and similarities between the Netherlands, Germany, England and Poland when it comes to football-related antisemitism and that we are dealing with deep-rooted, international phenomenon, which is highly complex and not easy to solve.⁹ Notable differences are for example the targeting of football clubs like Tottenham Hotspur and Ajax Amsterdam which are identified or identify themselves as 'Jewish'- a concept which appears in some countries but not in others. Another difference identified was the presence of extreme right or neo-Nazi football supporters in some countries but not others.

8 — European Union Agency for Fundamental Rights (2018). Experiences and perceptions of antisemitism Second survey on discrimination and hate crime against Jews in the EU. Luxembourg: Publications Office of the European Union

9 — J. Verhoeven (2015) Football-related anti-Semitism compared. Report on the international conference on anti-Semitism in professional football. Amsterdam: Anne Frank House.

Where did we draw sources from?

These Guidelines were formulated on the basis of extensive research conducted through the Changing the Chants project. While the project name would suggest a particular focus on actual chanting, our endeavours were much wider. The research team comprised of academics, practitioners and activists, all with expert knowledge on combating discrimination and prejudice, particularly in the context of sport. To ensure a detailed and wide coverage of the football landscape across Europe, they were recruited from different national backgrounds with specialisations in a variety of geographical settings.

After forming the team, the research process was launched with the priority task of identifying and mapping existing practices designed to combat antisemitism in football-related environments. The first stage was a desktop review of academic papers, reports and publications prepared by various international and national organisations on discrimination in sport and antisemitism within European football fandom in particular. This was followed by the fieldwork phase.

The first attempt to gather new data and to reach people involved in addressing antisemitism was an open call distributed as an online survey via different social media platforms and mailing lists. This allowed for the collection of first-hand information about antisemitism activities, initiatives and programmes across Europe. Next, the researchers approached those engaged parties in order to gather more detailed data about the projects identified. At the same time, the research team used existing networks, contacts and expertise to thoroughly map activities throughout Europe.

Attempts were made to collect as rich data as possible about project leads, as well as individual and institutional actors involved in the implementation of activities; the specifics of their goals and means used to achieve them; the target groups; the channels of communication used; and the monitoring and evaluation of outcomes. Numerous people and groups were contacted and interviewed about their activities. Some of the research team took part in study visits to gain first-hand knowledge of educational activities and to experience the learning environment offered to target groups recruited from various fan bases.

Finally, data from reports, interviews, databases, and field trips were analysed and, from them, the twenty most impactful, innovative and diverse projects were selected as good practices in the field of combating football-related antisemitism.

This collection was included in [the Compendium](#), which provides a thorough explanation of selected projects and the assessment of how they might be applied to different cultural and geographical contexts. Through analysis of the good practices identified during the research process, these Guidelines were formulated. Separate from these good practices, within the project itself a series of pilots were conducted. Educational workshops were organised for different groups of football supporters, some dedicated to the prevention of antisemitism, others targeted at antisemitic perpetrators.

In addition, the opportunities for restorative justice as a way to challenge perpetrators of antisemitic hate speech were explored through meetings with stakeholders from a range of sectors, like governing bodies, the judicial sector and football, across Germany and the Netherlands.

Strategy

This part aims at discussing the rationale for football to tackle antisemitic behaviour through education. It evaluates the arguments that may come up in discussions, keeping in mind that each national or local context is different and that no one-size-fits-all formula may be applied.

Why get involved?

Changing the chants, changing the image

Football chants are an important and traditional part of football culture, with many being intrinsically linked to particular clubs. They can inject energy, humour and camaraderie into 90 minutes and demonstrate solidarity, community and good will amongst fans and towards players. However, chants containing insulting and derogatory language are often used to attack and insult clubs, teams and players. Sometimes that offensive language includes discriminatory words and terms (and can then extend to sounds) which have the intention of picking out certain communities and sending a message that they are not welcome in football.

Antisemitic behaviour manifests itself in multiple forms. This includes gestures, banners, graffiti and choreographies among other manifestations, which make stereotypes about Jewish people and culture and make reference to - or even celebrate - the atrocities of the Holocaust and the Second World War. While often passed off as “banter” or “football talk”, there is no room for such behaviour in football (or wider society). It is discriminatory and can leave communities, primarily Jews, feeling vulnerable and excluded from football and, left unchallenged, can spill over onto social media and even lead to physical or verbal attacks on individuals from the targeted communities. Shared through social media these instances of abuse are transmitted and perpetuated numerous times to the ever growing audiences spreading hate and prejudices.

Such behaviours may constitute offences under different football associations’ regulations, as well as hate crimes under individual country legislation; but unless regulations, policies and legislation are



enforced it is hard to eradicate such unacceptable behaviours from the beautiful game.

Commitment to human rights and diversity

Football holds a unique place in society. It mirrors trends of discrimination and racism outside the stadium and follows the upheavals of global and national politics. Yet, at the same time, it has a responsibility to fight all forms of discrimination, including antisemitism. In the wake of movements such as Black Lives Matter, anti-racism is moving to the centre stage. With its global platform, football can be an agency for change like no other.

Football reflects society

Football does not exist in a vacuum. It is affected by broader social, political and economic circumstances and developments at both domestic and international levels: The contemporary revival of far-right ideologies and their broad reach across Europe form part of the reality in which football operates. As such, football is not immune to the rise – some may say the ‘trivialisation’- of the language of intolerance and hate in national and local discourse, often targeting minority communities across Europe. In the same way, developments concerning the Israeli-Palestinian conflict may also have an impact on inter-community relations in Europe and create tensions in society including, as has been seen at a few matches, in the stadium. It is important to acknowledge that each context is different, and the behaviour or positions of fans may be interpreted differently according to the country concerned as well as the particular club history. Engagement in educational activities should therefore be tailored to these local contexts.

“The reality of racism in sport is the reality of racism in society.”

Lord Herman Ouseley, (now former) Chair of Kick it Out explained to the Institute of Race Relations.

Football has an opportunity to lead

Football is the pastime of millions of people and is by far the most popular sport worldwide, with clubs and players having enormous followings in the stands, around the world and on social media. Football has a unique capacity to bring together people from different backgrounds and even has the potential to draw from diverse cultural capital to reach out on issues of diversity, inclusion and discrimination. Positively harnessed, this cultural capital can help raise awareness of and develop resilience amongst supporters to ideologies such as antisemitism and all other forms of discrimination. This can be achieved by encouraging critical thinking and respect for

others in a way that does not attach antisemitism to a particular time and space but highlights its continuous existence and contemporary and multifaceted forms. Holocaust education programmes for example (see “Operational”) should help participants’ understanding of discrimination and their ability to recognize and deconstruct stereotypes attached to a group, whether Jews, Black, Roma, Muslims or LGBTI.

Some clubs may think that engaging in educational projects to fight antisemitism on their own or as part of wider anti-discrimination programmes may create negative associations for the club or, in other words, stigmatising the club concerned as ‘having a problem with racism’. Experience collected through this project has shown that concerns for the image of the club may hinder engagement.

How can we overcome such potential obstacles? Ultimately, engagement of the game in the fight against antisemitism goes well beyond the football industry’s communication and is about leadership:

First, engagement makes a positive contribution to fighting antisemitism, racism and other forms of discrimination, even if there are no visible issues or incidents within the club concerned. After all, removing visible manifestations of racist or antisemitic speech or behaviour from the stadium may be a good thing, but just because the signs are no longer visible, it doesn’t mean the problem no longer exists. Clubs with different experiences of racism or antisemitism may want to work together to signal that their commitment is not just about fighting visible incidents occurring in one or two clubs, but rather it is a collective effort of the game not only to stand against racist – including antisemitic – behaviour but also to prevent such behaviour in the long term.

Second, it is a question of pride for the clubs and especially for their diverse fandom: giving fans space and tools to address antisemitism, racism and other forms of discrimination may empower them to ensure that the stadium and its surroundings are free of discriminatory behaviour and hate speech. Fans’ participation in such educational projects is also their pride.

Football has human rights duties

With great reach comes great responsibility and as such, football has a duty not only to its workforces and supporters but also to local communities and wider society. This is also reflected in a number in international treaties or documents dealing with

human rights and sports.¹⁰ This is why it is important that its decision-making and operations respect international human rights standards and the UN Guidelines Principles on Business and Human Rights.¹¹

Discrimination, including antisemitism, will not disappear from football stadia of its own accord. The issue first needs to be recognised as contrary to the universal principles of the protection of human rights. Statements of intent about supporting human rights, cultivating respect and inclusion are critical. By themselves, however, they are not enough. They will not yield results if they are not seen as genuine and are not built upon by systematic, coherent and coordinated action between stakeholders (see “[Who To Involve](#)”).

“There are two main ingredients for change to happen: courage and duty. The courage not to judge and to question the reasons for such a behaviour [antisemitic chanting]. The duty of the club management to step in and make things happen.”

Edjo Frank, author of *A Jewish Heritage*¹²

Sanctions alone are not enough

Football authorities, leagues and clubs apply a range of sanctions when football participants - whether players, the football workforce or fans – are found to have taken part in discriminatory behaviour. Sanctions regularly include stadium or match bans and monetary fines. While these sanctions can send a strong message of zero-tolerance to discriminatory behaviour and set a clear limit to what is allowed, they do not necessarily provide an opportunity for offenders or bystanders to explore their behaviour and, ultimately, to understand its impact on individuals and communities, as well as on the reputation of clubs and the wider game. Education can not only change behaviour but also attitudes, hearts and minds, and can even lead to offenders and bystanders becoming advocates for diversity and inclusion across the game.

10 – See inter alia [the Recommendation No 12 of the European Commission Against Racism and Intolerance](#) and the 2016 Council of Europe Convention on an Integrated Safety, Security and Service Approach at Football Matches and Other Sports Events. That Convention invites States to ‘co-operate at international level in respect of sharing good practices and information on preventative, educational and informative projects and the establishment of partnerships with all agencies involved in the delivery of national and local initiatives, focused on or driven by the local community and supporters’.

11 – https://www.ohchr.org/documents/publications/guidingprinciplesbusinesshr_en.pdf

12 – See for more extensive comments on the issue, see Edjo Frank interview here: <https://changingthechants.eu/interview-with-edjo-frank/>

Education may take a variety of forms - whether restorative justice programmes as a response to individuals' behaviour; group re-education sessions which explore diversity, inclusion and discrimination in football; or longer, more comprehensive education and awareness-raising programmes with players, club staff and fans (including, for example, visits to sites of cultural and historical interest and relevance). These all have the aim of recognising and preventing discriminatory behaviour from happening in the first place and can help send a clear message that football should be for everyone, that there is no place for discrimination in football, and that we all have a role to play in creating a more inclusive game.

Who to involve?

In order to reach as broad an audience as possible across clubs, it is important to consider the different stakeholders involved and connected with them. Within clubs themselves this might include, for example, senior leadership teams, Public Relations and Communications departments, as well as fans and fan groups, voluntary and community organisations, local and national government and affected communities such as the Jewish community. Each will have its own resources, audiences and networks to maximise the impact of its antisemitism work. Your local context will inform which stakeholders are best to approach and involve. With this in mind, it is essential to address antisemitism as part of clubs' broader approach to diversity and inclusion.

Stakeholders who might be included can be divided into five general groups:

FANS

Fans provide an invaluable resource in terms of a club's history, culture and ambitions. This resource can be utilised by working with fan communities to provide education and raise awareness of discrimination in order to prevent it from happening and to address it when it occurs. Fans also can be part of a solution if they are motivated to speak out publicly or in the stands against antisemitic hate speech. These include:

- Fan clubs and Fan club unions
- Ultras¹³
- Club Members

13 — Fanatic supporter groups with strong internal organisations and in many cases important influencers and trustees of club culture.

THE FOOTBALL WORKFORCE

Club workforces also play an essential role in raising awareness of discrimination and making clear what behaviour is acceptable and unacceptable. This can only be achieved when clubs have robust policies, ongoing education and a clear commitment to creating a diverse and inclusive game. This might include working with:

- cross-club departments including HR departments, Supporter Liaison Officers, Communications teams, club museums, merchandise departments
- matchday stewards, safety officers and other stadium personnel
- Professional teams and youth teams (Academy squads)

LOCAL, REGIONAL AND (INTER)NATIONAL NETWORKS

Voluntary, campaigning and other civic organizations which represent and advocate for local, regional and (inter)national communities can also provide useful knowledge and experience by disseminating clubs' activities and messages within the communities they serve. Jewish organisations and antisemitism experts, for example, play a particularly important role in recognising and addressing antisemitism but can also be important agents to share stories of loss, pain and suffering from their own experience. These local, regional and (inter)national organizations might include:

- Non-profit organisations, diversity roundtables, museums and historic research institutions (on the Holocaust, for example)
- Schools, government institutions and state administration,
- colleges and universities
- Jewish and antisemitism organisations / the Jewish community
- Football bodies, other experts on football, fan culture, diversity and anti-discrimination including antisemitism

SPONSORS

Sponsors often have large audiences and financial resources, so are well-placed to support projects as well as ensure that they, as businesses, are committed to addressing all forms of discrimination. They could, for example, support educational trips (e.g., to former concentration camps and other places of historical significance in relation to antisemitism) or sign up to and reinforce clubs' public statements on zero-tolerance to antisemitism. This might include working with:

- National and international commercial partners of football clubs
- Sponsors which have links or a particular professional interest in the problem of antisemitism

PUBLIC RELATIONS AND MEDIA

Clubs must ensure they take a consistent and robust approach to communicating their position on antisemitism and the work they are undertaking. This might include:

- Use of their websites, social media channels and media/press releases
- Media networks and partners
- Match day activations (e.g., matchday programmes, pitch-side electronic displays) and merchandise

Operational



In this section of the Guidelines, we will provide suggestions and tools on how to set up your own project to combat antisemitism in football. The Compendium mentions different interventions such as campaigns, educational projects, commemorations and engagement with networks. While initiatives like Chelsea FC's '[Say No To Antisemitism](#)' campaign and networks such as 'Nie Wieder' ('Never Again') in Germany can help disseminate knowledge and ideas, project days and education programmes such as those organised by the German club SC Aleviten Paderborn can foster more direct behavioural change. We have included different kinds of projects in the Compendium in order that organisations of all shapes and sizes are able to draw inspiration from them.

We aim to make engagement possible for the range of stakeholders, from big professional football clubs to small grassroots organisations and from football federations to amateur clubs. The aim is to inspire you by providing ideas on how to start, plan, execute, evaluate and improve your project. Some of the suggestions in this document may not be viable for your organisation in their entirety, in which case feel free to cherry pick parts of our recommendations and / or adapt them to your particular context.

Initiation phase: Where to start?

The first phase of the project is the initiation, during which you define the scope of the project. You should outline the purpose and requirements of the project and determine whether it is feasible. The following points and questions can help:

- Have a clear idea of what you want to address from the start of your project. Do you want to combat chanting in the stadium stands? Or give the Jewish history of your club more visibility? Maybe you want to set up a campaign to put antisemitism in football on the agenda in your country, league or local context?
- Review and draw inspiration from the Compendium of good practices, as well as other initiatives such as commemorative events and exhibitions, literature, documentaries or films on the Holocaust and/or combating antisemitism. We have provided a [Further Reading](#) list at the end of this document.
- Consult experts for advice. This might include your network and people who have experience organising projects similar to yours, in and out of football. How can their experience help you and what can they share with you? It is also important to consult and if possible, work together with the local Jewish community in developing the project.
- Get club support. Try to involve important stakeholders within the club, from (other) fans to club management. In addition, you must ensure you have adequate resources (e.g., staff and funding) that match the anticipated end result.
- Learn about the underlying issues behind antisemitic behaviour and language. How does it manifest itself in your local context? What does it look like in football? What are the consequences of antisemitic behaviour? Make use of research conducted on (anti)discrimination in football or Jewish history.
- Setting realistic goals. Decide what it is that you are looking to do, what change are you aiming to achieve and what is feasible for you or your organisation. What is your capacity and what does it allow you to pursue? By realistically assessing what is achievable and which goals are out of reach, you increase the likelihood of setting up a successful and sustainable practice.

Planning phase

After the initiation phase, you will have a clearer idea of what you want to accomplish and how you want to proceed. During the planning phase, it is important to set the project goals, define the scope and develop a project management plan for its delivery. It is advisable to involve key stakeholders across your club or organisation during all phases, rather than only relying on them for feedback at the end of the project. Allowing for different feedback

points during the project planning and delivery can lead to greater project buy in and ownership from other stakeholders. Important questions and topics to take into consideration during the planning phase:

TIMELINE: What does the timeline of the project, including short and long-term outcomes, look like? The Compendium showcases initiatives that might run for years, are organised annually or take place over single days. Consider carefully what best suits your situation and opportunities.

COSTS AND RESOURCES: Consider the financial resources as well as the human and material resources needed to make your project a success. Consider the availability of experience needed to run your project. Perhaps you need to train your staff or outsource to expert organisations.

LOCATION: Where do you want your project to take place? You can make use of traditional facilities such as conference rooms, but the Compendium showcases a range of projects that use, for example, places of remembrance and commemoration to educate fan bases.

TEAM: Who do you want to involve/engage, and why is it important to involve them? What are their exact roles and responsibilities? Make sure to start this challenging phase by ensuring you have attracted motivated stakeholders for help, support and expertise.

PLANS: What are the planned activities and how do they feed into the intended outputs and outcomes?

RISK ASSESSMENT: What are the different risks involved (e.g., conduct a risk assessment)? There might be obvious and less obvious risks that can potentially jeopardize any new initiative focussing on antisemitism or commemorating victims of the Holocaust. After identifying potential risks, how can you mitigate against them?

PROMOTION: How will you promote your project? Internal and external communication should be well mapped out. Consider, especially, both the down- and upsides of communicating externally what you are doing during the early phase, when you have not yet achieved any noteworthy goals or milestones.

EVALUATION: How will you know your project is a success? What are the measurements used to evaluate the outcomes? It can be difficult to ascertain the impact of your work, in particular for outcomes of educational interventions focussing on achieving a change in mind-set or behaviour.

NORMS AND VALUES: How does your project align with your club or organization's key principles and values? For example, if your club follows specific principles and values across all areas of its work, make sure that these are included and embedded within the planning phases.

LONG-TERM CHANGE: If your project or programme aims to lead to behavioural changes in its participants, or other long-term community changes, the Theory of Change to model should help establish your project's inputs, activities, outputs, outcomes and impact. For example, if your club is working on a project that is specifically focused on challenging antisemitism within a club or a fan club community, you should map out how exactly the project would work towards addressing this challenge, including opportunities as well as limitations. This process can support you to identify areas of your project which would benefit from partnerships in order to achieve the agreed outcomes and impact.

What are the key factors to take into consideration across the set of good practices?

FAN INVOLVEMENT

Supporters can be encouraged to get involved in your programme in different ways. They do not have to be merely the recipient or participant in an education initiative, for example when joining a commemoration event. The Compendium includes different education-focused projects for (young) fans. Fans might, for example, want to set up activities in a stadium or conduct their own research on the Jewish history of a club. They can also help foster diversity and anti-discrimination in their local stadium through campaigns, remembrance activities and educational projects.

Some clubs, such as Borussia Dortmund, focus their fan engagement on the development and empowerment of positive fan groups to counter fans who exhibit discriminatory behaviours. The goal is, as a club, to strengthen the strong and positive forces within their fan base. By supporting fans to start their own local diversity and

inclusion initiatives, clubs send a strong message about their priorities and invite their most important stakeholders – their supporters – to work alongside them in creating an inclusive environment.

STEERING COMMITTEE

Every new initiative benefits from strong, often local, insight and support. For example, the English Premier League club AFC Bournemouth consulted with different stakeholders such as Jewish community groups and other antisemitism experts before launching a project at the club level. This approach provides a solid foundation and guarantees a strong front to help kick start a new project or initiative. Find the best ways to engage different members, ask them for feedback across project phases and implement their suggestions within your project planning. Aim to build trust with this group by keeping them informed throughout the project's development and look for ways to actively engage them.

LOCAL ACTIVITIES AND LOCAL IMPACT

As impactful as regional and international projects can be, there is also a movement towards designing locally-based projects that explore history through a local lens and highlight local Jewish culture. Leading on projects closer to the home stadium or club location can foster greater engagement, whether it leads to more participation from young people, families, schools or other partners. A local focus often encourages engagement due to the fact that people are often eager to learn about something that they perceive as “theirs”, that they feel familiar with and speaks to their own identity and livelihood.

COMMUNICATION AND MEDIA RELATIONS

Internal and external communication about the project should be well planned. As antisemitism is a complex and multi-layered problem, approaches taken to address it should be conveyed in a professional, purposeful and clear manner. Ensure that when communicating about the project externally through any media platforms, especially through social media, the accuracy of language is considered, and allocated staff know how to respond to positive and negative feedback, engagement or comments. The involvement of media also needs a certain level of discretion, as antisemitism may be a sensitive topic for participants and people involved in your project. You should carefully consider what information, content and imagery can and should be communicated and what should not. While certain news or information can be considered ‘news-worthy’ from a PR perspective, any communication should be judged on the basis of the simple question of whether it might interfere with the agreed objectives.

USING SOCIAL MEDIA FOR YOUR PROJECT

Social media plays an increasingly important role in people's lives and across wider society. It brings people closer together and gives us all an invaluable opportunity to engage with and learn about new cultures and communities. As such, it can – and should – be harnessed by the football industry to share information and raise awareness about what it is doing to create a more diverse and inclusive game, on and off the pitch. Whether highlighting events which celebrate the Jewish community's participation in and contribution to football, promoting campaigns which address antisemitism or giving people the opportunity to share their own experiences, football has the power to use these platforms to reach and engage a global audience.

However, we are all aware that social media is, sadly, used by many as a vehicle to insult, offend and abuse, with perpetrators very often hiding behind anonymous profiles with little-to-no reproach for their actions. Antisemitism, including antisemitic language, stereotypes, tropes and imagery relating, for example, to the Holocaust regularly finds its way onto these social channels, with the companies that own the platforms failing to quickly remove content and block users as it rapidly spreads across the web.

As part of their work to address antisemitism, football clubs and bodies could develop strategies which take into account the benefits of using social media to communicate their work, as well as the potential negative impacts – for example, if campaigns “backfire” or audiences disagree with key messages. This could include codes of conduct for responsible use of social media and robust sanction frameworks for the use of discriminatory language and behaviour on those platforms; the use of diversity calendars to mark and commemorate diverse communities' festivals and celebrations; and guidelines on how to use inclusive language and imagery in social media posts. Taking a strategic approach will help football clubs and bodies ensure consistency not just in their messaging and content but also in their responses to negative and unacceptable behaviour online.

PEDAGOGICAL APPROACHES

Projects can explore the complexity of antisemitism, as well as the complexity of Jewish history and the experiences of Jewish people. In order for participants to gain an understanding of the dangers of antisemitism and the impact of antisemitic behaviour, education initiatives should include different viewpoints and perspectives with a view to fostering a constructive dialogue. An open and safe learning space should be created, in order to encourage participants to engage. Try to make use of personal stories, local narratives and compelling case studies, ideally with a close local link to the town, city or club. Examples of this approach include

Feyenoord and FC Utrecht in the Netherlands who use local stories of antisemitism victims and perpetrators within their respective projects. Furthermore, reflection can also be a vital cornerstone of your project by allowing participants to process the lessons they have learned, e.g., via individual assignments, discussion groups or collective reflection exercises.

INTEGRATE HISTORY

The remembrance projects organised by Borussia Dortmund focus on the Nazi period and use this historical context to inform and reflect on discrimination in contemporary German society as well as right wing extremism. The aforementioned projects from FC Utrecht and Feyenoord integrate local history into their education as well as visits to local memorial sites related to the Second World War and the Jewish history of their respective cities. Clubs and organisations can also engage in commemoration through their own histories. FC Bologna 1909, for example, did this by researching and commemorating the life of Arpas Weisz, their former Jewish-Hungarian trainer who was murdered at Auschwitz. Another interesting example and resource is the [Football makes History](#) project, which brings together educators of History and youth workers from across Europe. Together they have developed new education materials to help young people explore European history through the lens of football as well as to tackle social exclusion.

INVOLVEMENT OF THE JEWISH COMMUNITY

As mentioned earlier, it is important to consult - and if possible work with - the local Jewish community. The Compendium showcases different examples of how to include the Jewish community in your project. Inspiration might be drawn, for example, from the project organised by the Jewish sports association Makkabi Deutschland, or the Werder Bremen Fan Project developed and launched in cooperation with an Israeli football club. Between 2005 and 2017 they organised exchange trips between Werder fans and Israel. FC Utrecht and Feyenoord both invite Jewish fans to share their family stories and experiences of antisemitic chanting inside the stadium with participants of their education programmes. By doing so they raise awareness of the impact that football-related antisemitic behaviour can have on others. The Jewish community can also be included in remembrance and commemoration activities or in an advisory role for setting up a campaign or workshop.

Even if they are not yet part of the good practice examples from football, two special approaches that are developed or supported by Jewish institutions and organisations should be highlighted in this respect as well.

Firstly, an encounter project is practised in several countries under the name “Likrat”. Likrat is Hebrew and means “to go towards each other”. Its objective is that Jews meet non-Jews and explain the context of Jewish life and traditions. The project’s motto is that the key words in the engagement against ignorance, misunderstanding and stereotyped ideas are education, information and dialogue.¹⁴ Several existing initiatives within the football industry highlight the importance of these encounters and mutual exchange as well.

Secondly, the [World Jewish Congress](#) (WJC) has also been increasingly involved in the field of antisemitism prevention in the world of football. In 2020, for example, the WJC was a cooperation partner in the project “Who against whom? Violence, exclusion and the stereotype “Jew” in football”. This project was carried out by the memorial site of the former concentration camp Bergen-Belsen in Germany. A link to the results of the project can be found in the [Further Reading](#) list at the end of these guidelines.

INVOLVEMENT OF STEWARDS AND SAFETY OFFICERS

Stewards play an important role in identifying and responding to all forms of discriminatory behaviour, including antisemitism, in the stands. It is therefore important that they understand the different forms of antisemitic behaviour that might take place (e.g., chants, displaying of symbols, gestures, hissing noises) during a football match. Experience shows that involving stewards and safety officers in projects helps to fully engage them with discrimination issues and to provide them with tools to help combat antisemitic behaviour. They need to be aware of what antisemitism and other forms of discriminatory behaviour look like, given their vital role in creating a safe environment in the stands. Stewards and safety officers should, for example, know what to do when antisemitic behaviour is being reported to them or if they see or hear it themselves before, during or after a match. For more information you can refer to Chelsea FC’s guide, ‘Tackling Antisemitism in Football: A Guide for Safety Officers and Stewards’ which included in our list of [Further Reading](#).

Implementation phase

Once you have completed the initiation and scoping phases of your project, it is time to begin implementing the planned activities. To mark the launch of the implementation, projects could use a ‘kick-off’ meeting to bring everyone together and ensure that all stakeholders are on the same page and are well-informed about the project objectives. This might be an opportunity to ensure the project timeline, key objectives, team roles and responsibilities are reviewed

¹⁴ — Further information can be found by visiting the website of the project in Switzerland via www.likrat.ch

and clarified if necessary. A kick-off meeting can also demonstrate to your audiences that your club or institution (with the respective stakeholders) is launching a specific project or programme to address antisemitism in football. As part of your launch, consider how you will reach out to media and use social media platforms.

After the kick-off, your project is ready for action. At this point, the project lead should coordinate the resources for each activity and the project deliverables. Examples of deliverables in the set of good practices include: a Holocaust survivor or a family member of a Holocaust survivor sharing their story with club Academy players; a matchday campaign launched to address antisemitism in football; a public commemoration event honouring former Jewish players; and training for staff to run educational activities. These deliverables can contribute to the longer term outcomes of a project which include knowledge acquisition and changing attitudes, mindsets and behaviours.

During implementation, ensure that activities stay on track and are delivered as planned and reach the agreed outputs and results. However, keep in mind that the plan can and should be managed in an adaptive manner and be adjusted when faced with unforeseen circumstances, such as funding problems, delays etc.

Additionally, the project delivery should be regularly monitored, particularly with regard to how the activities are delivered and whether there are more effective or efficient ways to do so. This is particularly important when projects are in pilot stage and has been demonstrated through the English Premier League's Academy programme in partnership with the [Holocaust Educational Trust](#). Participating clubs piloted the same programme which allowed for comparative learnings from each club's delivery, as well as for space to consider the mechanisms and processes behind the project delivery and whether they can be improved as part of future rollout.

Monitoring, evaluation & learning

Monitoring refers to the process of keeping track of your project and all its tasks, assuring the quality of delivery and carefully managing the various moving parts of a project. It is up to the club or organisation to decide how best to monitor the project; however, there are resources or external experts which can guide your monitoring, evaluation and learning processes. For example, when Feyenoord commenced their project, their pilot year was monitored by researchers of the Anne Frank House. This led to an evaluation, which showed that participants became more aware of how their chants were painful to the Jewish community and led to a better understanding of what had happened in Rotterdam during the Second World War. Ideally the

monitoring of your project is not the responsibility of one team member and is of interest to all stakeholders.

Monitoring the delivery of your project will allow you to analyse the development of the project against the intended objectives/outputs as well as to identify any actual or potential challenges. Process-oriented monitoring can be reported back to key stakeholders, such as funders, sponsors, the Jewish community and local governing bodies, who have a vested interest in the project objectives. Additionally, as the project progresses, different activities or key moments around the deliverables can be shared externally via the project's main platform (e.g., a microsite or page of an organisation's existing website) and / or on social media platforms. This will inform external stakeholders about the project during its implementation. Internal and external communications need to be well mapped out, clear and accurate, and updated on a regular basis.

To ensure that a project can be effectively monitored and evaluated, map out the points of data collection and the indicators against which data will be measured. For example, if your project aims to increase knowledge of a particular youth group on life for Jewish communities pre Second World War, first you should understand what pre-project knowledge they have. Whatever a project aims to do or to change should be measured and planned before the project launches and subsequently updated as the project is delivered. For example, Borussia Dortmund gathers reflections and feedback from fans who participate in their educational trips to concentration camps. This data collection can be done in person through reflections or online via surveys or questionnaires.

When challenges are identified through the monitoring of the project implementation, be prepared to manage and solve problems. It might be at this point that a club needs to consult with external experts or a designated group of community stakeholders, who serve as experts on the specific topics of antisemitism in football and/or the community. This approach was adopted by AFC Bournemouth and led to positive community engagement and support for their work.

The key evaluation questions should be confirmed before the project commences and can be incorporated into process evaluations, which focus on the way the project is delivered. If the project team wants to understand the impact of the project on the stakeholders and the wider community, outcome or impact evaluation questions should inform the evaluation process. Other types of evaluation questions might ask about the project's appropriateness, effectiveness, efficiency, replicability and sustainability.

As the activities come to a close, a project evaluation should take place to respond to the key evaluation questions. If the project focuses on individuals, their experiences in the activities and the intended outcomes as a result of their engagement, data should be collected directly from participants throughout the implementation phases. It might also be helpful to keep participants engaged in the longer term. If the project focuses on events or campaigns, data on the number of people and their type of engagement should be collected and assessed.

Below we have listed different types of key evaluation questions, which can lead and inform the evaluation phase of the project:

*Was the project implemented as planned?
If not, what were the reasons for any changes?*

Are participants being reached as intended?

How has the project been delivered in an innovative way?

Did the project produce or contribute to the intended outcomes in the short, medium and long terms?

What unintended outcomes (positive and / or negative) were produced?

What were the particular features of the project and context that made a difference?

*Are there elements of the project that need to be changed?
What is the expected impact or outcome of these changes?*

Learnings from the monitoring and evaluation of the project can be shared internally to improve upon future project iterations and shared externally to allow others to learn from and be inspired by them. This allows for the sharing of good practices and also the challenges and solutions of non-formal education approaches to antisemitism in football.

If resources allow, engage an external evaluator to conduct the final evaluation of your programme. This should be determined at the beginning of the project in order to enable the creation of a monitoring and evaluation framework which can effectively assess the outcomes achieved and impact created. For example, Anne Frank House, Feyenoord and FC Utrecht asked an independent researcher to assess Feyenoord and FC Utrecht's projects in one combined evaluation. The evaluation focused on the impact of the projects and centred on interviews with supporters who participated in either of them as well as

those who were part of the project design and delivery. Using an external party to evaluate the projects allowed for a less biased assessment of their outcomes. In order to capture data from the participants and decision-makers, the evaluator needed to understand the theories of change behind the projects at both the individual and collective levels. Data were collected from the stakeholders and analysed against the indicators for individual and collective change. As both projects were built on education methods, the evaluator also considered and analysed the effectiveness of the methods in relation to the outcomes achieved.

No matter the size of the project, the number of stakeholders involved or the delivery timeframes, when working to address antisemitic behaviour or language through educational-based methods, assessments progress-monitoring methods must be planned into the design and delivery of the intervention. Understanding what does and does not work will help to deliver more effective and impactful practices and, if shared across the industry, will contribute to longer-term and wider-reaching impact.

Further reading

Finally, we want to offer you some ideas for further reading. This is a selection of documents which provide suggestions, guidelines and good practices for combating antisemitism and other forms of discrimination within or beyond football and, hopefully, will inspire your project.

[Antisemitism in European Football](#)
by John Mann MP and Johnny Cohen

[Addressing Antisemitism through education, guidelines for policymakers \(UNESCO\)](#)

[Tackling antisemitism in football: A guide for safety officers and stewards](#)

[An end to antisemitism!](#)
A catalogue of policies to combat antisemitism (EJC)

[Football related antisemitism compared, report on the international conference on antisemitism in professional football](#) Anne Frank House

[FIFA good practice guide on diversity and anti-discrimination \(FIFA\)](#)

S. Schüler-Springorum, P. Brunssen (2021)
[Discrimination in Football: Antisemitism and Beyond](#)
Abingdon: Routledge.

[Handlungsempfehlungen zum Vorgehen gegen Antisemitismus im Fußball \(WJC\)¹⁵](#)

15 – These have yet to be published in English

Colophon

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