Antisemitism in British Football:
Examining Good Practice in Anti-discrimination Educational Initiatives

Bonita Jayne Corrie-Lunn

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Director of Studies: Dr Anne Delextrat

Supervisors: Dr Stuart Whigham and Dr Simon Phelan

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Abstract

Antisemitism, which adversely impacts Jewish communities worldwide, manifests in various forms, from verbal abuse and social discrimination to physical violence and even genocide. Antisemitism has been documented in European football stadiums, where antisemitic chants, symbols, and slurs have been directed at fans of specific teams. While numerous initiatives in sports address issues of inequality and discrimination, relatively few have focused specifically on combating antisemitism. Given the rise of antisemitism in the UK, it is crucial to better understand this societal issue and propose effective prevention measures.

This project followed a multi-phased approach consisting of four stages of data collection. The first phase involved conducting semi-structured interviews with experts skilled in developing anti-discrimination programmes (n=14). Using thematic analysis, key themes were identified, leading to the development of an educational initiative during Phase 2, incorporating a 'creative non-fiction' (CNF) methodological approach to use sport as a medium for educating individuals about antisemitism. In the third phase, focus groups were held with anti-discrimination experts, teachers, and members of the Jewish community to gain insight into their perspectives on the first draft of the initiative (n=25). Based on their feedback, the initiative was revised accordingly. Finally, the fourth phase involved a 'book review' with experts in antisemitism education or Jewish studies to further refine and finalise the initiative (n=6).

This project makes a novel contribution by integrating the emerging theory of HebCrit, which critically examines Jewish identity and experiences, and using 'creative non-fiction' as an innovative approach to develop the educational initiative. By leveraging sport as a platform for combating antisemitism, the project offers a unique, narrative-driven strategy to engage and educate young audiences. This approach not only addresses antisemitism in football but also contributes to broader efforts to reduce discrimination in society through an impactful, theory-informed educational programme.

Chapter 1 - Introduction

Antisemitism, a widespread form of prejudice against the Jewish community, manifests in various severe ways, including verbal abuse, social discrimination, physical violence, and even genocide (Staetsky and Boyd, 2015). With 26% of the world's population admitting they harbour antisemitic views (Anti-Defamation League, 2019), the scope of this problem is alarming. Therefore, as antisemitism continues to rise in the United Kingdom (henceforth, UK), in education, the workplace and society more broadly (Community Security Trust [CST], 2024; Lessof, 2024) it is crucial to deepen our understanding of this issue to develop effective strategies for addressing it in the future (CST, 2023).

For decades, antisemitism has been a recurring issue in football stadiums across Europe (Stratton, 2015). It was particularly heightened during the 1970s and 1980s, as antisemitic chants became notably prevalent in football matches in the UK (Williams, Dunning and Murphy, 1984) as football fans frequently used antisemitic language and symbols in chants directed at rival teams (Curtis, 2019). These chants often included derogatory remarks about Jewish community members and mockery of their beliefs and traditions (Poulton, 2016). As antisemitism continues to surge more broadly in society (CST, 2024), it has also become increasingly evident in football stadiums, with a significant 63% rise in incidents during the 2023/2024 season (Kick It Out, 2024).

Bourke (2014) and Holmes (2020) argue that a researcher's positionality is shaped by their personal background and academic journey. Since beginning my research journey, the context surrounding antisemitism and racism in sport and society has evolved significantly. While racism has long been present, there has been a notable uptick in antisemitic incidents, particularly during and following Donald Trump's first term as U.S. President, and the rise of populist and far-right parties across Europe (Beirich, 2021). Antisemitism has varied over time, often heightened by geopolitical tensions, particularly in relation to Israel/Palestine (Freedman and Hirsh, 2024; Seymour, 2024). These shifts have reinforced the urgency and relevance of my research, motivating me to explore how antisemitism manifests within football culture and how this context influences public understanding, perception and response.

My own journey began with undergraduate studies in Sport Studies, followed by an MRes in Sport and Exercise Science, during which I developed a focused interest in religious identity and antisemitism in football. This interest was influenced by my Jewish heritage and personal conversations regarding the use of the term 'Yid' among Tottenham Hotspur supporters. Through a reflexive process, I aim to acknowledge how my personal and academic experiences have shaped the development of this research (Holmes, 2020). I recognise that my lived experiences and cultural identity, particularly my Jewish heritage and earlier research around the term 'Yid', inform the lens through which I interpret data (Furlong and Marsh, 2017). This is explored in greater depth in the reflexivity (see p. 102) and personal reflection (see p. 297) sections later in the thesis, where I critically examine how my identity and values have influenced the research process.

While substantial academic research has been undertaken into race, religion, and ethnicity in sport (Burdsey, 2011; Cleland and Cashmore, 2014), in comparison, there is limited scholarly literature on antisemitism in English football. In British football, research primarily explores how supporters of Tottenham Hotspur, commonly referred to as Spurs, often face considerable antisemitic abuse from rival clubs, stemming from the club's perceived association with the Jewish community (Poulton, 2016; 2020). Previous studies have begun to highlight how antisemitism is present within English football (Back, Crabbe and Solomos, 2001; Poulton, 2016; 2024) and in other European countries' football fan cultures (Curtis, 2019; Poulton, 2020).

In contrast to these current studies, the ambition of this thesis is to examine the work currently being conducted in sport to tackle antisemitism and other forms of discrimination, with the aim of developing an initiative that could effectively address and reduce antisemitism in football. This initiative seeks to not only raise awareness but to also implement practical measures that would challenge this form of discriminatory behaviour, and therefore support the Jewish community. Although progress is being made in researching antisemitism in football, as it stands there are few practical measures in place in England in the field of sport, specifically football, to actively combat and challenge antisemitism.

Two organisations currently working to address antisemitism in football are Chelsea Football Club and Kick It Out. Given that some fans of Chelsea FC have been known to display antisemitic behaviours at matches, the 'Say No To Antisemitism' campaign was launched in 2018 and is run and organised by Chelsea FC themselves (Chelsea FC, 2018). Additionally, Kick It Out has worked alongside various stakeholders to promote awareness and implement strategies to combat discrimination in the sport. The organisation aims to challenge all forms of discrimination, including antisemitism and other faith-based prejudices, such as Islamophobia. However, there is a significant gap in empirical data on the long-term impact of these initiatives in reducing antisemitism in football. Chelsea FC and Kick It Out often rely on short-term indicators like media engagement and anecdotal evidence, rather than rigorous studies. This can lead to assumptions about their effectiveness without a clear understanding of their true impact. To accurately assess these campaigns' success, data-driven approaches are needed to ensure future strategies are based on solid evidence, not assumptions. Compared to other marginalised groups, the Jewish population has received relatively little attention in efforts to understand and combat antisemitism (Marcus, 2015), highlighting the importance of completing such studies. Specifically, within sport, there is a wealth of initiatives being developed to reduce racism and other forms of discrimination; nevertheless, it is evident that comparative action on antisemitism in sport is limited (Poulton, 2020).

An analysis of the anti-discriminatory initiatives and projects being done in the field of sport, particularly football, can thus provide valuable insights into effective methods for combating such prejudices. Therefore, as mentioned above, in contrast to other work being conducted in this field, this project provides a unique opportunity to develop an initiative that can be used to address and decrease antisemitism in sport, particularly within football, by engaging with experts in the field of sport and members of the Jewish community. The next section of this chapter addresses the research aim and objectives, which will guide the development of this research project which underpins this thesis, and the creation of an initiative that has potential to reduce antisemitic attitudes and behaviours in football.

Study aim and research objectives

The aim and objectives of this project are outlined below. It is important to note the significance of this aim and its associated objectives, as they have driven the design and undertakings of this project (Doody and Bailey, 2016).

The overarching aim of this research project is:

> To develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British Football, with input from anti-discrimination experts and the Jewish community.

This research intends to develop an educational initiative by engaging in a collaborative process that brings together the expertise of anti-discrimination experts, the lived experiences of the Jewish community, and insights from other key stakeholders within the field of sport and football. By working closely with anti-discrimination experts, the initiative will incorporate best practices and proven strategies for combating discrimination. Input from the Jewish community will be central to the initiative's development, ensuring that it gives voice to the community and accurately reflects the experiences of those affected by antisemitism.

Alongside the main aim of this thesis, there are four research objectives. These research objectives form the framework that guides and shapes the direction of this study:

1. Investigate the perspectives of key stakeholders on antisemitism, religion, ethnicity and identity within the football and wider social context.
2. Identify and evaluate anti-discrimination initiatives in football and sport to identify good practice on how antisemitism may be tackled.
3. Develop a theoretically-informed educational initiative that could be used to decrease antisemitic behaviour in football.
4. Explore how key stakeholders respond to an original educational initiative that aims to decrease antisemitism in football.

Throughout this thesis, the objectives are intended to be addressed chronologically; firstly, by examining current stakeholders' understanding and perspectives on antisemitism and other forms of faith-based discrimination, and subsequently evaluating the current work being done in the field of sport to combat these issues.

The first objective aims to delve into the views and experiences of various stakeholders, including anti-discrimination experts in the field of sport, to understand how antisemitism and related issues are perceived and manifested within football and broader society. By examining the intersection of religion, ethnicity, and identity, the study will uncover the complexities of these issues and how they influence attitudes and behaviours in the context of football. The second objective focuses on conducting a comprehensive review of existing anti-discrimination efforts in football and other sports. By evaluating the effectiveness of these initiatives, the thesis identifies best practices and successful strategies that have been implemented to combat antisemitism and similar forms of discrimination. This evaluation will provide a foundation for understanding what works in the fight against antisemitism and how these approaches can be adapted or improved.

By building on the data gained from the first two objectives, these findings in turn guide the final two objectives, which develop an initiative, which could then be trialled and tested on key stakeholders. The third objective involves the design of an educational programme informed by relevant sociological theories, namely HebCrit (Rubin, 2020) and critical race theory (Delgado and Stefancic, 2001). The initiative will be tailored to address the challenges faced by the Jewish community. The development of this initiative will be grounded in the empirical data findings, as addressed in the first two objectives. The final objective involves the implementation and evaluation of the educational initiative developed in the third objective. This stage of the research involves piloting the initiative with a selected group of stakeholders and gathering feedback on its effectiveness and potential impact. The responses of the stakeholders will be analysed to assess the initiative's potential for wider implementation and to identify areas for improvement.

The value in this research can be summarised in three main arguments. Firstly, as antisemitism has been seen to be increasing in both sport and broader society, this trend raises significant concerns for the safety of Jewish communities (Lessof, 2024). Secondly, the creation of an educational initiative that could be used to create positive, significant change could challenge the current attitudes and behaviours that sustain antisemitism in football. Finally, giving voice to the Jewish community is of significant importance as it ensures that their experiences and perspectives are central to the development of strategies aimed at combating this form of discrimination (Rubin, 2020).

Using HebCrit (Rubin, 2020), a relatively novel theory, adds significant value to this research as it emphasises the importance of amplifying the voices of the community. Additionally, due to its novelty and underdeveloped exploration in academic literature, very limited research has engaged with this theory, thereby enhancing its relevance and contribution to this study. This thesis makes an original contribution to knowledge by also employing creative nonfiction (henceforth, CNF) to integrate key principles of critical race theory (henceforth, CRT) and more specifically, HebCrit. It gives voice to this marginalised community, particularly by using narrative to highlight the unique challenges faced by the Jewish community. Through the creation of a novel, this work is designed to educate individuals on antisemitism and promote understanding of Judaism. Additionally, the thesis seeks to challenge existing antisemitic stereotypes and attitudes by developing an educational initiative in the form of a book and resource pack. This initiative is intended to be used as a tool for teaching about Judaism and antisemitism and incorporates sport as a medium for these discussions, due to its appeal and ability to encourage dialogue across diverse groups.

Thesis overview

This thesis is divided into eleven chapters.

In this first chapter (Introduction), a brief account of the background and context that justified the study has been presented. Following this, a more detailed explanation of the study's aim, objectives, and significance were presented.

In the following chapter (Chapter 2), this thesis begins with a thorough literature review, critically exploring existing research and studies. The literature review serves several essential purposes. Firstly, it provides insights into the evolution of antisemitism, with specific reference to sport, particularly football. Due to the overarching aim of this thesis, the review also assesses the effectiveness of existing anti-discrimination initiatives in sports, including well-known campaigns such as Stonewall's 'Rainbow Laces' (Hansen *et al.*, 2023; Magrath and Stott, 2019) and organisations, such as Kick It Out (Kilvington and Price, 2017; Penfold and Cleland, 2022), identifying both best practices and areas where improvements are needed. This chapter also plays a vital role in introducing the sociological theoretical frameworks used throughout the research to inform and shape the development of the project. These key theories include CRT (Delgado and Stefancic, 2001), HebCrit (Rubin, 2020), and the bystander intervention model (Darley and Latané, 1968). Ultimately, the literature review serves as a crucial chapter in this project, providing the necessary foundation for understanding the complex issues of antisemitism in football and for guiding the subsequent development of an educational initiative.

Next, the methodology chapter (Chapter 3) provides a detailed description of the philosophical underpinnings, methodological framework, and ethical considerations guiding this research project. A multi-method approach was undertaken, combining three methods of data collection. Therefore, each round of data collection constituted a 'phase' in the project. Additionally, the development of an educational initiative through CNF marked four pivotal phases in this research, as outlined below:

- Phase 1: Interviews with anti-discrimination experts
- Phase 2: Creation of an educational resource through CNF
- Phase 3: Focus group interviews
- Phase 4: Expert book review

In Phase 1, interviews were conducted with anti-discrimination experts who have previously worked on and developed initiatives to eradicate discriminatory behaviours, to develop a better understanding of effective strategies and practices in combating discrimination. The data provided a foundation for developing an initiative through CNF in Phase 2. During this process, an initial draft of the educational initiative, in the form of a book, was created. This

initiative was then evaluated in Phase 3 through focus group interviews with three key stakeholders: anti-discrimination experts, members of the Jewish community, and school educators. The feedback from these interviews allowed the researcher to make necessary amendments while evaluating the key strengths of the initiative. In the final phase (Phase 4), an expert book review was conducted with individuals from organisations specifically working on antisemitism and/or Jewish education. This review provided further insights and validation for the educational initiative.

Chapter 3 begins with a discussion of the overarching paradigm, philosophical positions, and key ethical considerations guiding the entire project, before leading into the specific methods employed in each phase. Due to the multi-phased nature of this project, each phase has its own, unique discussion of its methods and procedures, leading into its own results and discussion chapter.

Phase	Methodology	Results and discussion
Phase 1	Chapter 4	Chapter 5
Phase 2	Chapter 6	
Phase 3	Chapter 7	Chapter 8
Phase 4	Chapter 9	Chapter 10

Table 1. *Overview of phases, methodology, results and discussion.*

As shown in Table 1, the results of each phase are covered in separate chapters, each concentrating on its unique outcomes and discussions. Each chapter presents its own findings by introducing and analysing its individual themes and sub-themes identified during the analysis, followed by a discussion of each theme.

In Chapter 11 (Conclusion), the researcher embarks on a reflective journey, offering a chance to critically assess the research process and acknowledge the project's limitations, while emphasising its key significance in advancing society's understanding of antisemitism in sport. The main objectives of the study are revisited to ensure that the original goals were met and achieved. Additionally, the chapter highlights the challenges encountered and

discusses the strategies employed to overcome them. Next, the conclusion provides a summary of the research findings, before recommendations for future practice are suggested. Finally, the researcher provides a short personal reflection of their PhD journey.

Chapter summary

To conclude, this introduction chapter has presented the background and rationale for this thesis, and has reinforced the importance of this study in the field of sport sociology. This research intends to advance scholarly literature and make an impact within the football arena by providing an initiative which can be used to potentially decrease antisemitism in society, and football most specifically. In addition, the introduction chapter outlines the aim and research objectives for this thesis. Finally, after signposting the reader to key chapters within the thesis, the project moves into Chapter 2, the literature review, which aligns with the research aim and objectives by offering a comprehensive discussion of existing research and theoretical frameworks that are crucial to addressing the study's aim.

Chapter 2 - Review of literature

Introduction

Antisemitism remains a persistent issue in societies worldwide, despite the rich history and contributions of Jewish communities. Approximately 15 million Jews live globally, with around 300,000 residing in the United Kingdom, making up about 0.5% of the population (Board of Deputies, 2020; Census, 2021; Dart, 2021). The Jewish presence in the UK dates back to 1070, establishing it as the world's fifth-largest and Europe's second-largest Jewish community (Boyd and Staetsky, 2014; World Jewish Congress, 2019). However, Jews have often faced hostility and discrimination, particularly in the aftermath of the Holocaust, during which six million Jews perished across Nazi-occupied Europe.

The Jewish community is diverse, encompassing various cultural and religious practices shaped by different movements and traditions. Judaism is one of the oldest religions still practised today (Epstein, 2013), with followers who may adhere strictly to religious commandments or identify more loosely with their faith (Kahn-Harris, 2018). The community includes Ashkenazi Jews from Eastern Europe, Sephardic Jews from the Iberian Peninsula, and Mizrahi Jews from the Middle East, each bringing unique customs and beliefs (De Lange, 2000; Rubin, 2020).

However, this diversity can also make Jewish individuals targets for antisemitism, particularly those who are visibly identifiable as Jewish, such as Orthodox Jews. A report by the European Union Agency for Fundamental Rights (2018) indicates that Orthodox Jews are most susceptible to discrimination and violence, as religious attire and symbols, such as the Kippah, increase their visibility. Notably, incidents of antisemitic violence tend to spike during religious observances when more visibly Jewish individuals are present in public (European Union Agency for Fundamental Rights, 2018). Consequently, 60% of the UK Jewish community reported avoiding the display of Jewish symbols to mitigate the risk of antisemitism in their daily lives. This heightened vulnerability to antisemitism highlights the importance of understanding the term itself, as well as its historical and contemporary implications.

In the following review of literature, a deeper exploration into the topic of antisemitism will take place, beginning with a discussion of the challenges associated with defining the term. Next, the historical context and evolution of antisemitic beliefs and actions over time will be presented, followed by an examination of contemporary manifestations and societal attitudes towards antisemitism today. The unique challenges faced within the realm of sports will be addressed, including specific terms and behaviours that contribute to discrimination. Alongside this, the transformative power that sport has will be discussed, then leading into a discussion regarding current strategies and initiatives being used within sport, mainly football, which are aimed at combating prejudice, with, at times, a specific focus on antisemitism in football. The chapter will introduce several theoretical approaches, including CRT, HebCrit, and the bystander intervention model. In addition to examining these theories, their critiques will be analysed to emphasise both their strengths and weaknesses in practice. Through this structure, the review of literature chapter aims to provide a comprehensive understanding of antisemitism, the ongoing efforts sports are making to combat discriminatory behaviours and appropriate theoretical models which could be used to address and challenge antisemitism in football.

Antisemitism

Antisemitism is a concept that has caused and continues to generate significant misunderstanding (Beller, 2015). As stated by Stratton (2015, p. 295) “antisemitism is a fraught term and one difficult to define.” The debate surrounding antisemitism definitions is not merely academic (Langmuir, 1996; Marcus, 2013; Meer, 2014); it has real-world implications for combating hate crimes and protecting freedom of expression (Shanes, 2022). Therefore, it is crucial to provide an effective definition. The term antisemitism was coined in 1873 by the German nationalist Wilhelm Marr, who claimed that the Jewish community sought to overrun society and corrupt the German nation (Fine and Spencer, 2017). This historical perspective is significant to discuss as it highlights the origins of antisemitic ideology as not just a prejudice, but a tool used to encourage discrimination and hatred.

In contrast, contemporary definitions aim to capture the essence of this bias in simpler terms. For instance, the Oxford Dictionary offers a simple definition, defining antisemitism as

“discrimination against Jews” (Collins, 2005, p. 24). Another short, yet simple definition comes from Meer (2014, p. 8), who defines antisemitism as “the suspicion, dislike or hatred of Jewish individuals or groups”. Although these definitions are straightforward to understand, they are both limited and as Neuberger (2019) suggests, although these definitions are adequate, they do not help us recognise and understand antisemitism in all its numerous and diverse forms. This complexity necessitates a deeper exploration of antisemitism's varied manifestations, which extend beyond simple definitions to include broader societal and historical dimensions.

Antisemitism is a complex and multifaceted form of prejudice (Maizels, 2022), making it essential to provide clear examples to understand its various manifestations. Antisemitism refers to negative ideas about Jews expressed through language, themes, or imagery (CST, 2013). It takes many forms, including beliefs that Jews are excessively powerful, wealthy, or part of the capitalist oppressor class (Neuberger, 2019; Poulton, 2021). This also includes myths of a global Jewish conspiracy and assertions that Jews control the media, economy, government, or other societal institutions (Poulton, 2020). Additionally, the Jewish community has faced mockery based on physical appearance, customs, and beliefs. Victims of antisemitic abuse have endured verbal and physical attacks, both individually and as a group (Boyd and Staetsky, 2014). These examples help clarify what behaviours, statements, and beliefs are deemed to be antisemitic, illustrating the nuances of the term and making it easier to grasp.

A key discussion in academic and public discourse is whether antisemitism should be treated as distinct from, or a subset of, racism. Yuval-Davis (2024) argues for an inclusive definition of racism that includes antisemitism while recognising its unique features, such as conspiracy theories; a view echoed in her earlier work (2020) linking antisemitism, Zionism, and anti-racism. Fox and Toper (2021) also highlight how conspiracy theories are a key part of antisemitism, setting it apart from other forms of racism that often focus more on physical or cultural differences. McGeever (2022) adds that antisemitism is often overlooked because it doesn’t align with dominant frameworks of racism, especially those shaped by colonial histories, colour-based discrimination, and structural inequalities typically associated with anti-Black or anti-Muslim racism. Arnold and Taylor (2019) make a similar point, arguing that ignoring antisemitism in these spaces weakens the wider fight against racism. Together, these

views show the need to include antisemitism in anti-racist work, while also recognising that it has some unique features.

Nevertheless, understanding antisemitism requires awareness of members of the Jewish communities' attitudes towards examples of antisemitism. Therefore, in Boyd and Staetsky's (2014) research, Jewish participants were presented with fourteen statements and were asked which they considered to be antisemitic; 80% believed that comments regarding the Holocaust, suggesting that it is a myth or exaggerated, were thought to be antisemitic. Likewise, 77% of the Jewish community thought that comments stating that Jews are responsible for the current economic crisis were also antisemitic. This research found that attitudes differed based on age, location, and Jewish movement. The variation in perceptions across different segments of the Jewish community highlights the complexities in defining and addressing antisemitism, pointing to the need for further investigation on both an individual and a structural level.

In 2016, the International Holocaust Remembrance Alliance developed the following 'non-legally binding, working' definition of antisemitism. For the purpose of this research, antisemitism will be defined as the following:

> "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." (IHRA, 2016, p.1)

The rationale for this selection is that the IHRA (2016) definition is the most utilised definition. The IHRA definition has been adopted in 113 university establishments (UJS, 2023), 43 different countries (IHRA, 2024), including the United Kingdom, more than 130 UK local councils, the police and the Crown Prosecution Service (Gould, 2020). Most specifically, in December 2020, it was announced that the English Premier League, along with 19 of its clubs implemented the IHRA definition, as it will ensure that football is welcoming for all. These are the most recent figures provided by the Premier League, however, in 2021, the English Football League, who represent 72 clubs beneath the Premier League, also adopted

this definition (Gibbons, 2021). By utilising the definition, it is hoped that clubs will be more knowledgeable when training fans, stewards and employees in how to identify and combat antisemitic abuse (Harpin, 2020).

Whilst this definition has been widely adopted, it is essential to understand the real-world implications of its use; therefore, alongside the definition, there are also eleven examples of what they deem to be antisemitic, including:

1. Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
2. Making mendacious, dehumanising, demonising, or stereotypical allegations about Jews as such or the power of Jews as a collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
3. Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
4. Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
5. Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
6. Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
7. Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.
8. Applying double standards by requiring of it a behaviour not expected or demanded of any other democratic nation.
9. Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterise Israel or Israelis.
10. Drawing comparisons of contemporary Israeli policy to that of the Nazis.

11. Holding Jews collectively responsible for actions of the state of Israel.

However, despite its widespread adoption, the IHRA definition is not without controversy, with critics raising concerns about its implications for free speech and political discourse (Gould, 2018). Additionally, criticisms of the definition include how it is extremely difficult to examine which actions, language and discourse are captured by the term and that it is inconsistent, contradictory, and vaguely formulated (Deckers and Coulter, 2022; Ullrich, 2019). Deckers and Coulter (2022) critique the use of the terms 'perception' and 'may', arguing that it is imprecise and leaves questions open to whether antisemitism can be expressed in different ways. Further, criticisms reflect broader concerns about how antisemitism is defined and addressed, particularly in relation to the Israeli-Palestinian conflict. Some organisations, such as University College London (UCL), Amnesty International and the Labour Party, have rejected portions of the eleven examples deemed antisemitic specifically in relation to the Israeli-Palestinian conflict. For example, the Labour Party opposed two examples, numbers seven and ten, stating that these actions are not antisemitic "unless there is evidence of antisemitic intent" (Sugarman, 2018, p. 1).

Furthermore, literature from Deckers and Coulter (2022) noted that while the IHRA definition is well-intentioned in combating hatred against Jews, it may have unintended consequences for political discourse, particularly concerning the Israeli-Palestinian conflict. Of the 11 examples, six specifically focus on the State of Israel; therefore, the majority of the concerns surrounding the definition have been made regarding the context of the Israeli-Palestinian conflict. The Israeli-Palestinian conflict is a complex and longstanding dispute primarily about land, opposing historical narratives and national identity between Israelis and Palestinians (Moore and Guy, 2012; Twite, 2009). When conflicts arise between Israelis and Palestinians, there tends to be an increase in antisemitism in the UK (Boyd and Staetsky, 2015). Nevertheless, some argue that the IHRA definition has been misused to label criticism of Israel as antisemitic, while others claim it serves to protect Israel from international scrutiny and accountability (Deckers and Coulter, 2022; Gordon, 2024). In addition, Gould (2018; 2020) believes that they have been to be written in an approximate manner that could be damaging to freedom of speech.

The complexities around this issue are reflected in the IHRA definition, which asserts that holding Jews collectively responsible for the actions of Israel is antisemitic. This highlights the broader and ongoing debate about whether anti-Zionism, or criticism of Israel as a state, crosses into antisemitism (Hargreaves and Staetsky, 2020; Judaken, 2023; Kaplan and Small, 2006; Staesky, 2017). Scholars such as Goldberg and Durkheim (2008) argue that while antisemitism and anti-Zionism are not synonymous, there is some overlap. This is particularly evident in the concept of 'new antisemitism,' which scholars such as Klug (2003), Kaplan and Small (2006), and Stratton (2015) describe as hostility directed at Jews based on their perceived association with Israel. Given this complexity, it is important to recognise that not all Jews identify as Zionists or see the support of Israel as central to their Jewish identity (Baddiel, 2021). Therefore, equating all Jews with the actions of Israel not only risks reinforcing harmful stereotypes but also ignores the diversity within Jewish communities worldwide. Although this research solely focuses on antisemitism, broader discussions about the Israeli-Palestinian conflict and its influence on contemporary antisemitism will also be addressed later, in connection with both the historical roots of antisemitism and the current issues shaping the project's development.

Antisemitism: historical and contemporary events

Antisemitism has often been referred to as 'the longest hatred' (Beller, 2015; Neuberger, 2019), as members of the Jewish community have faced discrimination and unfair misjudgement for centuries (Goldberg and Durkheim, 2008). Bergmann (1992) suggests that the history of antisemitism began in biblical times, when there were only three major religions, Judaism, Christianity, and Islam. Antisemitism emerged as a result of religious rivalry between Christianity and Judaism. Later, in the first half of the 20th century, Jews were discriminated against in Britain on social and cultural levels, rather than political ones (Endelman, 2002). For example, they were denied access to clubs, shops, and schools (Dee, 2011; Neuberger, 2019) and were discriminated against. Discrimination also occurred within the workplace, forcing Jews to create businesses for themselves (Rubin, 2020; Weber, 1991).

The most significant instance of antisemitism occurred during the Holocaust (1941-1945), following Adolf Hitler's ascent to power in Germany, when six million Jews were

systematically murdered. Once in power, Hitler and the Nazis attempted to implement antisemitic policies and discriminatory legislations which segregated the Jews from the Germans. His laws forced members of the Jewish community out of professions, persuading the rest of the country to avoid buying into their business and started to restrict them from their rights (Feldman and Seibel, 2005). During World War Two, a deliberate attempt to murder every Jewish person in Europe was made by Hitler and Nazi Germany (Finkelstein, 2003; Prager and Telushkin, 2016). Although the Jewish population of the UK was largely unaffected by the Holocaust, Hitler's beliefs continued to influence some individuals' attitudes, encouraging lingering hostility toward the Jewish community in the UK. Therefore, in the first half of the twentieth century, Jews undoubtedly still encountered antisemitic intolerance and bigotry due to the Holocaust (Boyd and Staetsky, 2014).

Laqueur (2006, p. 207) states that "antisemitism is a historical topic, but because it has not yet ended, it is not solely of historical interest", highlighting that while antisemitism has deep historical roots, discriminatory behaviours and actions against the Jewish community continue to persist today. Recent research from the Anti-Defamation League (2019) found that antisemitism is seen on a worldwide level, with 26% of the world's population admitting they harbour antisemitic views. In the US, Jewish people are considered the largest group of religious hate-crime victims (Federal Bureau of Investigation, 2019). Boyd and Staetsky (2015) recognise that in other European countries, including Germany, Hungary and Poland, antisemitic abuse and attacks are more common and are usually significantly worse than the UK. Research by the European Union Agency for Fundamental Rights (2018) found that 89% of Jewish populations in the EU felt that antisemitism had increased over the past five years, and 85% believe it is a serious problem. Additionally, with 25% of Europeans holding antisemitic attitudes (Anti-Defamation League, 2019), it is clear that antisemitism is still an issue, impacting the lives of the Jewish community today.

Focusing on Britain, research shows that a quarter of the British population admit to holding antisemitic thoughts (May, 2017; Sherwood, 2019). Additionally, 75% of the population are concerned that antisemitism is either a very big problem or a fairly big problem, while 88% of Jewish respondents believe that antisemitism has increased in the past five years in the UK (European Union Agency for Fundamental Rights, 2018). In 2019, the CST, an organisation

whose work aims to tackle antisemitism and to protect the Jewish community, found that with 1,813 reports of antisemitic abuse, they had the most reported incidents of antisemitism (CST, 2020). However, these figures continued to rise as in 2024, the CST (2024) reported 1,978 antisemitic instances across the UK in the first six months of the year; which is its highest January-to-June total ever reported. It should be considered that although this figure is the highest it has been, it may be due to the population being more knowledgeable on how to report such crimes. Nevertheless, the most recent figure reflects a significant spike in antisemitic incidents, particularly following the attacks in Israel on October 7th 2023, which heightened existing tensions and led to a surge in hate crimes against Jewish communities across the UK.

Furthermore, Boyd and Staesky (2015) express that spikes in antisemitic incidents within the UK usually arise when conflicts occur in Israel, this may be as Jews are perceived to be representatives of Israel (CST, 2018; Stratton, 2015). Jacobs *et al*. (2011) explored the correlation between Israel-Palestine conflicts and the rise in antisemitic incidents in Belgium. Research found a significant increase in antisemitic incidents when conflicts occur, supporting the belief that antisemitism is influenced by political events related to Israel. Caro (2015, p. 304) supports the idea that "antisemitism appears related largely, though not exclusively, with the Israeli Palestinian conflict, showing that much of the antisemitic incidents recorded in the last decade and a half are linked to the Palestinian cause". Most recently in 2021, the CST (2021) discovered a 500% spike in antisemitic incidents in the UK between the 8th and 18th of May, when violence between Israelis and Palestinians increased. Likewise, the CST (2024) reported that since October 7th 2023, incidents between then and September 2024 were the highest they had reported in a 12-month period.

Supporting research highlights that when there is a significant military operation involving Israel, and when conflicts are greater in the Middle East, antisemitic abuse has been seen to increase (CST, 2018; UK Parliament, 2023). This correlation between geopolitical events and antisemitic incidents underscores the intricate relationship between global conflicts and local expressions of prejudice, warranting further exploration. It has been recognised by Stratton (2015), Jacobs *et al.* (2011) and the CST (2018) that the Israeli-Palestinian conflict has a significant impact on antisemitic incidents, the relationship between the two has been well

discussed by scholars, including Beattie (2016), Kaplan and Small (2006) and Staetsky (2017). Whilst the focus of this project is on antisemitism within Britain, it has been noted that there is a positive correlation between the Israeli-Palestinian conflict and antisemitism which can have influencing factors (Boyd and Staetsky, 2015). Ultimately, understanding antisemitism in its modern forms requires navigating the complex intersections of politics, historical context, and the evolving nature of discrimination. In relation to this research, it is also important to note that the recent rise (since October 7th, 2023) in conflict between Israelis and Palestinians, had a significant impact on the final stages of this project, which will be discussed in detail later on in Chapter 9.

Debates about antisemitism within mainstream political parties became a central focus of political discourse in Britain (Gidley, McGeever and Feldman, 2020; Hargreaves and Staetsky, 2020). Surges in antisemitic abuse may have been a result of contemporary issues such as antisemitic allegations and claims within the Labour Party (CST, 2020; Rich, 2016). Reports of antisemitic abuse from the CST (2020) found that 224 of the 1,805 cases of antisemitism were related to the Labour Party. In May 2019, the Equality and Human Rights Commission (EHRC) launched an investigation into unlawful acts of antisemitism, including discrimination and harassment, within the Labour Party during Jeremy Corbyn's leadership (BBC, 2020a). The investigation was prompted by rising public apprehension concerning antisemitism within the Labour Party, alongside official complaints received by the EHRC (2020). This led to high profile suspensions within the Labour Party for antisemitic comments and allegations (BBC, 2020a). Furthermore, the EHRC (2020) report highlighted that an earlier inquiry, in 2016, found significant faults in the Labour Party's handling of antisemitism within the past four years.

Corbyn's management of the issue was characterised by inadequate understanding and ineffective party management principles (Shaw, 2021). His response relied heavily on denial, evading responsibility, and reducing offensiveness, while struggling with corrective action and reluctantly offering apologies (Heppell, 2021). The crisis led to widespread criticism, with up to 85% of British Jews perceiving Corbyn as antisemitic by 2018 (Rich, 2018). Debates surfaced in the controversy around antisemitism in the Labour Party under Jeremy Corbyn. While the EHRC (2020) reported failures in the party's handling of antisemitism, scholars

such as Philo et al. (2019), Winstanley (2023) and Lerman (2022) argue that the crisis was politically exaggerated and often conflated with criticism of Israel. These discussions reinforce the complexity of defining and addressing antisemitism within broader struggles for social justice. Subsequently, in 2020, Jeremy Corbyn, who served as Leader of the Labour Party, was suspended from the party because of serious failings in leadership, including how he responded to reports of antisemitism within the party. In contrast, Keir Starmer, took a firmer stance to address these issues (Massey, 2020). Starmer implemented reforms to restore trust and demonstrate zero tolerance for antisemitism within the party. This included, establishing an independent complaints process, enhancing transparency in handling allegations, and taking disciplinary action against members accused of antisemitism. These developments are critical to understanding the broader political context in the UK.

It is evident that antisemitism is a worldwide issue and as highlighted by the European Union Agency for Fundamental Rights (2018) it continues to be an ongoing problem in the UK. Staetsky and Boyd (2015) argue that people do not know how to challenge antisemitism and believe that if there was greater clarity on this topic, members of the Jewish community would hopefully feel safer within their environment. Subsequently, there is a requirement to decrease and diminish antisemitic behaviours in society. Zannettou *et al.* (2020) highlight that organisations within the UK have been working to tackle antisemitism for decades.

Organisations within the UK include the Board of Deputies of British Jews, who are the representatives of the British Jewish community. They provide data and collect information regarding and concerning the community. Secondly, the Jewish Leadership Council, represents the Jewish charities and organisations within the UK. Furthermore, the Campaign Against Antisemitism (CAA), The Holocaust Educational Trust and the CST are other organisations working publicly to decrease antisemitism in society, who have been recording antisemitic abuse statistics in Britain since 1984. The Campaign Against Antisemitism is a charity led by volunteers, who are dedicated to uncovering and responding to antisemitism. The Holocaust Educational Trust aims to educate individuals on the Holocaust and its relevance in today's society, by working alongside schools, colleges and communities across the UK. Finally, the CST is a charity that works to guard British Jews from antisemitism and related dangers. Overall, it can be seen that there is a selection of organisations and charities

within the UK, focusing predominantly on working to tackle antisemitism and decrease discrimination within the Jewish community. However, although organisations and charities are continuously working to challenge this issue, antisemitism still persists and as previous statistics have shown it continues to rise when contemporary issues arise. Furthermore, data from Kick It Out (2024) has demonstrated a positive correlation between antisemitism in broader society and its presence in football stadiums. Therefore, given the focus of this project, the discussion will now shift to examining antisemitism within football.

Antisemitism in football

Antisemitism has been witnessed in football stadiums all over Europe for decades (Stratton, 2015). Antisemitic language and symbols were often chanted by football clubs towards their rivals (Curtis, 2019). It was not until the 1970s and 1980s that antisemitic chants became more frequent and commonplace at football matches in the UK (Williams, Dunning, and Murphy, 1984), which often involved insulting members of the Jewish community, alongside mocking their beliefs and customs (Poulton, 2016). In 2015, Verhoeven stated that antisemitism at football matches had decreased since the late 1990s, with fewer physical and verbal attacks occurring at matches. Nevertheless, studies by Curtis (2019), Poulton (2013; 2016; 2020; 2024) and Stratton (2015) have highlighted that it continues to affect other countries' football fan cultures, including the Netherlands, Germany and Poland.

Antisemitic abuse is commonly seen in the Netherlands; most specifically, AFC Ajax receives a significant amount of abuse from opposing fans (Curtis, 2019; Gans, 2014; Poulton, 2020; Seijbel, van Sterkenburg and Oonk, 2022; Stratton, 2015). Opposing fans can be heard chanting distasteful songs directed towards AFC Ajax, including: "Hamas, Hamas, all Jews should be gassed", "We are going Jew-hunting" and "'My father was in the commandos, my mother was in the SS, together they burned Jews, as Jews burn the best" (Curtis, 2019; Verhoeven, 2015, p. 13; Seijbel *et al*., 2022). Furthermore, in 2017, opposing teams used pictures of Jewish children, who were killed in the Holocaust as well as Anne Frank, to provoke Ajax fans (JTA, 2017). The club has a perceived 'Jewishness' because of having Jewish fans who travelled from the nearby Jewish district, Jodenbuurt. Jodenbuurt is located near the centre of Amsterdam, and with AFC Ajax stadium near the city's edge, it was an easy

location to travel to via tram (Gans, 2014). In an attempt to decrease the antisemitic chanting, AFC Ajax adopted the term 'Superjoden', the 'Super Jews', and have used it within their songs and chants (Seijbel *et al*., 2022). Verhoeven (2015) notes a significant decrease in antisemitic chanting at AFC Ajax since the 1990s, a trend that is further supported by Seijbel *et al.'s* (2022) research. Their study, which explored the impact of the Covid-19 pandemic on online antisemitic discourse, found a notable decline in such discourse between 2019 and 2020, reinforcing Verhoeven's earlier findings. Nevertheless, Masters and Coppack's (2019) report suggests that antisemitic abuse at AFC Ajax matches is still prevalent and they raise their concerns that may begin to rise again, with vandalism and verbal abuse becoming more evident at matches.

Before the Second World War, Bayern Munich, a German football club, were recognised as a 'Jewish' team; they had both a Jewish president and a Jewish manager (Honigstein, 2012). Nevertheless, after the war the club's Jewish identity was forgotten. Nevertheless, antisemitic chants and symbols have been seen at many matches (Verhoeven, 2015). Beginning in the 1990s, antisemitic chanting on a weekly basis was not uncommon in Germany, right-wing extremist groups believed that football matches were the ideal place to display their controversial antisemitic behaviour, as they were able to voice their opinion much easier than any other social domain. Unfortunately, they also found it to be the ideal place to recruit extremist supporters (Curtis, 2019). Graffiti containing images of swastikas, a symbol that provokes instant repulsion due to its appropriation by the Nazis, and references to gas chambers, have been seen at matches (Curtis, 2019). This antisemitic abuse is suggestive of Germany's previous history, making it explicit that Jews were not welcome at matches (Curtis, 2019).

Assaulting opposing teams by using derogatory language alongside the term 'Jew' and graffitiing distasteful images and swastikas, has been a recurring issue in Polish football since the 1970s (Cole, 2020). Likewise, supporters have been seen displaying banners with distasteful Jewish stereotypes, including portraits with long noses, an ethnic and racial stereotype (Curtis, 2019). KS Cracovia is a Polish team, who like AFC Ajax have been labelled as a 'Jewish football' club (Cole, 2020). Additionally, Widzew Lodz is a 'Jewish' club (Stratton, 2015). Both teams have been known to receive antisemitic hatred due to this connection.

Nevertheless, antisemitism in football is merely a reflection of society in Poland. Evidence highlights that officials are more likely to tolerate antisemitic behaviours in Poland in comparison to the abuse in Germany, the Netherlands and the United Kingdom (ADL, 2020; Masters and Coppack, 2014). Unfortunately, the 'Never Again' Association, an organisation dedicated to combating racism and antisemitism, believes that Polish football crowds are unwilling to address antisemitism in stadiums, as it has become an accepted part of Polish societal discourses.

The book '*Football and Discrimination: Antisemitism and Beyond*', edited by Brunssen and Schüler-Springorum (2021), is dedicated to examining the widespread issue of antisemitism in European football. Through a series of European case studies, the book delves into the historical and contemporary manifestations of antisemitism within football cultures. Oswald (2021) investigates the term 'Judenklub' [Jewish club], used during the interwar period to label football teams, often without any actual Jewish affiliation, highlighting how this designation was primarily a tool for rivalry and discrimination. Burski and Woźniak (2021) discuss Polish football, where despite the absence of a significant Jewish population, antisemitic rhetoric persists, fuelled by stereotypes and chants. Schubert (2021) examines German football's rising antisemitism from the 1980s onward, with neo-Nazi influences and hateful fan behaviour in stadiums. Brunssen (2021) explores how RB Leipzig's unpopularity evokes antisemitic stereotypes, despite the club's lack of Jewish ties, illustrating how football rivalries can weaponise such prejudices. In the Dutch context, Verhoeven and Wagenaar (2021) focus on Ajax, showing how its fans' self-identification as 'Joden' [Jews] invites Holocaust-related abuse from rivals. Collectively, these chapters reveal the deep-rooted connections between football, collective identity, and antisemitism, shedding light on how these prejudices are expressed, sustained, and at times, contested across European football cultures.

Within this book, Poulton (2021) begins by discussing antisemitism in the context of British football, mentioning how Tottenham Hotspur supporters, who call themselves the 'Yid Army', face antisemitic abuse that is often disguised as banter. Poulton's (2016; 2021; 2023; 2024) extensive research on this issue, particularly at Tottenham Hotspur, combined with other studies, have identified the persistence of antisemitism in English football (Back *et al*., 2001;

Curtis, 2019; Dart and Long, 2021). This body of work highlights how deeply ingrained antisemitism remains within British football culture. Curtis (2019) recognises that antisemitism in football differs, depending on the country. Numerous scholars, including Curtis (2019), Stratton (2015) and Verhoeven (2015) have highlighted that antisemitism is prevalent in the football arena, however, it is important to recognise their differences in levels of intensity and also in approaching the subject. Markovits and Rensmann (2010) recognise that football stadiums function as political battlefields, and that in some countries, including Poland, antisemitism at football matches is a reflection of society. However, some may argue that in other countries, including Britain, it is more 'football-related banter' used to wind up the opposition (Poulton, 2023). Stratton (2015) suggests that although these clubs accept their identification as 'Jewish' clubs, antisemitism at football matches has been known to make fans, both gentile and Jew, feel uncomfortable and those who are Jewish, unwelcome. Therefore, this thesis aims to explore antisemitism in football, focusing most specifically within the context of British football and Tottenham Hotspur.

Antisemitism in British football

In 1935, antisemitic abuse occurred at White Hart Lane on December 4th, also known as "the day the swastika flew over White Hart Lane." England and Germany were playing a match at Tottenham Hotspur stadium, which at the time was known for being home to many Jews. Before kick-off, the German team gave a Nazi, *Heil Hitler Salute* and a flag with a swastika was flown over the stadium. Fortunately, the flag did not fly for long, as a Tottenham Hotspur supporter, named Ernie Wooley, climbed up the gutters of the West Stand and removed the flag; unfairly, Wooley was arrested (Curtis, 2019).

More recently, in 2014, Boyd and Staetsky (2014) found that 6% of antisemitic incidents in the UK are witnessed at sporting events, highlighting that within sport, antisemitism is prevalent in our present society. In British football, Tottenham Hotspur supporters receive a significant amount of antisemitic abuse from opposing clubs due to the club's perceived 'Jewish' heritage (Kershaw, 2019; Poulton and Durell, 2016; Poulton, 2016; 2020; 2024). Harris (2016) recognises that Tottenham Hotspur and their link to the Jewish religion has caused much discussion and controversy. Research by Lunn (2023) explored this complicated

and often uneasy relationship between Tottenham Hotspur, the Jewish community and the antisemitism that often occurs at football matches. Nevertheless, as a result of this association, like AFC Ajax, opposing fans have been heard making references to the Holocaust and imitating the gas chambers, by making hissing noises (Poulton, 2024; Poulton and Durell, 2016). Poulton's (2020) research states that there are spikes in antisemitic abuse whenever Tottenham plays a London Club. Poulton and Durell (2016) highlight three main reasons why Tottenham Hotspur have been labelled a 'Jewish' club. This includes, demographics of the fans, religious identities of current and previous shareholders, and/or the nickname that the fans identify with, 'Yid', a Jewish ethnonym, which was later abbreviated by the Nazis and is now recognised as race hate term used by antisemites (Poulton and Durell, 2016; Poulton, 2016).

It has been estimated by Boyd and Staetsky (2014) that two-thirds of all Jews in the UK live in Greater London. Given this, members of the Jewish community typically support football clubs located in London (Cloake and Fisher, 2016). In the early 20th century, when many Eastern European Jews who were escaping from Russia came to Britain, they would settle in the East End (Curtis, 2019; Lipman, 1990). In Tottenham, there was plenty of unskilled work in the industrial sites and many businesses in the area were owned by Jews. Therefore, the Jewish community who were in search of both a job and a home, started to make their home in Tottenham. Due to this, a significant number of Tottenham Hotspur fans were Jewish (Clavane, 2012). Cloake and Fisher (2016) argue that in the 1920s, almost all Jewish football supporters were Tottenham Hotspur fans, and throughout history they have continued to attract many more Jewish supporters (Cloake and Fisher, 2016). Tottenham Hotspur Stadium, which was formerly known as White Hart Lane, is located near the Jewish communities with a large population of Orthodox Jews. The Torah prohibits lighting a fire on the Sabbath, and since driving a car involves burning fuel, members of the Jewish community are thus prohibited from driving to football matches on Saturdays. Therefore, for those who could not drive or get public transport on the Sabbath, it was easy to get to Tottenham matches (Godden, 2017).

Currently, Tottenham Hotspur Football Club has not released an official count of how many of its fans are Jewish or practise Judaism. However, a 2014 report by Tottenham Hotspur

revealed that 9.97% of its season ticket holders are Jewish. Additionally, a later study by Cloake and Fisher (2016) estimated that approximately 5% of the club's members identify as Jewish. With just 0.5% of the UK population being Jewish (Board of Deputies, 2020), this figure indicates that Jewish Tottenham Hotspur supporters outnumber the general population. Nevertheless, if the majority of Tottenham Hotspur fans are not Jewish, it is unclear why Tottenham Hotspur is considered a 'Jewish' football club. Another reason the club is affiliated with the Jewish community is that it has former and current Jewish owners, chairman and stakeholders (Poulton, 2016). According to Cloake and Fisher (2016) and Curtis (2019), it includes chairman Irving Scholar, who served from 1982 to 1991, and Alan Sugar, who served from 1991 to 2001. They also point out that the current chairman, Daniel Levy, has held the position since 2001, and the current owners are both Jewish.

The word 'Yid' in British football

The term 'Yid' originated from Yiddish, the traditional language of Ashkenazi Jews, and was initially used in a non-derogatory way to mean 'Jew.' It was historically employed as a term of endearment and familiarity within the Jewish community (Poulton, 2013). Yiddish itself has long been a vibrant and integral part of Jewish culture and identity. However, the term 'Yid' has evolved over time and can have different connotations. While it is not offensive when used correctly by Yiddish speakers, its interpretation changes when used by non-Jews. In English, the term is often considered a derogatory epithet, especially when employed by antisemites (Cloake and Fisher, 2016).

The Nazis abbreviated the word 'Yiddish' to 'Yid' using it in a derogatory way (Poulton, 2016) and it was used by the fascists, far-right political groups in the 1930s (BBC, 2020b). Now the term has offensive origins to members of the Jewish community, and it is considered to be antisemitic. It has been argued that the term is equivalent to the race hate words 'nigger' and 'paki' (Clavane, 2012). Ofcom (2012) explored the use of discriminatory language by questioning 248 participants, from around the UK, on their attitudes towards potentially offensive language. They found that words which discriminate on religious grounds have been considered generally offensive, whereas those words associated with race, are the most unacceptable words overall. Therefore, some may not consider the term 'Yid' as offensive.

The use of the term ‘Yid’ has, however, become controversial in Britain, as Tottenham Hotspur fans have reclaimed the word and have been seen singing and chanting the word at matches. The term ‘Yid’ has regularly been used against the Jewish community in an offensive manner, and subsequently has been chanted towards Tottenham Hotspur due to their perceived ‘Jewishness’ (Poulton and Durell, 2016). Opposing fans have been heard to chant the word in phrases such as, 'We've got Cesc Fabregas, you Yids are scared of gas' (Kessel, 2007). Furthermore, fans use the word amongst negative intensifiers, for example ‘dirty’ or ‘fucking’, which is most likely used to cause offence, and would be considered antisemitic (Poulton, 2016). Therefore, Tottenham fans, both gentile and Jews, adopted the term ‘Yid’, and have used it since the 1970s as a fan club name to deflect the abuse (Poulton, 2016; Stratton, 2015). They may also refer to themselves as ‘The Yid Army’ and ‘The Yiddos’ (Tottenham Hotspur, 2014). Tottenham Hotspur fans have also embedded the term into their own songs and chants, which is sung at matches, including (Verhoeven, 2015):

> “We sang it in France,
> We sang it in Spain,
> We sing in the sun and we sing in the rain,
> They've tried to stop us and look what it did,
> Cos the thing I love most is being a Yid!
> Being a Yid, Being a Yid,
> The thing I love most is being a Yid!”

Although this term is derogatory, the fans use it as a sign of pride and endearment to deflect antisemitic abuse (Lunn, 2023; Poulton, 2016). Similarly, in society we see oppressive slurs such as ‘queer’ and ‘nigga’, which have been previously used within society as a form of abuse but have been embraced and appropriated by the targeted group (Coles, 2016; Popa-Wyatt, 2020). Like Tottenham Hotspur and the use of the word ‘Yid’, these terms are words that a minority group has self-labelled and identified with to take control over the terms used. Furthermore, fans state that they use the term as a badge of honour, and it gives them a sense of belonging. In 2014, 39% of non-Jewish and 29% of Jewish fans felt that the word was part of Tottenham Hotspur’s heritage and identity (Tottenham Hotspur, 2014).

> "A space where ethnic identity has connected, even become intertwined, with national identity; an arena where Jews have fought the notion that they were invaders who needed to be fended off, newcomers who did not belong." Cloake and Fisher (2016, p.1)

Clavane (2012) highlights that Tottenham Hotspur recognise that they, as a collective, are a diverse group of individuals and regardless of this, they will ensure that football matches are a place where the Jewish community feels welcome. Furthermore, research by Lunn (2023) and Poulton and Durell (2016) found that fans believe that it is essential and necessary to use it to deflect antisemitic hatred they receive from opposing fans.

Given its origins, the term 'Yid' and its usage has become a controversial topic, which has caused much discussion amongst football supporters, Jewish Organisations, including the CST, the Jewish Leadership Council and the World Jewish Congress (Welch, 2019) and sporting professionals (Sky Sports Football, 2019). Although the term 'Yid' and its usage at football matches has been discussed plenty within the media, discussion amongst academics is limited (Lunn, 2018; 2023; Poulton and Durell, 2016; Poulton, 2013; 2016; Wilczyńska, 2022). Adding to the controversy, in 2020 an alternative definition for the term 'Yid' was added to the Oxford English Dictionary, stating that term meant 'supporter of or player for Tottenham Hotspur', in which the club has responded saying that it is misleading (BBC, 2020b).

Tottenham Hotspur football club undertook two consultations with their fans: one in 2014 and one in 2019. Both focused on the use of the phrase 'Yid' in its context to Tottenham Hotspur. In 2014, Tottenham Hotspur released a statement detailing the results of their fan consultation on the use of the term 'Yid'. Data showed that 67% of fans regularly chanted the word at football matches. Overall, 74% of non-Jewish respondents and 73% of Jewish respondents were generally in favour of using the word. Although the report did not highlight why fans are in favour of using the term, literature by Poulton and Durell (2016) and Lunn (2018; 2023), highlights that fans use the term to deflect antisemitic abuse and wear the term as a badge of honour. Nevertheless, 12% of non-Jewish respondents and 18% of

Jewish respondents were against using the term with 4% of non-Jewish fans and 6% of Jewish fans saying that they were uncomfortable with it. Furthermore, 13% of the non-Jewish fans thought that if others found the term offensive, then it should be dropped (Tottenham Hotspur, 2014). Nevertheless in 2019, only 33% of respondents use the word 'Yid' regularly in a footballing context, which is a dramatic decrease since the 2014 consultation and 25% of respondents will not chant it at football matches. However, 12% would use the term outside of football. Results also found that nearly half of the respondents would rather the fans chant the word less or stop using it (Tottenham Hotspur, 2019). Although there is no qualitative data to suggest the decrease in numbers, this could be a result of increased media attention regarding its usage or fans have become more educated regarding the origins of the term.

Both consultations conducted by Tottenham Hotspur (2014; 2019) have given an insight into fans' opinions on the use of the phrase 'yid'. However, this data was collected via an online survey, which was sent to all the 'One Hotspur' season ticket holders and members. As highlighted by Salmons (2014), online mediums are not as easily accessible to all, and some individuals might not be competent enough to use online platforms; this could affect the validity of their study. When discussing the use of the term 'Yid', it should be recognised that the older generation may find the term more offensive, given that they may have lost immediate family members to the Holocaust. However, these perspectives may not be fully reflected if access to online platforms is more limited among older individuals. Likewise, Tottenham Hotspur gave fans only twelve days to complete the survey, which could limit the results. In 2014, they received 11,500 completed consultations and in 2019, they received just over 23,000 responses. The Tottenham Hotspur Supporters Trust (2019) states that there are roughly 42,000 season ticket holders, 8,000 premium members, and over 100,000 One Hotspur members. Given that this questionnaire would have been sent out to roughly 150,000 fans, it could be argued that 7% response is not representative of the whole fan base and, subsequently, may lack validity. To gain a greater sample size, the club could have given supporters a greater amount of time to complete it and advertise it on their social media platforms.

Some individuals and organisations have expressed concern about the reclamation of the term, including members of the Jewish community and Jewish football supporters, and the World Jewish Congress, the Board of Deputies, CST and the Jewish Leadership Council (JLC), who have asked Tottenham fans to stop using it (Welch, 2019). The argument is that using the term causes trouble and upset, and that Tottenham Hotspur fans have no right to appropriate it, regardless of whether it is being used in an antisemitic manner or not. Likewise, they believe it encourages antisemitic behaviour from antisemites. In 2019, 94% of fans recognised that the word can be considered a racist term, however, supporters have argued that there should be a greater emphasis on the antisemitic abuse from opposing fans, rather than punishing those who use it. They argue that if opposing teams were not chanting antisemitic hate, they would not need to reclaim the term.

This research project builds upon the work of Dr Emma Poulton, who has conducted a wealth of research on antisemitism in English football and the use of the term 'Yid' at Tottenham Hotspur matches. Whilst providing an insight and historical background to the uses of the term 'Yid' and antisemitism in English football, Poulton and Durell's (2016) initial piece of research, analysed data from two unofficial Tottenham fan message boards to explore the reactions to the 'Y Word' campaign, which promoted a 'zero tolerance' policy approach to the use of the term 'Yid'. They found that fans had a sense of pride in using the term 'Yid', whilst stressing the significance of the context in which the term is used, claiming that it is more acceptable at Tottenham Hotspur because it is used as a 'badge of honour' and to 'take away the power of the word'.

In addition, she has aided academics in better comprehending the complex nature of antisemitism in the sport (Poulton, 2016). By using Tottenham Hotspur as a case study, she illustrates the various usage and connotations of the term 'Yid' and then proposes a continuum that can be utilised as an analytical framework to better comprehend antisemitism. In addition, she examined policies and campaigns aimed at reducing antisemitism during football games (Poulton, 2016). By gaining data from a critical review of campaign initiatives and eight interviews with elite stakeholders, she discovered that antisemitism had sporadic salience in comparison to anti-racism campaigns in general, indicating a lack of dedication and knowledge. This emphasised the need for a more

consistent and cohesive approach to combating antisemitism in football. Her most recent piece of work from 2024 entailed life-story interviews with 39 football supporters, whereby the conversations focused on experiences of antisemitism within English men's football supporter culture. She found that Jewish football supporters experienced more antisemitism within their football culture compared to wider society and that they tended to downplay or dismiss antisemitism as 'banter' that exists in English football supporter culture, in an attempt to lessen the impact of the hate they experienced.

This project will build upon Poulton's research and add to scholarly literature by developing an initiative with the aim of decreasing antisemitic attitudes. Furthermore, it will look deeper into the strategies employed by anti-discrimination experts to address various forms of prejudice, utilising this knowledge to inform the initiative's design. Lastly, it will employ a range of sociological theories, including HebCrit (Rubin, 2020), to support and analyse the research findings.

The intersection of rivalry and discrimination in football

While the use of antisemitic language is widely recognised as harmful, it is often employed at football matches to provoke rival fans rather than to express genuine discriminatory intentions (Poulton, 2020; 2024). This contrasts with more overt forms of antisemitic abuse that may be seen in countries like Poland or Germany. Sporting rivalries frequently arise due to differences in ethnicity, religion, politics, nationality, and class (Curtis, 2019). Northern Irish football provides a notable example, where religious and political divisions have long shaped the sport. Most teams in Northern Ireland are historically associated with Protestantism, while Derry City Football Club, identifying as Catholic, represented the minority (Cronin, 2010). Due to escalating tensions and violence, Derry City resigned from the Northern Ireland Football League in 1972 (Bairner and Shirlow, 2000). Similarly, sectarian divisions characterise football in Scotland, particularly between Rangers Football Club, identified as Protestant, and Celtic Football Club, associated with Catholicism (Deuchar and Holligan, 2010; Murray, 1984). Beyond religion, the rivalry between these teams also reflects differences in national, political, and cultural identities (May, 2015). Football often provides a

platform for the expression of such identities, resulting in protests and violence at matches (Boyle, 2017; Dickson, Jennings and Koop, 2016; Murray, 1984).

A well-known football rivalry in the UK is the North London Derby between Tottenham Hotspur and Arsenal. Due to their proximity, tensions between these clubs are strong, often leading to antisemitic abuse directed at Tottenham supporters from rival teams such as Arsenal, West Ham, and Chelsea (Curtis, 2019). Aston Villa has also been identified as a club where hate crimes, including antisemitic incidents, were frequently reported during the 2019/2020 season, with one in every ten matches involving such incidents (de Menezes, 2020). Opposing fans have been heard chanting phrases such as "Spurs are on their way to Auschwitz," and making references to gas chambers and Hitler, demonstrating the persistent presence of antisemitic language in these contexts (Kessel, 2007; Winner, 2019). Although these chants are most often heard from local rivals, clubs outside of London have also been involved in such behaviour, like Southampton, who have similarly been documented chanting antisemitic slogans toward Tottenham Hotspur, using disturbing references to the Holocaust (Greenslade, 2019).

Interestingly, in the 1930s, Arsenal also attracted a large Jewish fanbase and had many Jewish investors and stakeholders (Clavane, 2012; Stratton, 2015). Some argue that Tottenham Hotspur no longer has a disproportionately large Jewish following compared to other London clubs. This raises questions as to why clubs with significant Jewish connections would engage in antisemitic behaviour, especially considering that members of their own communities may find such actions offensive. Rivalries between football clubs are common and can lead to hostility and undesirable behaviour, including verbal and physical abuse, rioting, and violence (Curtis, 2019). Offensive and discriminatory language is often normalised as a means of taunting opposing teams, with Poulton (2021) making specific reference to antisemitism. Similarly, in her 2024 research, Poulton found that Jewish football supporters tended to downplay or dismiss antisemitism as 'banter' that exists in English football supporter culture. Therefore, some argue that antisemitic rhetoric in football may be used to assert collective identity and express rivalry rather than actual prejudice.

However, it is important to acknowledge that antisemitic incidents at football matches typically involve only a minority of supporters. Many fans do not participate in or condone

such behaviour, and not all who engage in these chants necessarily harbour genuine antisemitic beliefs (Curtis, 2019; Poulton, 2016). While some fans may defend their comments as 'banter' and claim that no harm is intended (Poulton, 2024), antisemitism in any form is unacceptable. Such remarks can cause significant distress and upset, not only to Jewish people but also to others within society.

As this project intends to develop an initiative to reduce antisemitism in football, the next passage introduces anti-discrimination initiatives in sports, designed to tackle and reduce discrimination in sport, whilst creating a more equal, diverse, and inclusive environment. Before discussing these initiatives, it's important to define discrimination. Link and Phelan (2001, p. 367) describe discrimination as "distinguishing between human differences, conferring negative value on some types of difference, and treating people unjustly as a result by drawing on social and economic power." Discrimination occurs when individuals or groups are treated unfairly based on identity markers such as skin colour, gender, sexuality, or disability (Kilvington and Price, 2018a). Additional markers include religious attire (Peek, 2005), accents and names (Kiely, Bechhofer, Stewart and McCrone, 2001), which form integral parts of a person's identity (Cumper and Lewis, 2018). Sadly, these markers often make individuals vulnerable to discrimination. Discrimination is a persistent issue in sport, requiring effective responses from organisations (MacIntosh and Martin, 2018). Therefore, the next section will critically evaluate measures aimed at combating discrimination in sport.

The role of sports in shaping attitudes toward discrimination

There are often claims that sport is a powerful tool for fostering unity, tolerance, and understanding (Marivoet, 2014). As Kidd (2008) notes, it has the unique ability to bring people together at both local and international levels, transcending boundaries of race, gender, age, sexual orientation, and religion (Hartmann, 2000; MacIntosh and Martin, 2018). A clear example of this is cricket's role in promoting peace between India and Pakistan, as highlighted by Shahid (2015), illustrating sport's capacity to contribute to reconciliation and social change. By emphasising shared values and common goals, sport can bridge cultural and ethnic divides (United Nations, 2003).

Sport's inclusive nature allows people from diverse backgrounds to participate and engage (Schaillée, Haudenhuyse and Bradt, 2019). Beyond participation, sport has the transformative power, helping to address a wide range of societal challenges. This includes promoting gender equity (Higgins and Randell, 2007), reducing gang violence (McMahon and Belur, 2013), and fostering inclusion for individuals with disabilities (Kiuppis, 2016). Due to its competitive nature and focus on teamwork, sport provides a unique platform to engage in meaningful discussions around inequality and how to combat it (MacIntosh and Martin, 2018). From grassroots initiatives to international events, sport plays a vital role in building peaceful, inclusive communities (Giulianotti, 2011).

Despite these positive outcomes, Anderson and White (2017) caution that sport is not always beneficial for social change. Issues like women's oppression, homophobia, and the normalisation of violence, particularly in sports such as boxing and American football, which pose serious health risks, are significant concerns. Moreover, Wood (2013) points out that sport can also provide a platform for negative behaviours, including hostility and aggression. Discrimination continues to be a major issue, affecting participants and spectators alike on the basis of race, gender, sexual orientation, disability, and religion, which creates an unwelcoming environment and discourages participation (Waldron, 2016). Racism (Farrington *et al*., 2017), transphobia (Hargie, Mitchell and Somerville, 2017), and ableism (Brittain, Biscaia and Gérard, 2020) are amongst a range of issues still prevalent in sport, prompting the development of initiatives to raise awareness.

Kilvington and Price (2018a) emphasise that discrimination occurs on multiple levels and must be addressed accordingly. With this in mind, the past three decades have seen the development of numerous initiatives aimed at making sport, particularly football, more inclusive (Magrath and Stott, 2019). Magrath and Stott (2019, p. 19) note that "anti-discrimination initiatives have been part of a significant change in English football," highlighting their potential effectiveness when properly implemented. They discuss the impact of initiatives and organisations, such as Kick It Out, Stonewall and Show Racism the Red Card, on changing attitudes among fans, players, and clubs, reflecting a broader societal shift towards greater acceptance and equality within football. Key institutions involved in these efforts include nation-states, NGOs, intergovernmental organisations, international sport federations, and grassroots community groups (Giulianotti, 2011). However, Kilvington

and Price (2018a) argue that despite the development of campaigns aimed at educating and raising awareness about various forms of discrimination, it remains a deeply ingrained issue within sport.

This section will examine various types of anti-discrimination initiatives, assessing their successes and challenges through an analysis of both current and historical programmes in the realm of sport. The research identifies four distinct forms of initiatives: symbolic gestures, educational programmes, media campaigns, and community integration efforts. The subsequent discussion will be organised accordingly into four sub-themes, each highlighting one of these distinct types of anti-discrimination initiatives.

Symbolic anti-discrimination initiatives

Sport serves as a powerful medium for promoting campaigns aimed at reducing discrimination, both within sport itself and in broader society (Carrington, 2010). Boykoff (2017) highlights how sport can positively influence politics and society, leading to various symbolic campaigns designed to combat prejudice. One notable example is the 'Black Power' salute by Tommie Smith and John Carlos during the 1968 Olympics, where they raised their gloved fists to protest poverty, injustice, and inequality (Boykoff, 2017). O'Bonsawin (2015, p. 203) describes this moment as "a well-defined, self-conscious, culturally oriented, and collectively driven attempt to use sport as a medium for political and racial protest." Despite facing dismissal from the Olympics and backlash from the media, this act of defiance has become one of the most memorable images in sports history (Smith, 2011). In addition to this historical example, contemporary initiatives illustrate how sport can advocate for social justice. These include taking a knee in support of the Black Lives Matter (BLM) movement (Hylton, 2021), the Stonewall Rainbow Laces campaign promoting inclusivity for the LGBT+ community (Hansen *et al.*, 2023; Magrath and Stott, 2019), and the 'No Room for Racism' badges worn by Premier League players to show their commitment to combating racism (Premier League, 2020). These examples demonstrate that sports can be an influential platform for raising awareness and promoting positive change in society.

Similar to Smith and Carlos, Colin Kaepernick used his platform in sport to highlight the unfair mistreatment of people of colour in the US. The concept of 'taking a knee' began in 2016 by

Kaepernick who was protesting for fairer treatment of Black Americans. ‘Taking a knee’ is a silent and peaceful means of protesting against the unfair abuse and social injustices the African-American community receive (Walker, Taylor and Chansky, 2021). His campaign began in the USA, whereby he knelt during the national anthem, and was of major discussion and controversy in the states. NFL athletes, including high school players began kneeling at matches to utilise their platform for social activism (McNeal, 2017). Trimbur (2019) states that in today’s society, ‘taking a knee’ has been used as a symbol of challenging racism. The symbolic action of kneeling became a global concept in 2020, when George Floyd, an African-American was killed whilst being arrested for allegedly using a counterfeit bill. Protests began in the USA and eventually spread across the borders and into multiple continents, including the UK (Barrie, 2020). Furthermore, athletes worldwide took the knee before matches, igniting a new wave of athlete activism and demonstrating their support for anti-racism (Walker, Taylor and Chansky, 2021). ‘Taking the knee’ serves as a significant social and political statement that signifies a stand against racism, extending beyond sports to all aspects of society (Dixon, Cashmore and Cleland, 2023). While some view it as an important statement, others question its effectiveness. For example, whilst England Captain, Harry Kane, believed that ‘taking a knee' is a vital symbol which can educate young children on a global scale (BBC Sport, 2020a), Les Ferdinand, Director of Queens Park Rangers Football Club, highlighted that the original early impact of ‘taking a knee’ has been diluted, and that its message has now been lost (Kershaw, 2020).

Another symbolic initiative seen in football is the wearing of ‘No Room for Racism' badges organised by Premier League to show that officials and players are supporting the fight against racial abuse and discrimination throughout the 2020/21 season (Premier League, 2020). Players and officials wore badges throughout the season, continuously showing fans that the Premier League are fully committed to tackling the issue of racism. They believe it will encourage fans, and watchers to change their behaviour and report acts of racism (Premier League, 2020). Likewise, Kick It Out produced t-shirts for players to wear to advertise and show support for their campaign, in hope that it would reduce discrimination. Although this does make viewers and supporters more knowledgeable of the organisation, Raheem Sterling emphasises that it’s not making a big enough impact: “a few times they get us to wear a t-shirt, but it’s not enough” (Poulton, 2020, p. 7). Furthermore, Crystal

Palace's player, Wilfried Zaha, said "The whole kneeling down - why must I kneel down for you to show that we matter? Why must I even wear Black Lives Matter on the back of my top to show you that we matter? This is all degrading stuff" (Netherton, 2021, p. 1). As Zaha's comments show, members of marginalised groups can find symbolic actions demeaning and insulting. Symbolic acts, according to players and staff, are inadequate and, as a result, are not considered the best tool for combating discriminatory conduct.

As Hylton (2010) states anti-racism initiatives in sport are often responses to high profile incidents. When the death of teenager Stephen Lawrence occurred in 1993, sporting authorities were pressured to act accordingly and show that they were publicly supporting and responding to the issue of racism (Cleland and Cashmore, 2014). Attempts to support racism should be ongoing, not only when a high-profile case occurs. Subsequently, it has been argued by Taylor (2018) that not enough is being done by organisations to tackle racism and racist abuse in sport. Additionally, Hylton (2018) believes that the reactive and historically uninformed approach taken by some organisations, such as the FA and FIFA, limits the effectiveness of combating their own institutional racism. Athletes such as Ferdinand, Zaha, and Sterling are among those who recognise that symbolic initiatives will not make a significant impact on global issues such as racism. Overall, the effectiveness of symbolic anti-racism initiatives has been questioned.

'Kick It Out', previously known as 'Let's Kick Racism Out of Football' (Bennett and Jonsson, 2017) aims to eliminate all forms of discrimination, including racism and homophobia, and support inclusive practice within sport. It has been described as being "widely recognised as English football's leading equality and inclusion organisation and is active at every level of football" (Penfold and Cleland, 2022, p.176). To tackle discrimination, the organisation uses symbolic, media-based and educational initiatives. Kick It Out is operated autonomously but is largely financed by the Premier League, the FA and the PFA; in 2017, they receive a total annual income of £811,000 (Kilvington and Price, 2017). However, more recent figures show that they received £2,147,307 in the financial year of 2023 (Charity Commission for England and Wales, 2023). Considering the Premier League clubs make annual revenues of over £3.6 billion, and the FA have invested over £125 million into football during the 2016/2017

season, authors and scholars, including Kilvington and Price (2017), Bennett and Jonsson (2017) and Taylor (2018), argue that an increase in funding could be given, as this funding is not enough to tackle the greater issue of discrimination within football. Furthermore, in 2021 Sky confirmed that they will be forming a partnership with Kick It Out to help fight racism and discrimination. Over the next three years, they will give funds of £3 million to ensure that reporting incidents of discrimination becomes easier for football fans. The £3 million will be a combination of both cash and 'value in kind support' (Sky Sport, 2021).

Given the popularity and success of football a greater fund could be given to support racism in football, it raises the question of how seriously the governing bodies of football are taking the issue of protecting both fans and players from discrimination. As recognised by Cleland and Cashmore (2016) and Garland and Rowe (1999), Kick It Out has had positive impacts on discrimination, mainly forms of racism, within football. Although their efforts do not go unnoticed and they are heading in the right direction, they have been criticised for not doing enough (Bennett and Jonsson, 2017). Back et al (2001) argues that the FA's actions in contributing to combating racism have little impact and that instead, their attempts were merely for public image rather than to tackle the issues at hand.

Penfold and Cleland (2022), who highlight that English football authorities should boost their support for anti-racism organisations, most notably Kick it Out, also emphasised the need for stronger funding for Kick It Out. Their research explored, through the use of online surveys, football fans perceptions of Kick It Out and the impact it has within the field of football. 902 participants took part in the survey, of which 96% of them identified as White. 83% of the fans believed that Kick It Out had only been moderately effective in challenging racism. In addition, Penfold and Cleland (2022) found that there was a lack of fan engagement with Kick It Out, in addition to Kick It Out lacking interaction with the fans. Finally, fans felt that the club lacked resources and authority to address such issues, and 69% of fans felt that Kick It Out needed to change the way they are challenging racism. In agreement with the fans was, the chair of Kick It Out, Sanjay Bhandari believes "We all need to do more, and we all need to take a stand against discrimination" (BBC Sport, 2020b).

Switching focus to the issue of LGBT+ rights, symbolic initiatives have also been evident. The Stonewall Rainbow Laces campaign aims to improve LGBT+ inclusion in sport and support athletes who may feel pressured to express their sexuality (Lawley, 2019). This symbolic initiative involves athletes wearing rainbow laces within their boots to raise awareness and influence conversations regarding inclusivity for LGBT+ individuals within sport (Lawley, 2019). It also includes a range of different advertisements, including television and screens at football stadiums to increase its impact. Research from Hansen *et al.* (2023) explored Twitter users' responses to the English Premier League's (EPL) support for the Rainbow Laces campaign, highlighting the engagement metrics from four official tweets. They revealed that there were 24,997 'likes', 4,951 retweets, 236 supportive comments compared to 171 negative ones. They concluded that of the 26 million followers the EPL's official Twitter account have, this showed very little engagement. The BBC (2017) have also critiqued the Rainbow Laces campaign, stating that it needs to be a sustained effort over a longer period of time, rather than the short commitment of one week. Furthermore, research by Stonewall (n.d.) found that 56% of sport fans agree that more needs to be done, alongside the Rainbow Laces, to create a more accepting place for LGBT+ people. To promote inclusivity for the LGBT+ community in sport, O'Brien, Shovelton and Latner (2013) recognises that there is a need for initiatives which address psychosocial factors, including the social factors and individual thoughts and behaviours that reinforce this prejudice. Similarly, research conducted by Denison and Kitchen (2015) found that schools, coaches and parents need to begin discussions surrounding homophobia earlier and that there should be major public education campaigns to improve acceptance of LGBT+ people in wider society. Although the Rainbow Laces do reinforce that athletes support LGBT+ rights and brings the issue of homophobia to attention, it is also recognised by scholars, including Blaise (2009) and Jennett (2009) that homophobic attitudes need to be challenged and that younger generations need to be educated so that overtime we develop a more accepting society.

In general, symbolic efforts in sports have been employed to address discrimination and to increase awareness of political and social issues, such as racial bias and homophobia. Kilcline (2017) raises the question of whether campaigns in sports genuinely promote social change or if they merely trivialise significant social issues, despite their role in raising awareness. Feedback from athletes has been considered, revealing that some do not view these

symbolic actions as fully beneficial and have even described them as humiliating. Furthermore, according to Hylton (2010), sport organisations have been accused of being tokenistic rather than providing realistic actions that are sufficient to make progress. Some of these short-term measures may not have a long-term effect, according to Pedersen (2005), who claims that in order to have a long-term impact, initiatives must have viability and commitment, which means that organisations must use funding and facilities in a way that will have a significant impact. Kneeling for the BLM, on the other hand, has been criticised for losing its message and intent, indicating that persistence might not be the solution. If symbolic interventions are insufficient, other initiatives with a greater effect on discrimination will need to be adopted, which may take the form of education or media-based initiatives.

Educational anti-discrimination initiatives

The European Union Agency for Fundamental Rights (2010) emphasises that incidents of racism, including antisemitism, are most prevalent in both professional and amateur men's football, with fans often being the primary perpetrators. They argue for increased investment in social and educational measures to effectively combat racism in sports. It is important to recognise that anti-discrimination educational approaches can be referred to by various terms, including anti-racism, anti-bias, diversity, and intercultural education (Moustakas and Kalina, 2023). In response to this issue, numerous organisations have implemented anti-racism educational and training workshops aimed at addressing racism and discrimination (Solomos, 2020). For instance, Show Racism the Red Card, the UK's largest educational charity focused on combating racism in football, offers educational workshops for students aged eight to eighteen, where educators engage with young people throughout the day to discuss the topic of racism. Additionally, they provide a one-day training session and online training comprising four modules. These resources enable classroom teachers to enhance their knowledge and equip them with the tools to challenge racist attitudes (Dixon, Lowes and Gibbons, 2016; Show Racism the Red Card, n.d.). Literature from Kingett, Abrams and Purewal (2017) found that, post-initiative, there was an increase in the number of young participants who provided 'ideal' responses to all the questions, while those answering all questions with 'non-ideal' responses decreased from 16.4% to 9.2%.

Similarly, Kick It Out has developed educational initiatives that help individuals, including children and college students, foster awareness of equality and inclusion in football and society at large. They offer downloadable toolkits and resources on their website, making them accessible for use at events or training programmes aimed at promoting equality and inclusion. However, Dixon *et al*. (2016) argue that short-term educational initiatives alone are insufficient to create significant positive change in young children's perceptions of race and racism, particularly when compared to the lasting influences of their parents and peers. This highlights the need for sustained efforts and long-term strategies to effectively address these issues.

The Ross Initiative in Sports for Equality (RISE) provides workshops that bring about conversations and discussion on racism, with the aim of raising student-athlete understanding of race and to provide them with the skills to be able to have positive conversations surrounding the issue of racism (MacIntosh and Martin, 2018). The initiative contains ten modules, supported with educational and research-related resources, which are taught to students by their coaches, once a week over the course of ten weeks. Modules are focused on a race, diversity, or identity, and aim to educate student-athletes on specific issues related to the topic (Rise, n.d.). Feedback from the initiative found that athletes improved their attitudes regarding their interest in participating in diverse social and cultural activities. Likewise, after the 10 weeks participants were more aware of and were happy to engage in discussions surrounding race. In comparison to the Show Racism the Red Card (n.d.) and Kick it Out initiatives, the RISE initiative is a 10-week programme, which Pedersen (2005) recognises would have more of a long-lasting impact, given that these modules will be taught over a longer period of time. MacIntosh and Martin (2018) believed that educating individuals on racism in a sporting context provides a positive environment in which to have these initial conversations regarding difficult issues; highlighting that, although racism is a subject of widespread concern, if initial conversations can take place in certain fields, then there is potential for gradual change. Similarly, Lea-Howarth (2006) does not believe that sport should be used as a holistic approach to develop peace but recognises it could be a good initiator.

An organisation specifically trying to tackle antisemitism at football matches are Chelsea FC. The 'Say No To Antisemitism' campaign was launched in 2018, and is run and organised by Chelsea FC themselves (Chelsea FC, 2018). The initiative is funded by the club's previous owner, Roman Abramovich, who is himself Jewish; he wanted to tackle antisemitism whilst abolishing his club's publicised reputation for having antisemitic supporters. Additionally, Chelsea FC developed this educational initiative to raise awareness and educate players, staff, fans and the wider community about antisemitism. They provide a guide for safety officers and stewards to educate them on the topic of antisemitism and to help them to detect and respond to antisemitism if seen at matches. It was noted in 2021, that this guide was rebranded and issued to all Premier League and Football League clubs.

Additionally, Chelsea FC offers equality and diversity workshops in primary schools, with a specific focus on Judaism and antisemitism. While the initiative has yet to be formally evaluated, Chelsea FC believes it has long-term potential to reduce antisemitism in football. The club has partnered with the CST to gain support in developing key aspects of their campaign (Poulton, 2020). Research by Moustakas and Kalina (2023) suggests that sport-based anti-discrimination workshops in schools have shown promise in fostering individual-level learning outcomes, but they may be limited in addressing broader structural issues. Therefore, it is important to consider how such initiatives can be expanded to create more systemic change. Trenerry, Franklin and Paradies (2012) stress the importance of collaboration when developing successful anti-discrimination programmes. By partnering with organisations like the CST, a charity dedicated to protecting British Jews from antisemitism, Chelsea FC can gain valuable insights and develop more effective strategies to prevent antisemitism at matches. Working with external organisations and other partners allows them to tap into expertise and resources that can strengthen their initiatives and enhance their impact. While Chelsea FC's workshops and similar educational programmes are crucial steps towards reducing discrimination, it is essential to address both individual and structural challenges. Collaboration with multiple organisations and the implementation of long-term, multi-faceted strategies are key to making a lasting impact on discrimination in football.

Link and Phelan (2001) states that campaigns must target individuals, communities, structures and systems, who have prejudicial beliefs. This is supported by The European Union Agency for Fundamental Rights (2010), who also believe that educational initiatives will be more successful when implemented on the perpetrators of discriminatory behaviours. Chelsea FC launched an educational programme for those supporters who were banned for antisemitic behaviour to help them comprehend the consequences of their actions. Individual offenders are given the opportunity to discuss the incident and the effect it has had, alongside considering what could be done to create a more inclusive club (Changing the Chants, 2021a). Additionally, by completing the programme, participants can shorten the duration of their punishment, whilst gaining an understanding of the repercussions of their actions (Chelsea FC, 2018). Link and Phelan (2001) argues that for anti-discrimination initiatives to succeed, individuals must be genuinely motivated to change their beliefs and behaviours.

While incentives may increase participation, there are doubts about whether supporters will genuinely reflect on their actions or merely comply to return to matches, potentially reoffending. Similarly, educational courses have previously been used as incentives to deter repeat offenders, as seen in the UK's National Speed Awareness Course (Fylan, 2013). Research from Ipsos (2018) found that only 5% of attendees reoffended within six months, though the rate rose to 21% over three years. These findings suggest that while the course reduces short-term reoffending, its long-term impact fades as motivations to avoid punishment overshadow lasting behavioural change. Additionally, Chelsea FC's educational initiative is implemented solely within the club and is not extended to others, limiting its impact to Chelsea FC supporters only (Sky Sports Football, 2019). Moreover, offering this programme to reduce sentences may be seen as unfair to supporters of clubs without a similar initiative, as they would be required to serve their full sentence. Expanding such an initiative across all clubs would not only enhance its overall impact but also ensure fair access for all supporters.

Another organisation working to eradicate antisemitism in European football is 'Changing the Chants'. Changing the Chants is a two-year project, which has been supported by the European Union's Rights, Equality and Citizenship Programme (Changing the Chants, 2021b).

Their goal is to employ non-formal education and law enforcement to combat antisemitism in European football, by improving their awareness of techniques that football teams can use to educate fans about antisemitic behaviour at matches (Changing the Chants, 2021b). According to Changing the Chants (2021c), the initiative addresses antisemitism through three approaches. First, it aims to prevent antisemitic abuse by encouraging individuals to learn about Jewish history and the experiences of Jewish communities, fostering a deeper understanding for the future. Second, it focuses on educating those who have already engaged in misconduct, helping them understand the impact of their actions on fellow fans. Finally, for fans found guilty of antisemitic behaviour at matches, the initiative advocates for court-mandated educational sessions to help shift their attitudes. This involves attending a one-day workshop with individuals who have a stadium ban, to educate them about Jewish history and the impact of their comments on the Jewish community. Changing the Chants (2021c) emphasises the need for diverse approaches, organisations and methods to address antisemitism in football effectively.

In conclusion, educational initiatives have been employed to raise awareness of discrimination in sport and promote understanding of equality and diversity. Macintosh and Martin (2018) acknowledge the challenges of bringing people together to address societal issues while fostering socioemotional skills. However, these initiatives create opportunities for individuals to learn about diverse communities and the harmful effects of discrimination. Their goal is to equip participants, whether long-time supporters or young athletes, with greater knowledge, fostering inclusivity and reducing discriminatory behaviour. Nevertheless, scholars such as Dixon *et al.* (2016) and Pedersen (2005) have questioned the long-term effectiveness and impact of these initiatives on individuals. Sayce's (2003) research on disability discrimination further argues that education alone is insufficient for creating lasting change, emphasising the need for multi-faceted, ongoing strategies. Sayce (2003) contends that collaboration between various groups and organisations at different levels is essential to identify and implement effective actions. Lastly, despite the educational initiatives discussed in this chapter, Moustakas and Kalina (2023) highlight that anti-discrimination education in schools remains inconsistent and inadequate, signalling the need for further improvement.

Media anti-discrimination initiatives

The media is one of the most powerful mediums of communication in the world (MacNamara, 2005). Hamdy and Gomaa (2012) argue that it serves as a powerful vehicle for reinforcing social movements. Furthermore, the media is frequently utilised to combat prejudice, whether through television, radio, or the internet (McBride, 2015). In other domains, such as health, successful media programmes have been utilised to influence and promote healthy behaviours (Freeman *et al.,* 2015). Sport media, with its wide public reach, has the power to influence vast audiences and create iconic moments (Kilcline, 2017). According to Frey and Eitzen (1991), the media has changed how we perceive certain issues in sport, such as gender and ethnicity. According to Aboud *et al*. (2012), media can be a good alternative or addition to portraying anti-discrimination messages. As a result, organisations such as Kick It Out and Show Racism the Red Card have used media channels to promote their anti-discrimination campaigns and reach large audiences in order to improve cultural competency and reduce discrimination.

Kick It Out has utilised the media to present videos and films they produced (Kick It Out, 2011; 2018a). These are shared on the organisation's social media platforms, such as YouTube and Twitter, as well as on their website, where athletes and supporters help circulate them (Kick It Out, 2018a). The content aims to highlight social issues in sport and encourages the public to report discrimination while reducing prejudiced behaviours like homophobia, racism, and transphobia. Among their productions is the 'Y word Campaign' from 2011, a two-minute video designed to address and raise awareness about antisemitism and the use of the word 'Yid' at football matches. Alongside having this online, Baddiel (2021) states that the video was also shown at stadiums at the beginning of matches. Although there is limited research exploring its impact, Poulton and Durell (2016) referenced that the campaign had a diverse response on social media, from both the Jewish and non-Jewish community. Although it brought to people's attention the issue of antisemitism in football, some argued that it brought more attention to Tottenham's use of the word 'Yid', rather than targeting the abusers, who use the term as a form of antisemitic abuse. Furthermore, Baddiel (2021), who worked in the production of the short film, stated that Kick It Out did not believe antisemitism to be the most important issue to tackle at that

current time, with racism towards Black players and campaigns surrounding homophobia being at the forefront of their minds. Kick It Out believed that it would take away the focus on the “more important messages” and did not want to go ahead with it until ex-football player Gary Lineker offered to take part (Baddiel, 2021, p. 23). As highlighted by Trenerry *et al.* (2012) support from organisation leaders is critical to the effectiveness of the campaign. This example highlights that from the offset it was unlikely that this campaign would succeed given that there was little interest and support in making a meaningful campaign.

During the 2017/2018 season, Kick It Out reported that antisemitism comprised 10% of all discrimination within football; therefore, in 2018 Kick It Out launched another short film which encouraged people to report incidents of antisemitism (Curtis, 2019; Kick It Out, 2018b). Recognised by Brasted (2005) campaigns and movements require media attention to spread their message and reach a larger population. However, as of October 2024, the ‘Y word campaign’ had 191,000 views and the video on how to report antisemitism had just over 6,000 views (Kick It Out, 2011, 2018a). Given that the ‘Y word campaign’ video has been online for over thirteen years, some might argue that it hasn't reached a large enough audience to make a meaningful impact on antisemitism. Furthermore, with only 651 subscribers, their videos are not reaching a sufficiently broad audience. In conclusion, while Kick It Out's films highlight important societal issues, they may not fulfil their purpose unless they are viewed by those who need education on the topic, including perpetrators of antisemitic abuse and individuals who could report such incidents.

Organisations including Kick It Out and Show Racism the Red Card utilise athletes with large followings in their campaigns to amplify their messages. Kniffin, Wansink and Shimizu (2015) recognises that athletes are viewed by many as leaders within the sporting community. Athletes are expected to act as role models and set good examples (Kennedy and Hills, 2009); therefore, they can use their platforms and voices to make positive change and to help decrease discrimination (Dixon *et al.,* 2016). MacIntosh and Martin (2018) believe that athletes who participate could have a vital role in combating discrimination, as they are able to capture the attention of fans and have a greater influence amongst fans, as they are regarded as role models within their communities and society at large. However, literature by Guest and Cox (2009) shows that elite athletes are deemed more as iconic reference points

by the public instead of active influencers, who impact their life choices and opinions, and that it is friends and family members who make more of an impact upon attitudes.

To conclude, media-based initiatives have been used by organisations such as Kick It Out to raise awareness of discrimination in sport. Clement *et al.* (2013) says that mass media initiatives may reduce prejudiced attitudes and behaviours and have been used to get important messages across to the public on a large scale (Freeman *et al*., 2015). Although sizable shares and 'viral' campaigns help to achieve this, Freeman *et al.* (2015) states that they do not always make an impact or help to achieve the objective of the initiative as reflected in the Kick It Out campaign. Furthermore, Wakefield, Loken and Hornik (2010) highlight that the message conveyed by the initiative may be insufficient and could even provoke negative reactions, potentially escalating and exacerbating discriminatory behaviours. Celebrity athletes have also been used in media-based initiatives to help engage with the audience; however, noted by Guest and Cox (2009) they are unlikely to make significant changes upon attitudes and prejudices, and those who are, are usually long-term friends and family.

Community integration initiatives

Sport has been labelled as a social connector which helps develop communities and bring individuals from diverse cultures together (Maxwell, 2012). Community integration projects have used sport's popularity and accessibility to bring communities together and to tackle inequalities and discrimination (Giulianotti, 2012). Academics and researchers, including Giulianotti (2011) have gravitated towards using sport as potential avenue in bridging divided societies, as it has been known to increase social cohesion, bridge social divides, reduce prejudice and improve ethnic relationships (Edginton *et al.*, 1995; Mitchell, Somerville and Hargie, 2016). Those involved in sport for development and peace claim that sport can, and indeed does, make a positive impact in regions affected by conflict (Dart, 2019). Therefore, sport has been used as a tool to bring together different members of the community in countries where there are social, political and religious differences, including Northern Ireland and Israel (Dart, 2019; Hassan and Telford, 2014; Leitner, Galily and Shimon, 2014).

Hassan and Telford (2014) explored sporting initiatives which have been used in Northern Ireland (henceforth, NI,) to investigate whether it promotes reconciliation between opposing communities. With high levels of deprivation and isolation in parts of NI, where sectarianism is persistent, sport could provide a platform in which people can develop greater cohesiveness within a country whereby community division is prevalent (Hassan and Telford, 2014). Sport NI focused on building cohesion within the community by increasing sport involvement in areas wherein there are groups who are traditionally marginalised (Sport NI, 2006). Furthermore, as noted by Hassan and Telford (2014), they also had other ambitious outcomes, including healing the divided communities and improving health and well-being.

Sport NI has provided funding for Midnight Street Soccer, which was initially created for young men residing in inner-city neighbourhoods (Hartmann, 2001). These midnight games serve as a constructive alternative for young people during high-crime hours, specifically from 10pm to 2am, when antisocial and criminal behaviour tends to peak (Hartmann, 2001). Similar initiatives, such as Midnight Basketball in the United States (Hartmann, 2016) and Midnight Football in Sweden (Ekholm and Dahlstedt, 2020), have also been established. In NI, Midnight Street Soccer not only promotes a greater understanding of diversity within the community but also provides opportunities for socialising and building relationships, all while helping participants avoid disruptive behaviour (Hassan and Telford, 2014). Hassan and Telford (2014) highlighted that Midnight Soccer aided reconciliation and community cohesion. Specifically, regardless of whether individuals were Catholic or Protestant, individuals had the common goal, to play football and to enjoy themselves. Kilvington and Price (2018a) contend that sport can play a vital role in fostering peace and bridging communities, a concept that is echoed in the study by Hassan and Telford (2014). Likewise, Wilson (2012a, p. 5) recognises that sport has the ability to make some social and political change, but only to a certain degree, as it "may not be part of any real solution to the structural problems that are the underlying reasons for various forms of inequality and conflict". Most specifically, in a society which is so deeply divided Mitchell *et al.* (2016) emphasised that sport does not challenge the wider issue of sectarianism.

Sport has increasingly been utilised as a tool for promoting peace, particularly in Israel (Leitner *et al.*, 2014). Leitner *et al.* (2014) investigated the effects of sports programmes aimed at fostering peace between Israelis and Palestinians. Their findings revealed a positive shift in attitudes after a one-week programme. A related study by Leitner, Galily and Shimon (2012) examined the impact of sport and other recreational activities over the course of a year, showing significant improvements in the attitudes of Arabs and Jews towards one another. Initially, a pre-test indicated that 70% of participants did not trust Israeli Jews at all. However, a year later, a post-test showed that this figure had decreased to 30%, indicating that the peace-building programme positively influenced Arab Israelis' perceptions. Overall, both studies concluded that sports could help reduce negative attitudes and promote peace.

Mitchell *et al.* (2020) further supported this notion by identifying five key features of sport that can be leveraged in community building initiatives. Firstly, group activities can foster social cohesion, helping participants connect with one another. Secondly, rule-based play encourages the installation of democratic principles, teaching participants to abide by agreed-upon rules. Thirdly, popular entertainment engages a large audience, providing a platform for symbolic expressions of new identities. Fourthly, social interaction through sports can enhance social integration, allowing individuals from different backgrounds to bond. Finally, overall physical activity promotes individual well-being, which can contribute to a more harmonious community. Despite these positive attributes, Mitchell *et al.* (2020, p. 4) caution that these characteristics contribute to the idea of sport as a beneficial factor in peacebuilding but emphasise that “this is far from the full peacebuilding agenda.”

In contrast, Dart (2019) argues that sport is not an effective means of developing peace between Israel and Palestine, asserting that “there is no peace” (p. 1). Dart's literature also highlights that most sports for development and peace programmes focus on Israelis and Palestinian Arabs living in Israel, with few initiatives engaging Palestinians from the West Bank, Gaza, or refugee camps in neighbouring countries. This is a limitation, as it neglects the broader context of the Israeli-Palestinian conflict and the diverse experiences and perspectives of Palestinians in these regions. Leitner *et al*. (2014) also acknowledged that sport is unlikely to make a meaningful impact on the broader Israeli-Palestinian conflict. Overall, the notion of sport as a valuable tool for achieving peace is overly optimistic and

simplistic, especially given the complexities of social relationships involved in the Israeli-Palestinian conflict.

On the other hand, scholars such as Walseth (2016) have focused on promoting sports participation among diverse communities. In her study, Walseth (2016) examined the motivations behind sports offerings by organisations within Muslim communities in Norway, as well as the role these organisations play in fostering social capital and integration. Her research revealed that, within sporting contexts, some individuals from these communities preferred to engage primarily with their own groups due to certain activities that they perceived as incompatible with their values, such as the use of drugs and mixed-gender interactions. Consequently, Muslim sporting organisations provided opportunities for individuals to participate in sports while adhering to their cultural and religious practices (Benn, Pfister and Jawad, 2010; Jawad, Al-Sinani and Benn, 2011).

Overall, Walseth's research underscored several strengths of activities tailored to specific ethnic and religious groups, including the positive impact on mental health. Participants reported feeling more comfortable and supported when engaging with others who share similar experiences, particularly those who have faced discrimination. However, Walseth (2016) also recognised that such initiatives have faced criticism from government bodies and researchers for potentially reinforcing segregation rather than facilitating broader integration.

Similarly, Maccabi GB, the Anglo-Jewish sport, health and wellbeing charity, offers sporting activities to increase participation within the Jewish community (Dart, 2021). Maccabi GB has been running for over 80 years, established in response to the exclusion of Jewish community members from some sporting organisations and social clubs (Douek, 2015). It is part of a global movement which functions in over 70 countries (Dart, 2021; Maccabi GB, 2018). Maccabi GB provides sports provisions to the Jewish community, including community games, in the hope of bringing together an abundance of people ranging in ages and abilities (Maccabi GB, 2018). Maccabi GB attend the Maccabiah Games, which brings together over 10,000 Jewish athletes from 85 countries, to take part in what is known as 'The Jewish Olympics'. This brings people from around the world together, fostering international relationships that are especially valuable for the Jewish community, as its members are

dispersed globally (Kaplan, 2015). Maccabi's (2018) research shows that their work within the community makes a difference to the lives of the Jewish individuals and that those individuals who engage have a higher likelihood of staying connected to the Jewish community. Maccabi's literature, however, does not provide specifics on how their efforts have impacted individual lives, making it unclear how their work leads to concrete personal benefits. Additionally, while fostering a strong sense of belonging within the Jewish community is highly valuable, this emphasis on internal unity may not necessarily promote broader inclusion within society. This point is further supported by the research of Klein and Kothy (2000), which highlights that such groups often do not promote integration; rather, they strengthen ties within their own ethnic communities, contributing to increased segregation. In exploring the reasons for the existence of minority sports clubs, Walseth (2016) noted a lack of research in this area, yet emphasised that these clubs play a crucial role in fostering social belonging and creating environments where religious customs and cultural practices can be honoured without hindering participation. Therefore, while these groups may enhance internal cohesion, they also risk perpetuating separation from the broader community.

Overall, initiatives have been used to attempt to increase community integration for marginalised groups. They have the ability to bring together different communities, including those communities which have been divided as a result of political differences. Nevertheless, there have been debates regarding whether sport is the most appropriate tool to bridge divided societies (Coalter, 2008) and whether they develop peace outside of the sporting field (Dart, 2019). Weiss (1996) argues that these programmes tend to be overly optimistic promises, which do not achieve the overall aim of developing a peaceful society. Some scholars argue that there could be negative impacts upon individuals and communities who are involved in initiatives which aim to address broader social needs. For example, Coalter (2008) states that communities ethnic or cultural boundaries may become more apparent when engaging in sport. Additionally, Hassan and Telford (2014) recognise that sport could heighten their differences and remind communities of the divisions which may already be prevalent. They also state that these changes may only be expected to occur gradually and progressively, which is supported by Agergaard (2018) who recognised that integration programmes and initiatives are processes which require time and must be continuous.

Although this may be considered a criticism, if longevity is required to make a significant impact upon discrimination and separated communities, then this is an acceptable reality.

Key insights and challenges in anti-discrimination initiatives in sport

To conclude, sport is often regarded as a universal language that unites communities and addresses societal challenges (United Nations, 2003). As outlined above, numerous organisations are actively working to combat discrimination and create a more inclusive sporting environment. These organisations have developed innovative anti-discrimination initiatives aimed at fostering acceptance within both society and the world of sport, especially for marginalised groups and individuals. For instance, Stonewall (n.d.) provides rainbow laces for athletes to wear, a symbolic initiative that raises awareness of LGBT+ rights, while Kick It Out (2018a) has launched media campaigns to reinforce their anti-discrimination messages. While these initiatives have successfully raised awareness and brought these issues into the public awareness, they have also faced criticism on various fronts.

These efforts reflect a growing recognition of sport's capacity to drive social change and address discrimination. However, significant challenges remain in effectively confronting both individual and systemic forms of discrimination. Despite the commendable work of these organisations, it is evident that these initiatives alone are insufficient to fully address the broader issue of discrimination. Scholars such as Coakley (2015) and Coalter (2015) have questioned the extent to which sport can genuinely resolve social problems, highlighting its limitations in achieving lasting change.

Symbolic, educational, media and community-based initiatives have raised awareness of societal issues in sport; nevertheless, as highlighted by Sayce (2003), initiatives need to be multi-stranded and continuous. As a result, projects may require a mix of different approaches and methodologies. Furthermore, this emphasises a vital recommendation to initiatives and policymakers while building future initiatives, including educational, media-based, symbolic, and community-based ideas. However, Kick It Out is an organisation that has employed all three types of projects but has been criticised for not having had enough impact. Arguably, it has been noted in this chapter that they do not receive

significant funds from football governing bodies to influence discriminatory behaviours (Kilvington and Price, 2017; Penfold and Cleland, 2022). Initiatives, including the Stonewall (n.d.) rainbow laces campaign, have been criticised for not being a continued effort. Indeed, Dixon *et al.* (2016) and Pedersen (2005) stress that initiatives that are created to eradicate and decrease prejudice usually only generate short-term impact and do not have longevity. Leitner *et al.* (2012) found that their longitudinal study had a greater, positive impact on challenging negative attitudes towards conflicting communities, which emphasises that time is needed to make a significant impact. To produce a successful anti-discrimination initiative, Link and Phelan's (2001) literature highlights that you must essentially challenge the power that underpins discrimination and transform the beliefs of those with the power to discriminate, which would require time. Nevertheless, Pedersen (2005) also recognises that changing individuals' prejudices and opinions is easier said than done, highlighting the difficulties and struggles that anti-discriminatory organisations may face.

Theoretical underpinning

Antisemitism in sport, particularly in football, remains a significant and complex issue, which can manifest in various forms, from casual banter to overt hostility (Dart, 2021; Poulton, 2020). However, when exploring key literature, it is imperative to understand the theoretical frameworks that underpins the research in this area. In the realm of sport sociology, theoretical frameworks are essential in providing a foundation for academic research (Smith, 2010). Social theory serves as a structure and tool for comprehending, interpreting, and analysing the world around us (Smith, 2010). Prior to discussing the theories employed within this study, this chapter examines the application of various theories in recent studies focusing on antisemitism in British football, highlighting the strengths and limitations of these approaches.

Poulton and Durell (2016) applied the concept of linguistic reclamation, originally developed by Brontsema (2004), to examine the use of the term 'Yid' in English football. This theory explains how marginalised groups can reclaim derogatory terms to neutralise their negative connotations, as seen with Tottenham Hotspur fans adopting the term 'Yid'. Poulton's (2016) application of linguistic reclamation offers a valuable perspective on the complexities of fan

culture in the context of antisemitism. In her later work, Poulton (2020) explored antisemitism in English football using Kingdon's (1984) 'multiple streams approach' (henceforth, MSA), a framework that helps understand the policy process through three streams: 'problems', 'policies', and 'politics'. By applying the MSA to examine responses to antisemitism in sport, she provides a nuanced understanding of how the issue is, or is not, addressed within football culture. While she uses MSA to shed light on the political nature of antisemitism in football, it is somewhat disconnected from the lived experiences of those directly impacted by antisemitism.

In Poulton's (2024) most recent piece of research, she uses the notion of 'life-story interviewing' to better understand the experiences of Anglo-Jewish football supporters confronting antisemitism and 'banter'. This method centres on the subjective experiences of individuals, revealing the complexities of their responses, including anger, acceptance and rationalisation. Although this approach aligns closely with sociological methodologies, as it captures the social contexts and lived realities that shape individuals' encounters with antisemitism, the research does not actively engage with a sociological theory to inform and guide the research.

Lunn (2023) applied figurational sociology, particularly Norbert Elias's work, in *Critical Issues in Football: A Sociological Analysis of the Beautiful Game*, a volume addressing contemporary football issues through sociological frameworks, to examine fan identity among Tottenham Hotspur supporters. This work focused on two Eliasian concepts, 'the established and the outsiders' (Elias and Scotson, 1965), alongside the personal pronoun model (Elias, 1978) to highlight how Tottenham Hotspur fans engage with and express a 'Jewish identity,' focusing on the controversial use of the term 'Yid' in response to antisemitic hostility. Similarly, Wilczyńska (2022) explores how Tottenham fans, despite most not being Jewish, adopt a 'Jewish identity' as a form of resistance to antisemitism. She utilised Gans's (1979) concept of symbolic ethnicity, which suggests that later generations express their ethnic identity through cultural and leisure activities, such as supporting a football team, rather than through traditional institutions. However, it is crucial to note that while Gans (1979) and Norbert Elias's theories provide useful frameworks for understanding group identity, they are not specifically tailored to address the complexities and challenges faced by the Jewish community.

Bogna Wilczyńska's broader research focuses predominantly on antisemitism in Poland. Meanwhile, studies beyond the UK, like Stratton (2015) who examines the association of certain football clubs across Europe with Judaism, linking this dynamic to broader themes of national identity. He uses sociological theories related to nationalism and identity politics, illustrating how antisemitism can be a means for rival fans to assert their own identities in the face of perceived threats. Müller, Haut and Heim (2023), adopted a framework focused on group identities and intergroup conflict in their exploration of antisemitism in German amateur sports. This theoretical approach looks at the role of identity in prolonged antisemitism. Similar to the work being done in the UK with focus on Tottenham Hotspur, this research contributes to a deeper understanding of how intergroup relations can influence attitudes and behaviours toward the Jewish community in sport.

Literature from Seijbel, van Sterkenburg and Oonk (2022) has used the social media platform Twitter to explore antisemitic rhetoric among Dutch football supporters, with another piece having a greater focus on the impact on online abuse during the Covid-19 pandemic (Seijbel, van Sterkenburg and Spaaij, 2023). The theory used in both pieces is Goffman's dramaturgical theory of human interaction and behaviour, which has been applied previously to online hate speech by Kilvington and Price (2018b) and Kilvington (2021). When applying it to the discussion of antisemitic rhetoric, both papers argue that while Twitter is an overtly front-stage space, the online element of social media can make it feel like a back-stage environment where people are more prone to express prejudice and engage in hate speech.

It is important to note that some researchers exploring antisemitism in sport have not explicitly used any social theory to guide their research. For example, Dart and Long (2021) investigate the nature and extent of antisemitism in community sporting environments in Britain but do not use a specific theoretical framework to guide its discussion and analysis. Instead, it draws on existing literature related to Jews and sport as well as broader discussions on antisemitism. Similarly, another piece of literature from Dart (2021) explores how sport shapes the Jewish identity of British Jews without the use of any theory. This can indicate that this topic can be explored through conceptual discussions rather than using certain theoretical frameworks. While this literature-informed approach provides valuable

insights, it arguably limits the opportunity for theoretical engagement and may miss the nuanced conceptual dynamics of antisemitism in sporting contexts.

After reviewing the literature on antisemitism in football within the field of sport sociology, it becomes clear that some researchers have conducted their studies without incorporating any theoretical framework, while others have used theories that focus more broadly on general social dynamics rather than on the specific nuances of Jewish identity or antisemitism. The use of theory in sport sociological research has been discussed by Thiel, Seiberth and Mayer (2018), who emphasise the importance of theory in research, particularly in the social sciences. They conclude that empirical studies should be underpinned by a coherent theoretical framework to provide meaningful explanations for findings.

Therefore, when exploring discrimination in sport, particularly antisemitism, critical race theory (henceforth, CRT) and HebCrit will be utilised in this thesis as frameworks to better understand and examine the inequalities experienced by marginalised communities, with particular focus on the Jewish community. With that in mind, this section will explore these two theories, providing a comprehensive analysis of how antisemitism manifests in today's society, the factors contributing to this discrimination, and the lived experiences of the Jewish community. Firstly, this section begins by exploring the term 'race', leading into the theory of CRT.

Race and critical race theory

Du Bois (2015) recognised that race is one of the most significant organisational features of society, functioning as a framework that categorises individuals based on observable characteristics. This perspective highlights how race has historically shaped social dynamics and continues to exert influence in contemporary society (Meer, 2014). Smith and Hattery (2015) further assert that race impacts various aspects of an individual's life, including access to healthcare, education and employment opportunities. However, the debate over whether race is a biological or social construct remains contentious, leading to significant divisions among scholars (Andreasen, 2000; Armstrong and Ng, 2005; Morning, 2014).

In the late nineteenth century, some anthropologists argued that race is a purely biological phenomenon, asserting that humans could be categorised into distinct biological races that significantly influence behaviour and identity (Neuberger, 2019). Emirbayer and Desmond (2009) explore this debate through the concepts of phenotype and ancestry. Phenotype refers to observable physical traits such as height, hair texture, eye colour, and skin tone, while ancestry encompasses an individual's family lineage, reflecting the racial backgrounds of one's parents and their ancestors (Kaplan, 2003). Both phenotype and ancestry support the argument that race is inherently biological. Nevertheless, genetic research has consistently shown that there are no significant biological differences between these 'races' (Bevan, 2004).

Conversely, contemporary sociologists, including Greenberg (1998), Nye (2018) and Ladson-Billings (2018), contend that race is not a biological construct but rather a socially constructed concept (Ritzer and Stepnisky, 2022). The National Research Council (2004, p. 2) describes race as a "social construct based on observed or ascribed characteristics that have acquired socially significant meaning." This perspective highlights how society creates categories based on specific characteristics, providing them with meaning and, consequently, defining races (Meer, 2014). This notion that race is a social construct is a central tenet of CRT, which will be explored in the following section of this chapter. CRT examines the intersection of race, law, and power, and this section will discuss its key tenets and application for understanding racial inequalities in society. Additionally, it will bring to attention existing literature that has utilised CRT within the field of sport sociology, highlighting how this framework has been applied to analyse issues such as discrimination, representation, and access to opportunities in sports.

One of the most significant events of the 1950s was the civil rights movement, a decade-long struggle during which African-Americans fought for equal rights (Jones, 2002). The movement aimed to challenge legal inequalities, resulting in landmark legislation such as the Civil Rights Act (1964), the Voting Rights Act (1965), and the Fair Housing Act (1968). Despite these advancements, African-Americans continued to face social disadvantages even after the civil rights movement officially concluded in 1968 (Jones, 2002). As the movement lost

momentum, concerns grew regarding the persistent prevalence of racial discrimination in the United States throughout the 1970s (Brown and Jackson, 2013).

In response to this ongoing inequality, a group of lawyers, activists, and legal scholars, including Derrick Bell, Allan Freeman, and Richard Delgado, developed CRT (Delgado and Stefancic, 2001). Defined by Delgado and Stefancic (2001, p. 3) as a "collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power," CRT seeks to critically analyse the law and its intersection with race, aiming to challenge systemic racial discrimination and inequalities (Ladson-Billings and Tate, 2006). Taylor (2006) notes that critical race theorists broadened the definition of racism to encompass the hierarchical and structural norms that sustain oppressive relationships and inequalities in status, wealth, and education, rather than merely focusing on individual actions. By examining both implicit and explicit impacts of race and racism on social structures and practices (Yasso, 2005), CRT provides a framework for articulating the historical and contemporary challenges for Black Americans, while effectively acknowledging their perceptions of the law and society (Brown and Jackson, 2013; DeCuir and Dixson, 2004).

CRT emerged from the foundation of Critical Legal Studies (henceforth, CLS), which aimed to scrutinise the law's effects on individuals and groups within various cultural and social contexts (Delgado and Stefancic, 2001; Ladson-Billings and Tate, 2006). While CLS offered valuable insights into the incomprehensibility and disjointedness of legal decisions, often favouring those who created the laws, it largely overlooked the specific inequalities faced by racial and ethnic minorities (Brown and Jackson, 2013). Originating in the field of law, CRT critiques how the social construction of race and institutionalised racism create systems that unfairly disadvantage racial and ethnic minorities, while also proposing alternative criticisms and interventions (Hylton, 2010). Overall, CRT aims to provide a framework for addressing legal issues related to race (Caldwell and Crenshaw, 1996; Jones, 2002).

Since its creation, CRT has rapidly expanded beyond legal studies. Although interest from scholars in other disciplines began to emerge in the late 1990s (Jones, 2002), CRT has since diversified into various fields, including education (Ladson-Billings, 1998; Ladson-Billings and Tate, 2006), social sciences (Yosso and Solórzano, 2005), and healthcare (López, 2003).

Furthermore, CRT has been instrumental in exploring how race intersects with other forms of discrimination, such as gender and social class, a concept known as intersectionality (Crenshaw, 1993). Despite this diversification, most scholars employing a CRT framework continue to centre their work around race, aiming to challenge racial prejudice and discrimination within their respective fields and society at large (Fletcher and Hylton, 2019).

Tenets of CRT

Delgado and Stefancic (2001, p. 16) identified five fundamental concepts of CRT; the understanding of these tenets is crucial for critical race theorists, advocates, and others who are working to eliminate racial injustice.

1) *Racism is "ordinary, not aberrational."*

This tenet reinforces that racism is a deeply embedded and normalised feature of society. This normalisation makes it appear natural and often invisible within the political, legal, and educational systems (Manglitz, Guy and Hunn, 2006). White superiority similarly remains unnoticed due to its ingrained presence in these structures (Delgado, 1995). As critical race theorists maintain, racism is so deeply embedded in our social order that it often goes unquestioned and it is not always openly acknowledged or displayed (Delgado and Stefancic, 2001; Gillborn, 2005). According to Delgado and Stefancic (2001), racism is a common, everyday experience for most people of colour, and its impacts are felt across various spheres of life, including education, employment, housing, and healthcare (Santiago-Rivera *et al.*, 2016).

This pervasive and often invisible nature of racism directly challenges the notion of 'colour blindness.' While advocates of 'color blindness' claim that ignoring race and treating everyone equally will create a non-racist society (Möschel, 2011), critical race theorists argue that such an approach only serves to conceal racial inequalities. By ignoring race, 'color blindness' masks the ongoing discrimination that exists in society and prevents individuals from being held accountable for racist actions (Bonilla-Silva, 2006; DeCuir and Dixson, 2004). In doing so, it allows systemic racism to persist unchallenged within institutions (Bergerson, 2003; Delgado and Stefancic, 2001).

2) *The concept of interest convergence or material determinism.*

Bell (1980) and Crenshaw *et al.* (1995) discuss that race is a social construct, shaped by human interactions, and that racism serves to benefit those in positions of power, namely, White elites and the working-class caucasians. Coined by Bell in 1980, the concept of interest convergence claims that White elites hold the power to make decisions, and laws that grant rights to racial and ethnic minorities are typically enacted only when they align with the interests of those in power, rather than because they are morally just (Bell, 1980; Hartlep, 2009; Museus and Iftikar, 2013). As a result, Black people may gain civil rights, but only when their goals coincide with those of White elites (Bell, 1980). Critical race theorists recognise that for marginalised and racially oppressed groups to make progress, their interests must align with those of the dominant group.

Laws and legal systems have historically been structured to protect White privilege and maintain the dominance of 'White supremacy' (Harris, 1993). A related concept, material determinism, holds that progress in addressing racial inequalities is more likely when such progress benefits the economic or material interests of the dominant group (Graham, 2011). Both interest convergence and material determinism reinforce the idea of White supremacy, where advantages are given to those who are White while others are disadvantaged due to their racial identity (Hylton, 2008). According to Mills (1997), White supremacy operates as an often-unacknowledged global political system that has shaped modern society. Understanding White supremacy is essential to confronting racial inequality and explaining race-based oppression (Gillborn, 2005; Harris, 1995).

3) *Race is a social construct.*

> "[Race] is a verb… we are 'raced' through a constellation of practices that construct and control racial subjectivities." (Thomas, 1993, p. 1806)

This quote highlights that race is not a fixed or objective category, but rather a socially constructed classification system shaped by societal norms and interactions (Abrams and Moio, 2009). Numerous scholars, including Thomas (1993), Greenberg (1998), Meer (2014) and Goulbourne (2001), affirm that race is fundamentally a social construct. This concept is a

fundamental tenet of CRT, which proposes that race is created through social thought (Delgado and Stefancic, 2001) and that individuals are classified and stratified based on their physical appearance. This classification system serves as a mechanism for oppression, where attributes such as skin tone, hair texture, and eye colour become markers for racial categorisation (Emirbayer and Desmond, 2009).

As racial groupings have evolved over time, race cannot be regarded as an objective fact or a static variable. Instead, it should be understood as a social construct, an ideology expressed through specific power dynamics (Omi, 2001). Ultimately, race has been developed and utilised as a means of social control (Coates, 2003). Coakley and Pike (2014) elaborate on this notion by discussing racial ideology, which encompasses societal beliefs about how to categorise individuals into biologically defined groups. These ideologies ascribe significance to physical characteristics and assess individuals according to racial classifications, further supporting the idea that race is a socially constructed phenomenon.

4) The concept of storytelling and counter-storytelling.

Kozol (1991) took the view that inequalities within society stem from a racialised society that tends to hinder and suppress discussions about race and racism. Given that racism is frequently unnoticed, it is crucial to educate on the ongoing inequalities and the realities of racial discrimination (Ladson-Billings, 2013). Critical race theorists view storytelling as an essential tool for highlighting inequality and everyday racism. Storytelling can educate, motivate, document history, and entertain (Collins and Cooper, 1997); however, it serves a specific purpose in this context: it is a "methodological tool for giving voice to marginalised persons and their communities" (Aguirre, 2000, p. 321).

Storytelling provides rich, qualitative data which is articulated by members of the minority groups who have been racially discriminated against and previously silenced, allowing them to communicate and share their lived experiences through their own words (Delgado, 1989; Solorzano and Yasso, 2002). This methodology enables those who do not understand or are not affected by racial inequality to investigate and comprehend the injustice that racial and ethnic minorities face (Taylor, 2006). Therefore, individuals are encouraged to share their

prejudice and discrimination experiences because it is a powerful way to expose, confront, and change racial superiority (Tate, 1995).

> "Stories, parables, chronicles, and narratives are powerful means for destroying mindset" (Delgado, 1995, p. 2413)

Counter-storytelling is a concept which legitimises racial oppressed groups' experiences by telling stories that refute the dominant perception of truth, allowing people to see what has always been there but from a different viewpoint (Bergerson, 2003; DeCuir and Dixson, 2004; Taylor, 2006). Both story-telling and counter-storytelling have been used in the U.S educational system as a methodology which has explored the experiences of students of colour (Solorzano and Yasso, 2002). Research from DeCuir and Dixson (2004, p.27) found that those students were "uncelebrated" at their school which stated that they "celebrate" diversity. Furthermore, their stories reinforced the idea that racism persists in the life of African-American students and that racism continues to be hidden within normality. Counter-stories can be used to help people unlearn beliefs that they previously held to be true; without them the truth would never be declared to the public (Hartlep, 2009). Delgado (1989) also emphasises the importance of acknowledging that counter-storytelling helps oppressed groups in developing solidarity and mutual understanding. It brings together communities who have shared similar lived experiences and communal understandings, allowing individuals to sympathise with and support one another (Solorzano and Yasso, 2002; Taylor, 1998). Nevertheless, to be effective, narratives and stories must be or appear to be noncoercive, inviting the reader to suspend judgement, allowing them to then determine what reality they want to accept (Delgado, 1995).

5) The concept of intersectionality.

Crenshaw (1989) developed the notion of intersectionality, a concept which emphasises the multidimensionality of minority individuals' lived experiences. Delgado and Stefancic (2001, p. 51) have defined intersectionality as "the examination of race, sex, class, national origin, and sexual orientation and how their combinations play out in various settings". Intersectionality calls attention to the law's inadequacy in addressing discrimination against people who fall into two or more minority categories, such as Black women (Ladson-Billings

and Tate, 2006). As a result, it is critical to consider how an individual's identity markers, such as race, gender, class, nationality, sexual orientation, disability, religious and cultural views, interact to create various types of discrimination (Modiri, 2012). In addition, intersectionality addresses how an individual sees themselves, how they view reality and how others relate to themselves (Thomas *et al.*, 2018). Intersectionality fosters an understanding of how different aspects of a person's identity interact to produce various forms of discrimination or privilege (Gillborn, 2015). Subsequently, intersectionality brings to our attention how individuals can witness and receive racism differently to another individual based upon their additional identity markers. For example, men and women may experience racism differently to one another. Therefore, to address feminist hierarchy, hegemony, and exclusivity, feminist and anti-racism scholars including Harris and Leonardo (2018), have turned to the concept of intersectionality using it as a primary analytical tool to explore the interconnectedness of gender and race (Nash, 2008). To conclude, intersectionality reinforces that race should not be explored independently, without considering class, sexuality, gender and other identity markers as well (Hiraldo, 2010).

Critiques of CRT

While CRT has been widely used by scholars to investigate race in their chosen field and has proven to be a powerful theoretical and analytical tool, it has also sparked debate among others. In particular, certain tenets of CRT have been critiqued. Specifically, the methodological emphasis on the use of narratives have been critiqued, as Ladson-Billings and Tate (2006) highlights that the notion of storytelling and counter-storytelling has been scrutinised for being both subjective and ‘unscientific’. Given that the story is told through the lens of one person's experience, there could be multiple perspectives making, it subjective. Likewise, qualitative methods such as interviews encourage individuals to share their lived experiences, and as stated by Hennink, Hutter and Bailey (2020), narratives of people's lives provide a source of in-depth, rich data which is used in qualitative research. These methods of data collection have and continue to be popular tools used within academic research. Although story-telling and counter-storytelling can be subjective, within qualitative research and academia we value individuals' opinions and experiences; therefore, individual stories of racism are just as important to help make social change. It is also

important to consider that story-telling can become complicated when people tell other people's stories that were not part of their own experiences and how they could be misinterpreted (Schiff, Noy and Cohler 2012).

Although research suggests that White individuals can play a significant role in anti-racism efforts, despite being outsiders to the direct experience of racial discrimination (Lin, Kennette and Van Havermaet, 2023), the concept of interest convergence has been criticised, as claims have been made that if an individual who is considered 'racially privileged' wishes to actively work against racism, the concept of interest convergence will suggest that they are only working to diminish racism to receive praise, escape scrutiny, or to avoid confronting their own racist behaviours. However, according to Bergerson (2003), White critical race theorists can theorise about race and use it to educate people about these concerns in order to bring about change, even though they may not interact with CRT to the same extent as those who encounter racial injustice.

Darder and Torres (2003) have stated that class has been discussed too superficially, and that there is a lack of consideration regarding intersectionality between class and race, which to them is a failure of CRT. However, Hylton (2008) states that this criticism can be justified, to some extent, as there is no theoretical framework which has been able to tackle all of the crucial issues within society. Similarly, critics argued that CRT does not take into consideration an individual's class and gender, and focuses primarily on an individual's race (Hiraldo, 2010). However, since the notion of intersectionality was developed in 1989, it has been utilised to explore the interconnectedness of race and other identity markers including class and gender. Nevertheless, intersectionality was criticised by Butler (1990) for implying that all forms of discrimination are parallel, which means that CRT and intersectionality fails to identify what is unique and individual type of oppression.

While the theory emerged and has centred most specifically on the United States, many attempts have been made to use CRT in scholarly literature focusing on race in Europe (Moffitt, Juang and Syed, 2019), Australia (Vass, 2015), and Africa (Modiri, 2012). Certain tenets of CRT are not as applicable in other parts of the world as they are in the United States and CRT has subsequently been criticised for its usage in other cultures. This is not to suggest that racial prejudice is not a problem in other cultures, but that the nature of racism

and racial discrimination varies between countries (Erel, 2007). Research suggests that racism manifests differently in the United States and the United Kingdom, with varying impacts on health and social outcomes. Research from Muennig and Murphy (2011) looked into health care disparities, and found that racism tends to be more overt and has a stronger negative effect between Blacks and Whites in the US; whereas in the UK health care outcomes are considered better for Blacks (Muennig and Murphy, 2011). Consequently, CRT might need to be adapted based on the country a scholar is studying. It is important to highlight that, for this research, applying CRT in the UK does not necessitate adhering to the exact same methods as used in the United States (Burdsey, 2011).

Questions have been raised regarding racial issues along a 'Black-White' binary. Racism was once described by Marable (1992, p. 5) as "a system of ignorance, exploitation, and power used to oppress African-Americans, Latinos, Asians, Pacific Americans, American Indians, and other people on the basis of ethnicity, culture, mannerisms, and color." This definition is crucial because discussions about race and prejudice have evolved from a Black-White debate to involve various appearances, perspectives, and experiences. However, CRT has been critiqued for not addressing other races that are neither 'Black' nor 'White', highlighting the need for a more nuanced understanding of diverse racial groups beyond the Black and White binary (Kim and Ng, 2019). Nonetheless, researchers have used CRT to develop critical frameworks to address other racial and ethnic groups. For example, LatCrit (Valdes, 1998), TribalCrit (Brayboy, 2001) and AsianCRT are theories that emerged from CRT (Chang, 1993; 1998). These theories were designed to respond to the needs of Latinos, American Indians and Asian Americans, while broadly maintaining CRT's fundamental principles (Brayboy, 2005). Similarly, Rubin (2020) claims that CRT fails to properly discuss the Jewish community, and therefore, this study offers an exciting opportunity to advance knowledge of the Jewish population through HebCrit (Rubin, 2020), a framework that arose from CRT to address the Jewish population's needs.

HebCrit

While CRT is a valuable tool for discussing 'race' related problems, Rubin (2020, p. 501) claims that it "does not go far enough in identifying and addressing the specific needs of the

Jewish peoples". Furthermore, when discussing CRT in relation to Judaism, according to Creed (2020), it may become problematic, placing members of the Jewish community at risk. This is due to their assumed 'Whiteness', which has benefits according to CRT; however, they are often subjected to discrimination and oppression, which is difficult to comprehend given that CRT recognises those who are considered 'White' belong to the dominant community. Schlosser (2006) recognised that the possibility that Jewish problems have been overlooked in the past as being Jewish is considered an invisible minority status. Rubin (2020, p. 499) recognises that Jews are "often overlooked and ignored in multicultural, diversity, and ethnic studies" although "Jews continue to face specific concerns and obstacles in both the United States and around the world." Judaken (2018) states that antisemitism is still under-theorised and calls for the creation of a new theoretical framework to investigate antisemitism. Therefore, in 2020, Rubin (2020) introduced the concept of 'HebCrit,' which he defines as a theoretical framework that can be used to address the challenges that many Jewish people face in terms of racism and antisemitism. Furthermore, he contends that HebCrit gives the Jewish community a voice in critical racial studies and acknowledges Jewish people's complex role on the racial spectrum.

As acknowledged previously, while antisemitism shares commonalities with other forms of racism, it also manifests in unique ways, often through particular stereotypes and persistent conspiracy narratives, necessitating frameworks like HebCrit that build on but move beyond traditional CRT approaches. It is important to note that the word HebCrit is derived from the outdated racial slur directed at Jews, 'hebe'. Similarly, to the use of the term 'Yid', it has been reclaimed as a point of critical strength, according to Rubin (2020). This chapter will outline the concept of HebCrit, which has been used as a method for analysing inequalities experienced by American Jews. When referring to British Jews, this research focuses on those who are of Eastern, Central, or Western European ancestry, or Ashkenazim, the ethnic group that makes up about 95% of British Jews (Burton *et al.*, 2009). Furthermore, this thesis will be the first to explore the applicability of the HebCrit framework with a focus on the UK.

Tenets of HebCrit

Similar to CRT, Rubin (2020, p. 502) developed five key tenets of HebCrit:

1) *Jews continue to be discriminated against and persecuted.*

For centuries, the Jewish community has been subjected to bigotry and unjust judgement (Goldberg and Durkheim, 2008). In addition to its long-standing history, Rubin (2020) acknowledges that antisemitism is on the rise in the United States and Europe. In the United States, Jew's account for 56.9% of religious hate-crime, making them the largest group of religious reported hate-crime victims (Federal Bureau of Investigation, 2019). Antisemitism, according to Rubin (2020), is a global problem that has impacted many Jewish communities across Europe too. 89% of the Jewish population within the EU believes that antisemitism has risen in their country in the last five years (European Union Agency for Fundamental Rights, 2018). Statistics from the CST (2020) support this statement as incidents of antisemitism in the UK rose by 7% from the previous year, making it the highest annual number the CST has ever registered. Subsequently, antisemitism in the United Kingdom, in particular, remains a source of concern (Boyd and Staetsky, 2015; May, 2017; Sherwood, 2019). According to National Hate Crime figures, Jewish people in the UK are the group most likely to be victims of religiously motivated hate crimes per capita (Home Office, 2020).

The Anti-Defamation League (2020) claim that the cause of rising global antisemitism is, far right nationalism, extreme left antisemitism, sometimes disguised as anti-Israel rhetoric, and Islamist radicalism. Several authors, including MacDonald-Dennis (2006) and Judaken (2018), have argued that Jewish inequality is widely ignored in both culture and academic literature, which Rubin (2020, p. 504) agrees with, then saying:

> "CRT does not adequately address Jewish persecution in both U.S society and around the world and how it affects the individual. Therefore, there is a need for HebCrit and bringing Jewish animus to the forefront of critical race research."

2) *Jews are a racialised group.*

Adorno and Horkheimer (2000, p. 270) state that some theorists argue that "Jews have no national or racial characteristics and simply form a group through their religious opinions and tradition". According to Rubin (2020, p. 504) the "apparent reason for the lack of application of CRT for Jewish people is the question of race". Zauzamer (2019) rightfully notes that Judaism is a religion. However, not all who identify as Jewish are religious, as could be said for many religions. Judaism can be passed through ancestry, which can grant individuals with genetic characteristics (Zauzamer, 2019). Therefore, Greenberg (2015) explains how Jews are continually navigating between faith and nationality, as well as race and colour, and how Jews have never felt at ease within these divisions.

There have been ongoing controversies since the 18th century about whether Jews are a racial, social, ethnic, or cultural community (Chervyakov, Gitelman and Shapiro, 1997; Hart, 2005). Emirbayer and Desmond (2009) emphasised that although ethnicity and race, alongside nationality, are closely connected, race and ethnicity are in fact dissimilar. Harrison and Belcher (2006) argue that the concept of 'race' is based upon superficial, observable physical differences, including skin colour and hair textures. On the other hand, Coakley (2015) recognises ethnicity as a term which brings attention to the cultural differences and shared lifestyles. Emirbayer and Desmond (2009) state that this may include cultures, nationalities, and religions. Subsequently, race and religion are frequently regarded as distinct entities. Zauzamer (2019) mentions that the ongoing discussion as to what Judaism is has become so complex, that even fellow Jews do not agree on what it is.

According to Kaplan (2003) and Jacobson (2000), Jews were considered a separate race with a distinct physiognomy during the nineteenth and early twentieth centuries. In addition, Rubin (2020, p. 504) highlights that "in recent years, there has been much debate as to whether there is a biological component to being Jewish". According to Kahn (2013), some scientists may highlight concrete evidence that supports a biological basis for Jewishness, but others, such as Patai and Patai (1989), disagree, whose study looked at both psychological and biological causes, and they argued that Jews were not a race. Nevertheless, Rubin (2020, p. 505) emphasises that "this debate will continue as genetic testing methods advance and expand over time".

Greenberg (2015) and Ladson-Billings (2018), on the other hand, are among a group of writers who claim race is socially constructed. An individual's observable or assigned characteristics gives them a socially significant meaning, which categorises them into a race (National Research Council, 2004). Defining race by visible traits creates challenges for the Jewish community, as Baddiel (2021) points out, because they may not always have distinct, recognisable features that make them visibly identifiable. Since racism is often linked to physical traits, Giliadi (2020, p. 2) states that Jews have been excluded from the category of being oppressed, despite historical and ongoing experiences of oppression, as they "don't have the 'look', don't have the 'sound', don't have the 'behaviour of the oppressed'". This is due to societal stereotypes about how such groups should look, sound, or act. For instance, Jewish individuals, particularly those of European descent, may lack the physical markers often associated with marginalised groups, do not exhibit distinct linguistic traits, and may not fit behavioural stereotypes of economic marginalisation in line with antisemitic beliefs that Jews are economically advantaged.

Furthermore, Rubin (2020, p. 205) claims that "Jews are not considered to be a distinct race, but rather, lumped into the category of being White" as a result of being 'raced' by observing an individual's characteristics. Kaplan (2003) states that, although Jews are not considered a race in terms of biology, phenotype, or genetics, they are viewed as such in terms of social background; a race with a common history, descent, and appearance, which forms an essential part of their image and identity. Furthermore, Jews, like other people that are generally referred to as a 'race', may be recognised by both others and oneself. Rubin (2020, p. 505) concludes "that Jews are a race and need to be studied as such in CRT", as it does create, however, a difficult and divisive phenomenon, with disagreements about whether antisemitism can entail both bigotry and religious prejudice, and whether it should be considered a distinct form of racism (Back and Solomos, 2000; Meer, 2014).

3) *Jews, and their perception as White, creates invisibility and tension.*

The intersection of Jewish and White identities is a complex issue that has received significant scholarly attention (Blumenfeld, 2006; Goldstein, 2006; Rubin, 2019; Tanner, 2020). Baddiel (2021) suggests that Jews may be less easily identifiable unless visibly marked by religious symbols, contributing to a perception of Jewish people as White and, thus,

rendering them relatively invisible. Because CRT largely focuses on Black and White groups, it often fails to fully encompass other communities, including Jewish people, who may not identify strictly within this binary framework (Lozano, 2017; Rubin, 2020). Rubin (2020, p. 506) states that the Black/White binary is “problematic for many Jewish people since they fall within this nebulous ‘space between’” which creates tension. Biale, Galchinsky and Heschel (1998, p. 5) describe Jewish people as holding a unique insider/outsider status, positioned "somewhere between the dominant role of the White majority and the marginalised status of people of color [sic]." Similarly, Bush (2021) states that within the Jewish community there is a lively debate regarding whether any British Jews are ‘White’. As previously mentioned, the Jewish community is diverse in terms of ethnic and racial backgrounds; however, in 2001, 97% of British Jews classified themselves as White (Office for National Statistics, 2001).

> “The Jew can be unknown in his Jewishness. He is not wholly what he is. One hopes, one waits. His actions, his behaviour are the final determinant. He is a white man, and, apart from some rather debatable characteristics he can sometimes go unnoticed…” (Fanon, 1993. p. 115)

Fanon’s statement (1993, p. 115) points out the ambiguity of Jewish identity within rigid racial categories. By saying that “the Jew can be unknown in his Jewishness” and may “go unnoticed,” Fanon highlights how Jewish identity often doesn’t fit neatly into typical racial labels. This conditional visibility reveals a unique vulnerability, as Jewish identity depends largely on how others perceive it. Since most of the Jewish community identify as White, “Jews are considered to be White; thus, they are able to benefit from White privilege,” writes Rubin (2020, p. 500). The previous quote from Fanon (1993) reinforces this idea. If an individual is recognised as White by their peers based on first physical encounters, they have the 'benefit' of being identified with and being a part of the majority (Crenshaw *et al.,* 1995).

However, as Baddiel (2021, p. 31) points out, “Jews don't really suffer from being thought of as separate as long as people don't realise, they're Jews.” This quote emphasises that Jewish people do not face racial discrimination until they are known as Jewish, reinforcing the notion that Jews are viewed as White, leading to invisibility and apprehension. Rubin (2020)

supports this by highlighting the Jews are both victims of and members of a privileged class. It also demonstrates how they were also not completely welcomed by White society or the majority. As a result, when Jewish hate and bigotry emerge, the community is not recognised or covered for other needs and concerns, as they are led to believe that their skin colour has benefited them (Creed, 2020). This is problematic for HebCrit as through the lens of a traditional critical race theorist, would contend that those who are seen as White, gain access to many privileges. Rubin (2020, p. 507) concludes that "race for the Jewish peoples has never been solidified; they were once considered to be a separate race and now they are seen as being part of the dominant White culture."

4) *Jews' political and economic power is hyperbolic.*

CRT emphasises the idea of power and respecting those who wield it (Rubin, 2020). Understanding the relationship between race and power is critical for social progress (Delgado and Stefancic, 2001). Despite Jews being discriminated against and mistreated for decades, "Jews are now believed to have an inordinate amount of power and control in political and economic realms." (Rubin, 2020, p. 508). This is still a common, but false, Jewish stereotype and conspiracy theory (Kofta, Soral and Bilewicz, 2020; Rubin, 2020). According to Anti-Defamation League (2020) data from 2015, 35% of people worldwide believe Jews have too much power in the business world. Similarly, 34% agree that Jews wield too much power in global financial markets. In the United Kingdom, 20% of people agree that Jews have too much power in both business and international financial markets (Anti-Defamation League, 2020).

Baddiel (2021) tackles this issue by citing data from the New World Wealth (2015), which indicates that just 1.7% of the world's 13.1 million millionaires are Jewish, as compared to other religions, 56.2% identified as Christian, 6.5% as Muslim, and 3.9% as Hindu (Baddiel, 2021). Despite that this small percentage contradicts the stereotype that all Jews are wealthy and influential, it should be noted that Jews account for just 0.5% of the global population (Board of Deputies, 2020), and as a result, Jews are demographically overrepresented among the wealthiest. Nevertheless, Biale (1986) and Rubin (2020) challenge whether wealth and power are synonymous in society, because as Rubin (2020, p. 208) quotes, "if Jews were so powerful, they would have had the ability to prevent the Holocaust from ever occurring".

5) Jewish personal stories have value.

In cultures where prejudice is common, Solórzano and Bernal (2001) emphasised the importance of storytelling. Rubin (2020, p. 509) states that "in order for critical race theorists to better understand the lived experiences of Jewish people, there must be a greater embrace of Jewish counter-stories". This has been reflected in research conducted by Ellis and Patti (2014) and Schiff *et al*. (2012) who recognised the value of storytelling within the Jewish community and the important contribution it gives to others' understanding of life narratives and lived experiences of the Holocaust. These experiences teach people about the persecution the Jewish community experienced during this time by retelling these narratives (Saxena, 2019). Furthermore, the International Holocaust Remembrance Alliance (n.d.) highlight many key benefits of storytelling, and state that stories from Holocaust survivors provide a face to history, which encourages students to learn and develop an effective understanding of history from an personal perspective. In addition, it teaches young people the impact and ramifications that extreme persecution and discrimination can have. Because of its effectiveness, personal stories of the Holocaust have become frequently used within European and the United States to combat antisemitism and to educate individuals on the lived experiences of the Jewish community (Moisan, Andor and Strickler, 2012; Simon, 2003).

In relation to anti-racist action and advocacy, Delgado (1989) and Lawson (1995) identify four main principles of storytelling and counter-storytelling. To begin with, Delgado (1989) and Lawson (1995) argue that stories can promote community among those who are socially marginalised by putting familiar faces to theory and practice. Second, by providing a context for understanding they can challenge the dominant thoughts in society. Thirdly, they will provide new insights into the lives of those marginalised in society, showing that they are not alone. Finally, storytelling educates others by combining elements from both the narrative and fact, resulting in a richer meaning than either the narrative or reality alone. Therefore, telling these stories have value because it reinforces the Jewish community's lived experiences. Furthermore, stories of racial privilege will be exposed, analysed, and challenged by storytelling (Solórzano and Yosso, 2002). However, Rubin (2020, p. 509) expresses that:

> "...there are few, if any, research studies that analyse the stories (or narratives) of Jews in the twenty-first century, especially as it relates to issues of antisemitism and internalised antisemitism."

To conclude, HebCrit is made up of five main tenets. To begin with, it acknowledges that members of the Jewish community continue to face discrimination. Second, it emphasises that they are a racially segregated community. Thirdly, it explored the perceived idea that all Jews are White and the impact it has. Fourthly, it states that the power that Jews are perceived to have is deliberately exaggerated. Finally, it emphasises the significance of Jewish story-telling and counter-storytelling (Rubin, 2020). These main themes may be useful in gaining a better understanding of Judaism and the Jewish community. In addition, HebCrit, as a whole, could become a valuable tool and framework for exploring and discussing antisemitism.

Applications of HebCrit

As of November 2024, Rubin's (2020) theory of HebCrit had eleven citations in Google Scholar. It was cited in eight pieces of peer reviewed literature, two doctoral theses and a masters' dissertation. Muller (2024) employed HebCrit in conjunction with CRT to explore college students' perceptions of racism and antisemitism within an educational context. The study involved twelve students participating in a semester-long course that utilised the lives of Anne Frank and Emmett Till to derive pedagogical strategies for combating racism and antisemitism in the classroom. By applying HebCrit, Muller (2024) focused on Jewish experiences, addressing issues of antisemitism and the complex positioning of Jews within the racial spectrum, which facilitated a clearer understanding of the challenges faced by the Jewish community. This theme of educational context and the portrayal of Jewish experiences continues in Eargle's (2024) critique of how the Holocaust is represented in social studies standards in South Carolina. Using Rubin's (2020) theory, Eargle asserts that the Holocaust education standards contribute to the marginalisation of Jewish experiences, advocating for changes that recognise and address these issues through Jewish counternarratives, although their exploration and application of the theory remain minimal.

Selznick and Greenes (2024) also investigated challenges faced by Jewish students on college campuses, employing HebCrit to outline these difficulties. While they list the five tenets of HebCrit, they do not consistently apply it as a theoretical framework. They emphasise the complexity of engaging with these principles for both Jewish and non-Jewish students, staff, and faculty, acknowledging that fully integrating HebCrit poses challenges despite its inherent value. This nuanced understanding of Jewish identity in educational settings is echoed in Selznick *et al.'s* (2024) longitudinal study, which explores the development of college students' appreciative attitudes towards the Jewish population. Although they reference the framework, they do not directly engage with HebCrit, they suggest its potential for future application in engaging with Jews and Judaism. The integration of spiritual perspectives within educational frameworks is further explored by Malone and Lachaud (2022), who developed an emerging theory titled FaithCrit, which complements CRT in addressing issues of injustice, prejudice, and oppression. They reference Rubin's work primarily in their future recommendations, advocating for models rooted in CRT within the field of faith and religion. Similarly, Silverman (2024) discusses the implications of modern antisemitism on Jewish-American youth athletes in central Ohio, citing Rubin's theory as a valuable framework for addressing the rising incidents of antisemitism in the US.

Beyond the American context, Cohen (2024) investigates resistance to multicultural education among Israeli Jewish undergraduate students in a multiculturalism course. While employing Critical Whiteness Studies, Cohen references Rubin's theory to argue that "Jews in Israel gain advantages not only through their alignment with the nation's identity but also from their status as a privileged racial category" (p. 4). This perspective, though not explicitly linked to HebCrit, may be rooted in Rubin's assertion that Jews' perceived Whiteness creates invisibility and tension. Notably, this research was conducted in Israel, raising questions about the applicability of HebCrit in different national contexts and how cultural and political differences may affect its understanding and implementation.

Horsved (2022) similarly examines contemporary threats posed by white supremacy to the Jewish community in the U.S. Using Rubin's theory, they focus on the perception of Jews as White, which they argue creates both invisibility and tension. However, this narrow focus limits their analysis by not engaging with the complexities outlined by Rubin in the remaining tenets. Horsved concludes that Jewish experiences, informed by Rubin's HebCrit, should be

integrated into the CRT framework to better address the unique needs and challenges of the Jewish community. Lastly, Dover's (2020) doctoral dissertation conducted in Mexico acknowledges a significant limitation: the frequent neglect of Jews and antisemitism in multicultural discussions, which he explicitly recognises by citing Rubin's theory. This oversight underscores the need for a more inclusive approach that incorporates Jewish perspectives into broader discourses on multiculturalism and social justice.

Having discussed the eleven pieces of literature, it is important to note that aside from the work of Muller (2024), very little research utilises HebCrit as a primary theoretical framework for in-depth analysis or application. Instead, it is often mentioned only in future recommendations or as a secondary consideration. Although Horsved's (2022) dissertation claims to apply HebCrit to analyse the threats posed by White supremacy, it only addresses one key tenet of the theory. Furthermore, of the eleven pieces of literature reviewed, nine were conducted in the United States, while one was conducted in Mexico and another in Israel. With this in mind, there has been no research within the field of sport, or football specifically, that has used the theory. This thesis, on the other hand, represents the first piece of scholarly literature to use HebCrit to investigate the Jewish community in the United Kingdom.

Because of its uniqueness and modernity, it can be difficult to consider HebCrit's strengths and weaknesses. However, HebCrit makes no reference to intersectionality, one of the central tenets of CRT. Intersectionality could be used to investigate how being Jewish interacts with other types of discrimination such as ethnicity and gender. According to recent literature from The Board of Jewish Deputies, those who identify as Black, of Color, Sephardi, Mizrahi, and/or Yemenite Jews have expressed feelings of segregation and unequal treatment within the Jewish community, which includes synagogue attendance and Bar/Bat Mitzvahs (Bush, 2021). Individuals with two or more minority identity markers (for example, being Jewish and Black) can be viewed differently within the Jewish community, according to the report. Bush's (2021) makes recommendations for making Jewish life more inclusive to many people who may have felt marginalised and excluded. Furthermore, it has been suggested that 'Ashkenormativity', the belief that all Jews are Ashkenazi, be discussed and

considered (Bush, 2021). As a result, it is proposed that discussing intersectionality while studying the Jewish culture would strengthen the theory of HebCrit.

CRT and HebCrit in sport

Despite our perception of sports as a level playing field, it is a racially contested domain and there continues to be complex issues of racism within sport (Coakley and Pike, 2014; Hylton, 2005). Sport is a global success and is watched, played, and enjoyed by many people, therefore, it can highlight racial disparities in society more than other fields (Hartmann, 2000). In addition, Hartmann (2000) emphasises how sport has reinforced discrimination and inequalities which are seen within society, which includes racism and antisemitism. A variety of literature, from scholars such as Carrington and McDonald (2002), Harris (1994) and Washington and Karen (2001), has investigated race in the field of sport, demonstrating that racism has been prevalent throughout sport.

Hylton (2010, p. 335) believes that CRT is an “important theoretical tool for anti-racists in sport”, as it is essential for exposing and challenging racism and white privilege within sport. In addition, CRT can provide knowledge and alternative vocabulary, which can be used to understand research surrounding race and racism (Hylton, 2008). Professor Kevin Hylton’s work focuses on equality and diversity in sport, with a greater focus on 'race', racism and racialisation. Hylton has provided the “most substantive theoretical contributions to the use of CRT in studying sport”, which has contributed to our understanding of race and racism within the field of sport (Burdsey, 2011 p. 42). Hylton (2010, p. 336) has used CRT to “challenge orthodoxies, narrow ‘race’ thinking and under-theorised approaches in sport”. In addition, Hylton’s (2018) belief is that the theory can contribute to abolishing racialised norms and ideologies which have been created and sustained within sport.

Hylton (2015) recognises how in sport people are organised and categorised into groups, based upon their race. Hylton (2008) emphasises that there is a common misconception that an individual's success within sport is dictated by their genes and some of their cultural background. Likewise, Hall (2002) recognises that White athletes continue to be described as hardworking in comparison, and that subsequently, their achievements are therefore more

impressive and worth more esteem; this racist orthodoxy continues to exist within sport. By stating that an athlete's success results from either their genes or upbringing, discredits the athletes hard work and success. In addition, Younge (2000) reinforces that these views lead to the misunderstanding that those Black athletes who are naturally talented at sport are subsequently less equipped intellectually. These racialised ideologies, concepts and stereotypes remain prevalent and unchallenged within sport (Hylton, 2008). This can be seen within sports such as American football, where there is an over-representation in particular positions. Specifically, White athletes are considered generally intellectually superior and are placed in positions whereby intelligence is valued. On the other hand, Black athletes are considered to be dominant in more physical positions. This is known as 'racial stacking' (Rosenblatt, 1967).

In addition, Hylton (1995) has used CRT to explore the lived experience of those athletes, whose stories are underrepresented, putting race to the centre of any focus. This coincides with one of the key tenets of CRT, story-telling and counter-storytelling. Hylton (1995; 2003) recognised that the voices of the racialised population, including Black athletes, Black spectators, and Black referees, were hardly heard inside sport (Hylton, 2008). CRT encourages 'others,' who are often left out of dominant viewpoints, to tell their stories, allowing their backgrounds and identities to be reflected in sport (Hylton, 2008). Hylton's (2018) research explored the personal stories of Black football coaches, their personal stories highlighted experiences of betrayal, White privilege, violence, and other forms of racism. These perspectives and personal experiences aid society in gaining a better understanding of the systemic problems affecting sport's organisation. Similarly, counter-narrative assists us in focusing on White privilege, racism, and equality, which are all issues that conventional theorists tend to overlook within sport (Hylton, 2008).

In accordance with the first tenet of CRT, racism remains an ordinary factor which shapes the experiences of many Black athletes (Love, Deeb and Waller, 2019). Although racism may not be recognised by some in sport, racism in organisational structures, policies and practices can result in racial minorities being treated unjustly, sometimes without intention. Therefore, CRT has been used in sport to investigate policies and practices, as well as to challenge institutional structures in sport that have discriminated against people based on their race

(Burdsey, 2011; Hylton, 2005). Most specifically, CRT has been used to analyse, sport policies and practices which are deemed as multicultural or have colour-blind viewpoints, to shift the thought to ensure it is race-centred (Hylton, 2008).

Overall, Hylton's (2010) work exploring anti-racism organisations, concludes that if a CRT framework were to be used by academics, campaigners and organisations, it has the potential to challenge mainstream agendas. CRT therefore rejects and challenges widely held beliefs, and scholars and critical race theorists use CRT and its tenets to explain the fundamental formations of racial power and challenge commonly held thoughts in sport (Hylton, 2008). In addition to Hylton, other scholars including Burdsey (2011) and Love, Deeb and Waller (2019) have used CRT to explore racism within sport.

Burdsey (2011) uses sport as an indicator and key example to support the notion that racism is not unusual or abnormal, the first tenet of CRT. Whilst he recognises that overt and explicit forms of racism are being eradicated, Burdsey (2011) emphasises how racial minorities are still discriminated against on an individual, structural and institutional level. Burdsey's (2011) literature has explored the exclusion of British Asians within the Premier League. Racial formations refer to the "reinforcement of Whiteness in mainstream, grassroots football as well as the professional game" (Hylton, 2010, p. 343). Burdsey (2011; 2019) highlights how racial formations are evident at the highest level for football, which impacts British Asians from gaining high authority roles, which subsequently, prevents them from challenging both racial and cultural stereotypes. In addition, Rankin-Wright and Hylton (2020) have explored managerial and coaching positions within sport focusing upon Black-women, whilst using the notion of intersectionality. Their literature discusses how the experience of Black-women in coaching roles need to be addressed to understand the oppression Black, female, coaches experience within the sporting field (Rankin-Wright and Hylton, 2020).

The concept of interest convergence is explored by Love, Deeb and Waller (2019). They explain how anti-racism responses and efforts to aid racialised minority communities are in place only because they are concerned that their standing in the world will diminish or that bids for mega-events may be harmed. Likewise, that sponsorships could be negatively affected and that public sector funds may become more difficult to access. Finally, they are in

position to demonstrate that sport is inclusive. This is closely linked to the Rooney Rule which has been put in place to ensure that within the NFL that at least one member of the Black, Asian, and Minority Ethnic community is interviewed for a head coach or senior role. Collins (2007) states how the Rooney Rule has been viewed and considered as tokenistic. In addition, Kilvington (2019, p. 23) explored the Rooney Rule in the context of English football and discussed whether it would be merely a tokenistic gesture, which is being done just to 'tick a box'. These critiques suggest a broader concern about the effectiveness of policies that are intended to enhance representation. While such measures may initially appear beneficial, they risk becoming superficial solutions that do not address the underlying systemic issues.

Leonard (2004) considers sport to be one of the most powerful discursive spaces in which colour-blindness is in place and that supposedly, sport does not see colour and that talent alone decides how successful an individual is. As a result of sport valuing individuals on success and talent, it becomes hard to show people that racial minorities are systematically excluded from opportunities to succeed, by individual, structural and institutional racism; likewise, it is presumed that the success of a team or individual will outweigh racism (Bergerson, 2003). This is supported by Love, Deeb and Waller (2019) who state that the success and accolades of Black athletes in high-profile sports are used to claim that sport no longer has a racism issue.

Overall, as Burdsey (2011) states CRT is important within the context of UK sport and furthermore, believes that sport could become a key field in which to apply the theory to analyse race and racism. However, for the purpose of this project, when exploring the British Jewish community HebCrit will be used as a theoretical tool in which to analyse discrimination and experiences of segregation. At present there is no previous research that has used HebCrit to investigate antisemitism in sports, especially British football. Therefore, this study will examine the utility of HebCrit by looking at antisemitic abuse in British football. Given its uniqueness, this thesis would be the first to extend HebCrit as a critical framework to the British community, thus discussing the current and pressing problem of antisemitism in football. By employing HebCrit, this research offers a critical perspective for understanding the intricacies of antisemitism in British football, making an original contribution to the body of knowledge. Additionally, the findings of this study will provide

valuable insights that can guide the development of an educational initiative focused on recognising and challenging antisemitism. Recognising and challenging antisemitism is crucial not only within the realm of academic research but also in practical applications; therefore, the next chapter will explore the bystander intervention model as a vital framework for empowering individuals to actively confront and address antisemitic behaviour in British football and society more broadly.

Bystander intervention model

In 1964, the rape and murder of Kitty Genovese occurred while 38 witnesses looked on without intervening, prompting Darley and Latané (1968) to investigate the reasons behind this inaction, ultimately leading to the creation of the 'bystander intervention model' (henceforth, BIM). A bystander is a person who is present at an event or incident but does not actively take part (Powell, 2011). Individuals in society have witnessed and will witness events around them; they can either take action or watch the events unfold (Public Health England, 2020).

Hawkins, Pepler and Craig (2001) investigated bystander behaviour in the context of bullying in primary schools; they discovered that just 19% of onlookers will intervene and take action. Cantor *et al.* (2015), on the other hand, studied bystander behaviour in university students in the context of sexual violence and harassment and discovered that 49.2% of those who witnessed an incident of sexual violence or harassment took some form of action, either by seeking help or intervening directly. These findings from Hawkins *et al.* (2001) and Cantor *et al.* (2015) can highlight that individuals are reluctant to intervene and help victims; however, these statistics also highlight that there are a multitude of factors which could impact an individual's decision to intervene, which will be discussed later in this chapter. The purpose of this chapter is to explore the BIM and how it has been employed in academic research, as well as a practical tool, for making society a safer and more positive place. Furthermore, potential barriers and considerations for following the BIM will be discussed, alongside critiques of the models' limitations.

The BIM may be taught and utilised to empower people to become 'assertive bystanders' rather than 'passive bystanders' (Public Health England, 2020). Individuals who will challenge the abuser while also comforting the victim are known as 'assertive bystanders' (Salmivalli *et al.*, 1996). Bystanders who become assertive send a significant message to both the attacker and present bystanders about the unacceptability of the problematic situation and the social acceptability of addressing it (Fenton and Mott, 2017). In 1970, Latané and Darley (1970) presented a five-step psychological process model, in which a bystander should follow five steps, as seen in Figure 1. By learning and using this five-step model, individuals will hopefully learn to recognise potentially harmful and socially negative circumstances, making changes and safely intervening, and challenging the potentially harmful scenario (Latané and Darley, 1970).

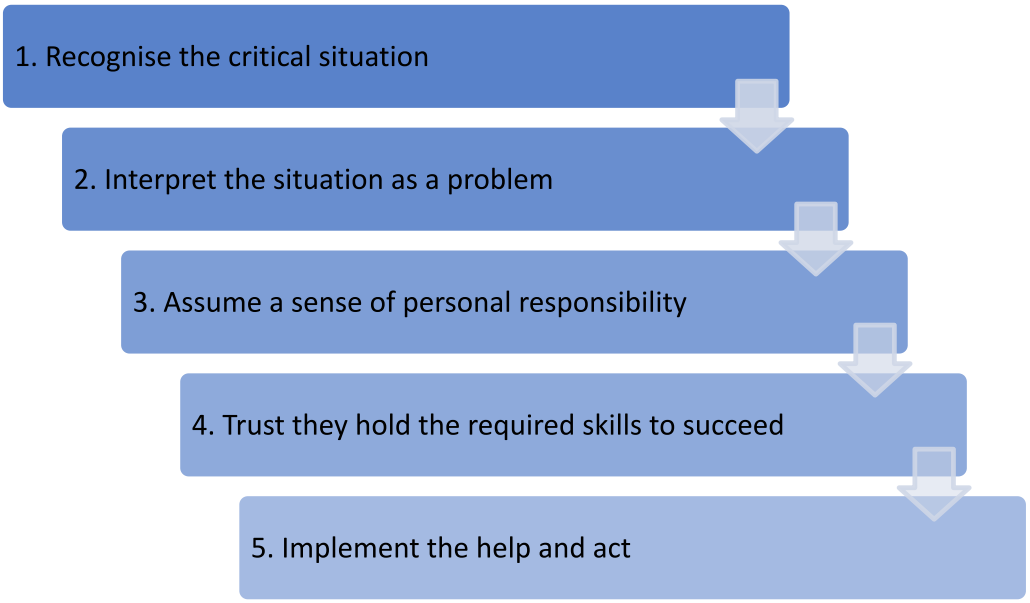

Figure 1. *The five-step 'bystander intervention model' (Latané and Darley, 1970).*

The BIM is a practical strategy that allows individuals to investigate ways to combat violent and negative behaviours (Cissner, 2009). The BIM has been used as a tool to tackle and prevent numerous issues in society, which may include sexual assault (Moynihan *et al.*, 2011) and bullying (Aboud and Joong, 2008). The methodology of the bystander intervention model has also been a foundation for campaigns such as 'See it. Say it. Sorted.' which is used on public transport, asking all passengers to be vigilant and to report anything suspicious (British Transport Police, 2021). Similarly, the Breaking the Silence (2021) campaign

encourages people to ‘Step Up. Step In. Be Safe.' in order to combat harassment and sexual assault’.

The BIM has primarily been employed in educational settings, particularly university settings (Burn, 2009; Labhardt *et al*., 2017), with Corboz, Flood and Dyson (2016) citing a rapid growth in the deployment of bystander programmes in recent years. It has been utilised as a form of student training to prevent rape and violence against women, as well as alcohol abuse and harassment. Research from Moynihan *et al*. (2011) and Cissner (2009) has shown the effectiveness of the BIM, having an increased likelihood to help after completing specific intervention programmes including ‘Bringing in the Bystander’ (Culture of Respect, 2021) and ‘Mentors in Violence Prevention’ (MVP Strategies, 2021). Burns *et al*. (2019) addressed how bystander intervention programmes have successfully decreased participants' false beliefs about rape and abuse, such as ‘victim-blaming’, while also increasing their understanding of sexual violence and rape, such as recognising and identifying when someone is at danger. For example, Banyard, Moynihan and Plante (2007) found that two months after taking part in a bystander intervention programme, individuals showed enhancements in their knowledge, attitudes and behaviours; however, the control group showed no improvements, which reinforces the importance of the bystander intervention.

Literature suggests that assertive bystanders are particularly helpful in instances of group bullying, on which there has been significant research (Aboud and Joong, 2008; Polanin, Espelage and Pigott, 2012; Salmivalli, Voeten and Poskiparta, 2011). Nickerson *et al*. (2014) states that bystander intervention programmes can be successfully utilised to aid witnesses to stop or lessen the bullying. Research that focuses upon bullying in schools has taught children the importance of bystander behaviour in particular scenarios and settings, including high school and primary school bullying (Polanin *et al.*, 2012). Polanin *et al.* (2012) conducted a meta-analysis examining 12 school-based bullying prevention programmes and their impact on bystander intervention behaviour. Results found that participants who underwent an intervention demonstrated stronger intervention behaviours and subsequently were more likely to take action in bullying situations. Research has found that when a bystander intervenes it has had a positive impact upon levels of bullying; however, Jenkins and Nickerson (2017) point out that in order for students to engage in incident of

bullying, they must understand the impact bullying can have, and that individuals should be told different ways they can help. In educational settings, Salmivalli *et al.* (2011) found that the notion of bystanders reporting the bullies to adults significantly reduced the incidence rates.

This study focuses on antisemitism in British football, which, as previously said, has sparked debates over where antisemitism belongs in race and ethnicity studies. However, for the purposes of this chapter, it is beneficial to review literature on racial and ethnic name-calling, and studies in sport which have either used a BIM or have observed bystander behaviour. The BIM has been used to explore discriminatory behaviour, with focus on weight-based discriminatory teasing (Paluck, 2011) and racial discrimination (Aboud and Joong, 2008; Mulvery *et al.,* 2016). Aboud and Joong (2008) explored bystander behaviours to examine racial and ethnic name-calling. They found that when examining name-calling in schools, being an assertive bystander can be effective for making change, as these individuals have the potential to change individuals' attitudes regarding tolerance and acceptance (Aboud and Joong, 2008). For an individual to become an assertive bystander when witnessing race-based humour, they need to recognise the harm the comments can cause and then willingly challenge the group (Mulvery *et al.,* 2016).

Research suggests that bystander intervention programmes can be effective in addressing racism within educational environments. For example, the 'Speak Out Against Racism' (SOAR) programme, introduced in Australian primary schools, led to notable improvements in students' prosocial skills, teachers' perceptions of inter-racial climate, and students' commitment to anti-racist values (Priest *et al.*, 2021). Bystander anti-racism, defined as actions taken by individuals in response to racist incidents, has shown promising benefits for targets, bystanders, and perpetrators alike (Nelson *et al.*, 2011). The literature shows that bystander anti-racism can have productive effects for targets, bystanders, and perpetrators. It can help stop the perpetration of racism, reduce its escalation, prevent harms and strengthen social norms against racism. In medical education, anti-racism bystander training has been proposed to address inequities in care and health disparities, with evidence indicating greater confidence and efficacy among participants in responding to racist incidents (Ragheb, Vinson and Roberson, 2024). Collectively, these findings emphasise the

potential of bystander intervention programmes to foster anti-racism across diverse educational settings.

There is a limited number of studies on the BIM used within physical exercise and sport; research associated with sport and this intervention mainly explores athletes' ability and willingness to prevent unwanted sexual behaviour within college sports (Kroshus, Paskus and Bell, 2018; McMahon, 2015). There is also limited research using the BIM when exploring sport fandom. Recent literature from Kovalenko and Fenton (2024) has explored bystander intervention in sports contexts, particularly focusing on football. The research indicates that bystander programmes can be effective in improving attitudes and behaviours related to violence prevention among football club members. However, Block and Lesneskie (2018) address the barriers that prevent a fan from acting as an assertive bystander during violent situations at sporting events in the United States. This includes the fear of harming themselves or others if they intervene, as well as the belief that the stewards are responsible for handling the issues.

BIM - Practical considerations

It has been argued that learning and applying this five-step process can help individuals create a more positive and safer environment (Banyard *et al*., 2007). Research has explored various factors influencing a person's likelihood of becoming an assertive bystander through the five-step intervention model. Key factors include psychological barriers (Latané and Darley, 1970), age (Mulvey *et al.*, 2016), gender (Cappadocia *et al.*, 2012), personal traits (Abbott and Cameron, 2014), education, training, and environmental context (Harris and Robinson, 1973; Latané and Darley, 1968).

Latané and Darley (1970) outlined three primary psychological barriers that can impede bystander intervention. The first barrier, 'diffusion of responsibility', arises when there are multiple bystanders, leading each individual to feel less personal responsibility. This phenomenon, known as the 'bystander effect', occurs because the presence of other witnesses creates an assumption that someone else will act, often resulting in collective inaction (Darley and Latané, 1968; Latané and Nida, 1981). The second barrier, 'evaluation

apprehension', refers to the fear of public judgement. People may hesitate to intervene out of concern that their actions could be scrutinised or judged inadequate by others. For instance, potential bystanders might worry about making a mistake, appearing incompetent, or even facing legal consequences if their intervention is deemed inappropriate or unsafe (Emeghara, 2020). The third barrier, 'pluralistic ignorance', is when individuals base their response on the perceived reactions of others around them. If no one else appears concerned, a bystander might assume that the situation is not an emergency, leading to a lack of response. This tendency to conform to the behaviour of others can discourage intervention, as bystanders may mistakenly interpret the situation as non-urgent (Emeghara, 2020).

Together, these barriers reveal the complex social and psychological dynamics that can prevent people from stepping in during critical situations. This barrier is particularly relevant in the context of sports fandom, as supporters are often influenced by the prevailing group norms within the sports arena. Individuals may feel pressure to join in antisemitic chanting or remain passive rather than intervene. As a result, these three psychological barriers make it less likely for individuals to take action in such settings (Latané and Darley, 1970).

Similarly, Abrams and Rutlands (2008) found when exploring bullying in schools that individuals may not want to intervene as they are worried that they could be rejected by their peers and that it could have a potential social cost, resulting in social exclusion. In addition, Thornberg *et al.* (2012) found that before intervening in bullying situations, children aged 9-15 would socially evaluate the situation by either considering where they and the bully were positioned in the social rank, or by reflecting upon the impact it could have upon their friendships. Mendoza, Lane and Amodio (2014) suggest that it depends on how likely acting would affect an individual's level of social exclusion. If intervening would result in a substantial risk of social exclusion, the person is less inclined to do so.

Abbott and Cameron (2014) suggest that personal traits strongly influence a person's likelihood of intervening, noting that assertive bystanders are typically empathetic and culturally aware. Individuals with more frequent intergroup contact are also more likely to respond in situations like name-calling (Abbott and Cameron, 2014). However, research indicates that in severe emergencies, people are more inclined to help. For instance, Latané

and Darley (1968), along with Fischer *et al*. (2011), found that the likelihood of intervention increases in scenarios involving visible injury, asthma attacks, or physical illness, likely due to heightened arousal (Fischer *et al.*, 2011). Those who refrained from acting often felt that someone with more expertise was needed, and they were more likely to contact emergency services rather than provide direct assistance (Latané and Darley, 1968).

Research has also shown that a person's gender can significantly impact their likelihood of intervening in various situations. Card *et al.* (2008) found that females tend to be more likely to help in covert forms of bullying, while males are more inclined to engage in overt bullying behaviours, such as physical confrontations. Additionally, Faul, Aikman and Sasser (2016) noted that men are more often the recipients of direct assistance, whereas women are more likely to have bystanders call emergency services. Overall, the literature emphasises that several critical factors, including gender, environment, age, and psychological influences, must be considered when analysing bystander behaviour.

Despite the extensive body of literature discussed above which has drawn upon the BIM, the model is not without its critiques. Research which has used a BIM to develop a greater understanding of helping behaviours and bystander effect has been criticised by Faul, Aikman and Sasser (2016) due to the methodology involved, since they arise from artificial means which may not truly reflect the real world, thus reducing the validity of the study. Likewise, some research heavily relied on self-reporting of reading written instances (Faul, Aikman and Sasser, 2016). Amar, Sutherland and Kesler (2012) also recognise that issues may arise due to self-reporting given that participants may exaggerate their answers or give answers which may be considered more socially acceptable (Salters-Pedneault, 2020); in this instance individuals may claim they would intervene when in reality they might not. Levine *et al.* (2002) stated that while Latané and Darley (1968) did well to emphasise the need of bystanders intervening, it was not adequate because they did not translate their findings into practical strategies. Nonetheless, it is possible to argue that since 2002, certain organisations have used Latané and Darley's (1968) findings and model as a foundation to adopt practical strategies, including 'Bringing in the Bystander' and 'See it. Say it. Sorted'. Public Health England (2016) claims that for bystander interventions to be successful they must be comprehensive, underpinned by a theory, and be delivered by an individual who is well

trained in the area of discussion. In addition, they need to be delivered at an appropriate time and be of significant length and duration. They found that short, one-off interventions had limited capacity to change individuals' behaviours.

To summarise, a variety of scholars have used the work of Latané and Darley (1968; 1970) on the bystander effect and the BIM to investigate behaviours as well as implementing training to observe how the model impacts in certain situations. As previously stated, there is a shortage of literature researching the BIM in the context of both racism and sport. Therefore, this research will become the first piece of literature which will employ the BIM in a practical manner to help individuals recognise and respond to harmful antisemitic attitudes, language, and behaviours in a footballing context and broader society. Furthermore, it is essential to identify the barriers that may impede people from becoming assertive bystanders at football games, and to devise techniques to overcome these barriers so that people feel secure in their abilities. Alongside the potential barriers, the limitations of the model have been discussed and will be taken into consideration when applying the model to the development of the initiative.

Chapter summary

This review of literature has provided an in-depth exploration of antisemitism, highlighting its historical and contemporary manifestations across different contexts, with a particular focus on its prevalence within sporting contexts. This review revealed several critical factors influencing antisemitism, such as the visibility of Jewish identity (Rubin, 2020), the impact of geopolitical events (CST, 2024), and the role of sport, specifically football, in amplifying prejudice (Curtis, 2019). Specific attention is given to antisemitism in European football, with case studies from countries including the Netherlands, Germany, and the UK (Stratton, 2015). These discussions reveal how stereotypes and negative behaviours persist in fan culture, often directed at clubs like Tottenham Hotspur, which are perceived to have Jewish ties (Kershaw, 2019; Lunn, 2023; Poulton and Durell, 2016). Existing sporting, anti-discrimination initiatives were also examined, highlighting sport's potential both as a space for prejudice (Anderson and White, 2017; Kilvington and Price, 2018a; Wood, 2013) and as a platform for

promoting tolerance (Kidd, 2008; Marivoet, 2014), whilst assessing current challenges and limitations in combating antisemitism effectively.

Theoretical perspectives, including CRT (Delgado and Stefancic, 2001), HebCrit (Rubin, 2020), and the BIM (Latané and Darley, 1968) have been discussed in preparation for shaping the development of an anti-discrimination initiative, and for furthering an understanding of antisemitism as a socially embedded and complex form of discrimination. These frameworks reinforce the structural inequalities and challenges faced by, most specifically, Jewish individuals, whilst emphasising the importance of education in shifting social norms within sports and society. Together, these theories provide a foundation for asking critical questions about how antisemitism is experienced through sport in society. This allows for a deeper exploration of the ways structural inequalities are challenged within the context of sport, highlighting the role of education in shifting these norms. Following on from this literature review, the methodology chapter addresses the research approach, design, and procedures taken to develop an educational initiative aimed to combat antisemitism through the use of sports, especially football.

Chapter 3 - Methodology

Introduction

The previous chapter offered an overview of current literature pertinent to addressing the proposed research questions. Additionally, it introduced key theories that will serve as foundational frameworks throughout this project. This current chapter will introduce and discuss the methodology for this research project, designed to gather in-depth qualitative data that could be used to develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British Football, with input from anti-discrimination experts and the Jewish community. In comparable studies, Poulton and Durell (2016) analysed fan discourse on two unofficial Tottenham fan message boards, while Poulton (2020) gathered qualitative data through a critical review of campaign initiatives and interviews with key stakeholders involved in combating antisemitism in sports and society. Like Poulton's (2020) study, this project also started with interviews with experts in sport and discrimination. However, Zohrabi (2013) states that by collecting information from a variety of sources and techniques, there is greater data to support the findings and strengthen the validity of the project; therefore, as outlined below, this research project was a multi-method study which utilised interviews, focus groups, and questionnaires as data collection tools.

This chapter begins by introducing the philosophical perspectives underpinning the thesis, which serves as the foundation for the methodological approach. Finally, it discusses ethical considerations, all of which apply across the entire project, encompassing the three phases of data collection.

Paradigm and philosophical position

One key aim of any given research is to advance knowledge in the chosen field (Collis, Hussey and Hussey, 2003; Jones and Gratton, 2015). However, Punch (2009) notes that the philosophical assumptions underlying a researcher's work are often implicit. Understanding these philosophical foundations is crucial, as it helps academics become aware of the key decisions made during the research process and the influence of these assumptions on the interpretation of findings (Bracken, 2010). The phrases 'paradigms' and 'philosophical

positions' are often used within academic research to identify and explore the shared beliefs and agreements among various scientific groups regarding how research should be carried out (Punch, 2009). The term paradigm was defined by Guba (1990, p. 17) as "a basic set of beliefs that guide action". A researcher's paradigm encompasses the following: ontology, epistemology, and research methodology (Denzin and Lincoln, 2005). With that in mind, when conducting research, it is essential to understand and have awareness of the researcher's ontological, epistemological, and methodological positions (Ahmed, 2008; Seliger, 1989).

Ontology helps us to understand what entities exist in the world, and the reality and nature of those entities (Bryman and Bell, 2011). It helps us to address what is reality alongside developing an understanding of what is real (Scotland, 2012). The ontological position that is 'realism' attempts to uncover the truth, by revealing scientific facts through experiment (Cohen, Manion and Morrison, 2007). On the other hand, 'relativism' is based upon how people perceive reality, and that facts depend on the viewpoint of the observer (Coll and Chapman, 2000). Those who adopt a realist philosophy believe that there is one single truth, rather than there being multiple truths, which a relativist would believe (Guba and Lincoln, 1994). Ontology and epistemology are closely related, as both concern fundamental questions about the nature of reality and knowledge. While ontology helps us define what entities and truths exist in the world, epistemology explores how we come to know and understand these truths (Bryman and Bell, 2011; Crotty, 2003).

Epistemology regards the study of knowledge and is "a way of understanding and explaining how we know what we know" (Crotty, 2003, p. 3). Understanding a researcher's epistemological stance is essential because it allows academics to see how it influenced the researcher's knowledge acquisition and findings (Bracken, 2010). There are several different forms of epistemological perspectives, and both objectivity and subjectivity are frequently addressed in this dichotomy (Bryman, 2012). Objectivism is an epistemological position usually adopted by those researching natural sciences, aiming to use objective facts to find the one truth (Diesing, 1966). In contrast to an objectivist, a subjectivist researcher views reality as shaped by individuals' lived experiences and acknowledges their own role in interpreting that reality (Bryman and Bell, 2011). Subjectivists typically focus on the social

sciences, exploring human behaviour, experiences, and the individual meanings that shape concepts around them (Gratton and Jones, 2015). Subjective research often draws from interpretations of personal experiences, often gathered through unstructured or semi-structured interviews (Bahari, 2010). This approach is closely aligned with interpretivism, which aims to gain subjective knowledge to understand why and how events occur by interpreting reality through individual experiences, interpretations, and motivations (Jones and Gratton, 2015). Unlike the positivist belief that social phenomena can be examined with the same methods used in the natural sciences, interpretivism views the social world, comprising individuals, communities, and institutions, as best understood through techniques suited to its unique complexities (Potrac, Jones and Nelson, 2014). Rather than seeking quantitative answers, interpretivism aims to uncover explanations and insights that deepen our understanding of the social world (Hennink *et al.*, 2020).

There are three fundamental philosophical positions, shaped by both ontology and epistemology: positivism, constructivism, and critical realism (Alters, 1997). The philosophical position that is positivism takes a realist and objective stance, by assuming that we should produce knowledge in an objective way (Burton, Brundrett and Jones, 2014). On the other hand, a constructive approach takes a relativist and subjective stance. In social sciences, constructivism can influence the studies by focusing on the experiences of people and the discourses that exist. Due to the nature of this research, a relativist ontological perspective was adopted. In addition, to develop understanding and knowledge, this study gathered data which was not quantifiable, such as individuals' feelings, thoughts, and experiences; therefore, a subjectivist, interpretivist approach was adopted. Subsequently, a constructivist philosophical position was maintained throughout the research process.

When conducting research, it is crucial to evaluate the research's quality and due to the subjective, interpretivist nature of the research question, the next section aims to highlight important indicators that should be taken into account to ensure high-quality, qualitative research. The terms validity, reliability, trustworthiness, and reflexivity are amongst some of the key markers that will be discussed.

Validity, reliability and trustworthiness

Typically, to ensure credibility and rigour within academic research, the terms validity and reliability are discussed. The term validity has been defined by Smith (2022, p.520) as "a concept concerned with the integrity of the conclusions generated from research". The word reliability is broadly defined as "the dependability, consistency, and/ or repeatability of a project's data collection, interpretation, and/or analysis" (Miller, 2008, p. 745). Essentially, it is the ability to obtain the same results if the study were to be repeated. Both terms are often associated with quantitative research, and therefor,e there has been substantial discussion among academics about their applicability to qualitative research (Bryman, 2012). Due to the subjective nature of qualitative research, questions around validity often stem from the frequent critique that qualitative research is 'unscientific' and based upon subjective opinions (Gray, 2022). Subsequently, qualitative researchers may instead reflect on the 'trustworthiness' of a project and 'reflexivity' (Korstjens and Moser, 2018; Lincoln and Guba, 1985). An interpretivist approach is widely used in qualitative research, which frequently allows the researcher to add their own subjective perspective based on their own beliefs and experiences, thus affecting the trustworthiness of the research. Therefore, individuals are urged to evaluate their role in the research process when conducting qualitative research (Gray, 2022) by using the concept of reflexivity to critically reflect on how their perspectives and experiences influence the research. In the latter part of this chapter, the researcher reflects on their role in the research process, in addition to having regular reflective discussions with their supervisory team. This corresponds with the work of Lincoln and Guba (1985), who highlight various techniques for ensuring trustworthiness, which will be discussed later in this chapter.

The term validity does not often align with projects of a qualitative nature and the constructivist position adopted by the researcher; therefore, the term validity is often substituted with the idea of 'trustworthiness', introduced by Lincoln and Guba (1985). Due to the qualitative nature of this research project, the concept of 'trustworthiness' has subsequently been taken into consideration to ensure high-quality research. Trustworthiness has been referred to by Cypress (2017, p253) as "quality, authenticity, and truthfulness of findings of qualitative research" a concept that has since been used by qualitative

researchers to assess the quality of their work. To ensure trustworthiness in qualitative research, the researcher must meet the criteria established by Lincoln and Guba (1985), which include 'credibility', 'dependability', 'confirmability' and 'transferability'. These criteria will be discussed in more detail below.

'Credibility' refers to the researcher's ability to evaluate the study design and procedures used to reach conclusions (Gray, 2022). Researchers must ask, "how congruent are the findings with reality?" (Stahl and King, 2020, p.26). It's essential to ensure that the results authentically represent the participants' experiences (Cypress, 2017). In contrast, 'dependability' emphasises the consistency and repeatability of results (Polit and Beck, 2020), indicating that research should be logical, traceable, and well-documented (Tobin and Begley, 2004). Auditing can demonstrate dependability; auditing involves examining both the process and the product (Lincoln and Guba, 1985), with an auditor verifying that the data is accurately represented. In this study, the research team, including the primary researcher and supervisory team, performed this role through regular discussions and reflective conversations.

'Confirmability' ensures that the study's conclusions are shaped by participants rather than researcher bias or interest (Connelly, 2016). Hadi and José (2016) emphasise the importance of reflexivity, where researchers reflect on their biases and assumptions. The researcher in this study engaged in reflexivity by considering how personal views might influence data interpretation, as seen in the next chapter. Finally, 'transferability' refers to how the findings might be applied in other contexts (Connelly, 2016). To aid transferability, researchers are encouraged to provide thick descriptions, which offer a detailed account of the research process. The researcher's thick descriptions were shared with the supervisory team to ensure their suitability for transferability, allowing future researchers to assess the relevance of the findings to different settings (Nowell *et al.*, 2017).

'Triangulation' is one such technique which helps to achieve trustworthiness, ensuring credibility and confirmability by combining different research methods and data (Atkinson, 2012, p.217). Four types of triangulations are commonly used: 'data', 'investigator', 'theory' and 'methodological'. In this study, data triangulation involved multiple data collection phases across different times and participants, providing a richer, more diverse dataset.

Investigator triangulation occurred as the supervisory team assisted with data handling and engaged in reflective discussions. Theory triangulation was achieved by applying multiple theoretical perspectives, namely HebCrit, CRT, and BIM. Finally, methodological triangulation was evident through the use of interviews, focus groups, and questionnaires to explore the same research question.

Reflexivity

The term reflexivity has been defined by Hennink *et al.* (2020, p. 330) as "the practice of acknowledging the potential influence of the researcher or the research setting on data generation and interpretation". Suddaby (2006, p. 640) highlights the importance of reflexivity, stating that researchers "must engage in ongoing self-reflection to ensure that they take personal biases, world-views, and assumptions into account while collecting, interpreting, and analysing data". Dupruis (1999) focuses on 'personal reflexivity', which is the process through which a researcher considers how their values, attitudes, beliefs, and goals have shaped the research. In interpretivist research, it is essential to reflect on one's positionality, as the researcher plays a key role in interpreting data and observations, potentially influencing the resulting interpretations (Thomas, 2017). Therefore, personal reflexivity was utilised as a tool to minimise potential research bias within this study; the next section engages with and reflects upon the researcher's religious upbringing, sporting background and other factors that may impact the research process.

I was raised by a Jewish mother and a Christian father, and while neither of them persuaded me to follow a particular religion, they shared the values that were most important to them. Additionally, we would share Jewish and Christian holy festivals as a family. They believed that when I grew older, I would decide for myself which religion to follow. Even though I am not religious today, I still enjoy learning about 'my religions' and my family's religious history. I recently discovered, in November 2022, that I am 43.6% Ashkenazi Jewish through a DNA-estimate test in an effort to learn more about my heritage and that of my family. As previously mentioned, even though I would describe myself as neither religiously Jewish nor Christian, this outcome has naturally given me a stronger sense of connection to Judaism.

With this in mind, it is important to reflect upon how my religious identity, views and background may have influenced this research.

While I do not consider myself religious, I may have biases toward the Jewish faith as a result of my heritage, family history, and upbringing in the Jewish community. Subsequently, I feel that my connection to the Jewish faith has given me a strong desire to make society a safer and more accepting place for the Jewish community. To make sure that my personal beliefs did not influence the process, guidance to encourage dialogue and idea exchanges among other researchers were followed (Gray, 2022). As the primary researcher, I interacted with a group of supervisors who made sure that my personal ideas and ideals did not get in the way of the research process. In addition, Dupuis (1999) recognised the importance of reporting the researcher's values and beliefs, to ensure that they are made explicit to the reader, which can be seen in the previous paragraph.

Although I am not an avid football fan, my interest in the subject derives from my religious background, my extended (Jewish) family's experiences at football games, and my commitment to bringing positive change to marginalised communities. Not being a football fan comes with its advantages and disadvantages. On the one hand, I have no interest in the performance of any club, particularly those listed in this article, and so my interest is purely motivated by my interest in anti-discrimination and my personal religious background. On the other hand, because I am not a football fan, some would claim that I am less aware of the fan culture that exists among football fans, particularly among those who are believed to be supporters of a ‘Jewish Club' or who belong to a club that is perceived to be ‘antisemitic'. To overcome some of these challenges, in my prior study, I was able to get an understanding of what it means to be a football fan, especially one who supports a well-known ‘Jewish club,' Tottenham Hotspur. This was achieved through gaining in depth, qualitative data from a large sample (n=596) of Tottenham supporters (Lunn, 2023).

Brett and Wheeler (2022, p.12) state that “it’s not enough to just state your identity” and recommend engaging with reflective discussions throughout the research process. This helps to provide a greater engagement and reflection, by giving thoughts to and reporting on moments of doubt and tough decisions. In addition to Lincoln and Guba (1986), Brett and

Wheeler (2021) agree that the reflective process can help to recognise and strengthen the validity and trustworthiness of the study. For example, since questionnaires, focus groups and interviews are facilitated by researchers, the data acquired during qualitative studies may be influenced by underlying beliefs, therefore, as stated by Haynes (2012), reflexivity is an important consideration in qualitative research. For that reason, the researcher engaged in persistent reflexive discussions with their supervisory team throughout the duration of the study to gain insight into how their own personal beliefs and experiences impacted their involvement in the research design process.

Methodological position

A methodological position helps individuals to understand what is being done to generate the knowledge (Slevitch, 2011). Given this, the methodology selected depends on the research aims, objectives and questions (Crabtree and Miller, 1999). A deductive approach, sometimes referred to as 'top-down' approach, is utilised when attempts are made to validate theory. Initially, the researcher will begin with a theory suited to the topic at hand and then narrow it down to a hypothesis, making it an approach which requires a theory-driven hypothesis (Trochim and Donnelly, 2001). Then data is collected to develop research findings, which leads the researcher to either confirm or reject the hypothesis (Nelson, Potrac and Groom, 2014). On the other hand, an inductive approach, also known informally as a 'bottom-up' approach, is usually adopted when developing either theory, models or explanations from data which has been collected and analysed (Jones and Gratton, 2015). This method starts with observations, which produce patterns that are then used to build a hypothesis. This will lead to the creation of either a theory or a set of conclusions (Trochim and Donnelly, 2001). This is a popular technique among academics who take an interpretivist, epistemological stance (Hennink *et al*., 2020).

For this research, an inductive approach was adopted when developing the educational initiative. However, this research also followed abductive reasoning; an abductive methodology has been defined by Denzin (1978, p. 177) as "a combination of deductive and inductive thinking, whereby theory and practice inform one another." Abductive research requires switching constantly, back and forth, between data collection, experience reflection

and the theoretical concepts (Nelson and Cushion, 2006). Denzin (1978) states that the data does not stand alone; rather, it is understood through theory, implying that theory and practice are mutually informative. This study used two theories, CRT and HebCrit (Rubin, 2020) to offer a degree of interpretation to the data by combining an inductive thematic analysis with a deductive abstraction of these topics. A deductive method was used to give a more thorough and theoretical approach to creating and building themes by utilising principles developed from these theories. When creating an initiative to reduce antisemitism in football, however, inductive reasoning was utilised to create an educational initiative or model.

Ethical considerations

After discussing the philosophical approach to the methodology of this study, attention now turns to the ethical considerations. Smajdor *et al.* (2009) state that when researching human participants, it is a fundamental part of the process to get ethical clearance from an ethics research committee. Gelling (2016, p.40) emphasises that its purpose is to ensure "that research participants can be confident that possible risks have been considered, minimised and deemed acceptable". An ethics application highlights to the committee the possible risks that participants may face because of taking part in the project (Watson and Gelling, 2012). Due to the multi-phase nature of the project, three ethical clearance applications were submitted to the Oxford Brookes University Research Ethics Committee (henceforth, UREC), which approved each phase. The first application (approval number: 201435) covered the initial phase, which involved interviews (Appendix A). The second phase, approved through a subsequent application (approval number: 221627), involved focus groups (Appendix B). Lastly, a third application to extend Phase 2, for a final round of data collection was approved (approval number: 221627) for the use of questionnaires for the final book review (Appendix C). Each phase will discuss its specific ethical considerations in detail in its corresponding methods chapter.

Chapter summary

This chapter has outlined the philosophical underpinnings, methodological framework, and ethical considerations guiding this research project. By adopting a constructivist philosophical position with a relativist ontology (Guba and Lincoln, 1994) and an interpretivist epistemology (Bryman and Bell, 2011; Crotty, 2003), the study ensures a focus on subjective, qualitative data reflective of individual experiences and societal dynamics. The triangulation of methods (Atkinson, 2012), alongside reflexive practices (Hennink et al., 2020), contributes to the trustworthiness of the research findings, ensuring their credibility, dependability, and applicability across contexts (Lincoln and Guba, 1985). The methodological and ethical framework outlined in this chapter applies to the entirety of the research process, serving as a foundation for all phases of data collection and analysis. This approach, which draws upon abductive reasoning to bridge theory and practice (Denzin, 1978; Nelson and Cushion, 2006), aligns with the project's aim to produce insights that support the co-creation of educational initiatives aimed at reducing antisemitism in British football.

As the research progresses, the focus now shifts to the specific methods employed in Phase 1, interviews with anti-discrimination experts. This next chapter will provide a detailed account of the procedures, participants and analysis used to extract insights from these crucial stakeholders.

Chapter 4- Phase 1 Methods - Expert interviews

Introduction

Having outlined the philosophical perspectives, as well as the principles of validity, trustworthiness, and overarching ethical considerations guiding this thesis, this chapter now shifts to the specific methodological considerations for Phase 1: expert interviews.

This chapter begins by addressing the ethical considerations associated with conducting expert interviews, ensuring that the research is conducted with integrity and respect for participants. It then details the participant sampling strategy, explaining how experts were identified and selected for their relevant knowledge and experience. Following this, the methods of data collection are outlined, describing the procedures used to gather focused and meaningful data. Finally, the approach to data analysis is discussed, illustrating how the data was systematically examined to ensure credibility and relevance to the research aims.

Ethical considerations

DiCicco-Bloom and Crabtree (2006) discuss that when completing face-to-face interviews or focus groups, there are four key ethical considerations. Firstly, it is critical for the researcher to reduce the risk of potential harm (Langdridge and Hagger-Johnson, 2009). Anything that may cause harm, including psychological harm from sensitive discussions, was noted in the ethics application. Antisemitism is considered a sensitive topic and, therefore, should be discussed with care. If participants felt uncomfortable or distressed because of the discussion, they would be directed to contact information for relevant charities and mental health organisations provided in the information sheet, which could offer support.

Secondly, researchers must protect the interviewee's identity (DiCicco-Bloom and Crabtree, 2006). Both confidentiality and anonymity are considered "the most important ethical considerations in social science research" (Langdridge and Hagger-Johnson, 2009, p502). It was particularly important to ensure that participants remained anonymous when dealing with anti-discrimination experts, ensuring that neither the participant nor their organisation

could be identified from the data sets. Therefore, for the purpose of this research, participants have been given a pseudonym to ensure that their identity remains anonymous.

Thirdly, interviewees should be informed about the nature of the study, and lastly, reduce the risk of mistreating participants (DiCicco-Bloom and Crabtree, 2006). To do so, the researcher ensured that all participants received an information sheet (Appendix D), which contained details of the study and provided an opportunity to ask any additional questions they may have. The information sheet allowed the participants to make an informed decision regarding whether to participate in that specific research project (Gelling, 2016). Furthermore, participants were informed in the information sheet, GDPR privacy notice (Appendix E) and consent form (Appendix F) that they had the right to withdraw from the data collection process at any time. This right was also reaffirmed to them during the interview, to limit the possibility of mistreatment. Participants were also informed that they could skip any questions they felt uncomfortable answering.

Anti-discrimination expert interviews

With the ethical considerations outlined, the discussion now shifts to the first phase of the data collection process, interviews with anti-discrimination experts. Interviews are utilised as a data collecting technique to acquire in-depth, rich, qualitative data (DiCicco-Bloom and Crabtree, 2006; Sutton and Austin, 2015). In an interpretivist approach to gathering qualitative, in-depth data on people's thoughts and opinions, interviews are a widely used and valuable method of data collection (Jones and Gratton, 2015). Furthermore, as Cleland, Dixon and Kilvington (2019) and Culver, Gilbert and Trudel (2003) point out, interviews are the most common data collecting method used in sport studies to gather qualitative data. Arguably, an interview is the most appropriate tool to employ for investigating and learning about people's ideas, attitudes and perceptions (Denscombe, 2014).

Furthermore, Michie, van Stralen and West (2011) emphasise the value of examining past programmes aimed at promoting behavioural change, whether successful or not. Therefore, this research involved interviews with anti-discrimination experts in sport to draw insights from previous initiatives. These interviews provided valuable knowledge on creating effective

initiatives, along with insights into personal experiences, relevant methodologies, and potential challenges.

Participants

Researchers guided by an interpretivist paradigm may seek to gain a deeper understanding on the topic at hand by interviewing those who have experienced the phenomenon first-hand, gaining a deeper understanding of human behaviours (Hennink *et al.,* 2020). For that reason, a purposeful sampling technique was used to recruit participants, which has been defined as "identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest" (Palinkas *et al.,* 2015, p. 534). This sampling approach can be advantageous for obtaining data from specialised groups, but it also means that the findings are not generalisable to the rest of the population because it concentrates on a specific target group (Dudovskiy, 2021).

Within this phase of the research, a total number of fourteen participants were recruited for interviews. The participants in this study were recognised as anti-discrimination experts. Von Soest (2023, p. 278) states that "experts have specific knowledge about an issue, development, or event". Therefore, for this research, an anti-discrimination expert is defined as someone with substantial knowledge, expertise and proven experience in developing, designing or actively contributing to anti-discriminatory initiatives. More specifically, these participants possess specialised knowledge and highly developed skills in areas such as sports, antisemitism and Jewish studies, making them uniquely qualified to provide valuable insights. Fu and Simmons (2021) emphasise that a significant benefit of expert interviews is the ability to gather detailed insights into micro-level processes and real-world decision-making practices. Therefore, participants were contacted via email to request their permission to participate, along with being provided with the participant information sheet (Appendix D). Those who chose to participate agreed on the condition of anonymity, guaranteeing that all of the information they provided would be kept private and confidential.

Six participants were recruited using a snowball sampling technique, in which initial participants identified other individuals of research interest for recruitment (Biernacki and Waldorf, 1981). This approach involves gaining participants through referrals from initial contacts, who recommend others with the specific characteristics and relevant experiences required for the study (Handcock and Gile, 2011). This can be beneficial when trying to recruit difficult-to-reach individuals, since others may be able to identify them; nevertheless, this may indicate a lack of variety in the sample (Hennink *et al*., 2020). These participants were introduced to the research team via a gatekeeper with whom they had an initial connection.

Out of the fourteen participants, the majority identified as male (n=11), and the remaining (n=3) identified as female. Four out of the fourteen participants were at a top managerial level, being either a Co-CEO (n=1), Chairman (n=1) or Director (n=2). Five of the experts worked within Equality, Diversity and Inclusion (henceforth, EDI) and were either managers (n=2), consultants (n=2) or policymakers (n=1). The remaining participants worked within the process of designing initiatives within sport, education, and anti-discrimination (n=5), and their job titles included development officer (n=1), project manager (n=2), education officer (n=1) or assistant (n=1).

Together, this group offered a well-rounded range of viewpoints critical to understanding and addressing the complexities within anti-discrimination efforts across multiple sectors. However, there is a limitation in the depth of expertise some individuals might bring to the feedback regarding the development of initiatives. While the study includes a range of roles, such as Co-CEOs, Chairmen, and Directors, who likely bring strategic and high-level perspectives, other participants occupy more operational positions, such as assistants or officers. These roles might lack the authority, experience, or strategic insight necessary to drive or conceptualise initiatives independently. Nevertheless, the diversity of roles allows for insights from both the ground-level implementation, offered by assistants and officers, and the high-level decision-making processes shared by top managers and directors. This is supported by literature from Von Soest (2023), who recommends selecting experts whose role is to make decisions, alongside those experts who analyse and apply the decisions to ensure that a variety of perspectives and expertise are considered.

Procedure

The recruitment process began on July 1st 2021, when participants were given an information sheet (Appendix D) regarding the study, a GDPR privacy notice (Appendix E) and were asked if they wished to participate. Those who agreed to an interview were given a consent form to sign (Appendix F), which recorded that participants had given their informed consent, agreeing to take part in the research project (Gelling, 2016). They will understand that by participating, they will be having an open meeting with the intention to provide data that will be used for research purposes only (Denscombe, 2014). In addition, the consent form also stated that participants had read and understood the information sheet, that they were willing to be audio and video recorded for transcription purposes, and that they would accept anonymised quotes throughout the writing process. Most importantly, the consent form highlighted to participants that their involvement was voluntary and that they could withdraw from the interview process at any given time. Prior to the interview, participants were requested to countersign the document and send it back to the researcher. Interviews began a week later, on the 8th of July 2021 and finished on the 8th September 2021.

For the purposes of this study, interviews were conducted through an online video conferencing software. Face-to-face interviews would have been preferred; however, due to the coronavirus pandemic, interviews were conducted online to comply with government guidelines, and for the convenience and comfort of both the researcher and the participants. Although face-to-face interviews have the advantage of enabling the interviewer to interpret the interviewee's nonverbal and informal communication, including body language and facial expressions (Jones and Gratton, 2015), using technological mediums, including online video calls and telephone interviews has become increasingly popular (Janghorban, Roudsari and Taghipour, 2014; Novick, 2008). Benefits of conducting online interviews include the potential for participants to feel more relaxed and the reduction in pressure to disclose private information. Furthermore, online interviews tend to be less time-consuming for both interviewer and interviewee, and, overall, they are more cost-effective (Cleland *et al.*, 2019).

The interviews were of a semi-structured nature; semi-structured interviews can positively influence the occurrence of unforeseen data as they allow for probing and further questioning (Gray, 2022). In addition, an interview guide (Appendix G) was utilised as recommended by Maykut and Morehouse (1994). The guide served as a prompt which reminded the interviewer of key concepts, topics, and questions to cover (Hennink *et al*., 2020). The interview consisted of 14 questions which Creswell (2007, p.163) advised should be "open ended, general and focussed on understanding the central phenomenon of the study". Most of the questions were derived from the research aim and question to gain information regarding expert's experiences in working on anti-discrimination programmes and initiatives. Interviews lasted between 25-68 minutes and were audio recorded for transcription purposes. Once all the interviews were complete, the researcher began transcribing the data, which was later analysed using thematic analysis. An example of a transcribed data set can be seen in Appendix H, illustrating the process of coding and theme development.

Thematic analysis (TA)

Aligning with an interpretivist view, this research project used thematic analysis (henceforth, TA) to analyse the interview data, which Guest, MacQueen and Namey (2012) state it is a popular tool for analysing text resulting from interviews. Formally introduced by Braun and Clarke (2006, p. 4), they state that "thematic analysis should be seen as a foundational method for qualitative analysis". TA entails identifying and exploring patterns, often known as themes, within the data sets (Braun and Clarke, 2006). It is a six-step approach, as seen in Figure 2, that starts with the qualitative data and looks for similarities and contrasts before focusing on the link between the different parts of the data set (Braun and Clarke, 2006). TA seeks to come up with descriptive and/or explanatory findings based on the concept of 'themes' (Gale *et al.*, 2013).

It was important for the researcher to consider how the process aligned with abductive reasoning which was adopted throughout the research process. As mentioned previously, abductive reasoning has been defined as "a combination of deductive and inductive thinking, whereby theory and practice inform one another" (Denzin, 1978, p. 177). Tavory and

Timmermans (2014) state that the process of abductive analysis involves going back and forth between the research evidence and considerations of theory. With that in mind, during this research, the researcher ensured to follow abductive reasoning by exploring pre-existing theories mentioned within the literature review. This included HebCrit (Rubin, 2020), CRT (Delgado and Stefancic, 2001) and the BIM (Latané and Darley, 1970). In particular, the researcher examined the Phase 1 interview data while taking into account their prior knowledge gained by studying the theories and their main tenets when approaching step three of TA, searching for themes. In addition, whilst reviewing the themes, abductive reasoning occurred, as the researcher refined and deconstructed the themes into smaller components, some of which aligned with the tenets of HebCrit and CRT.

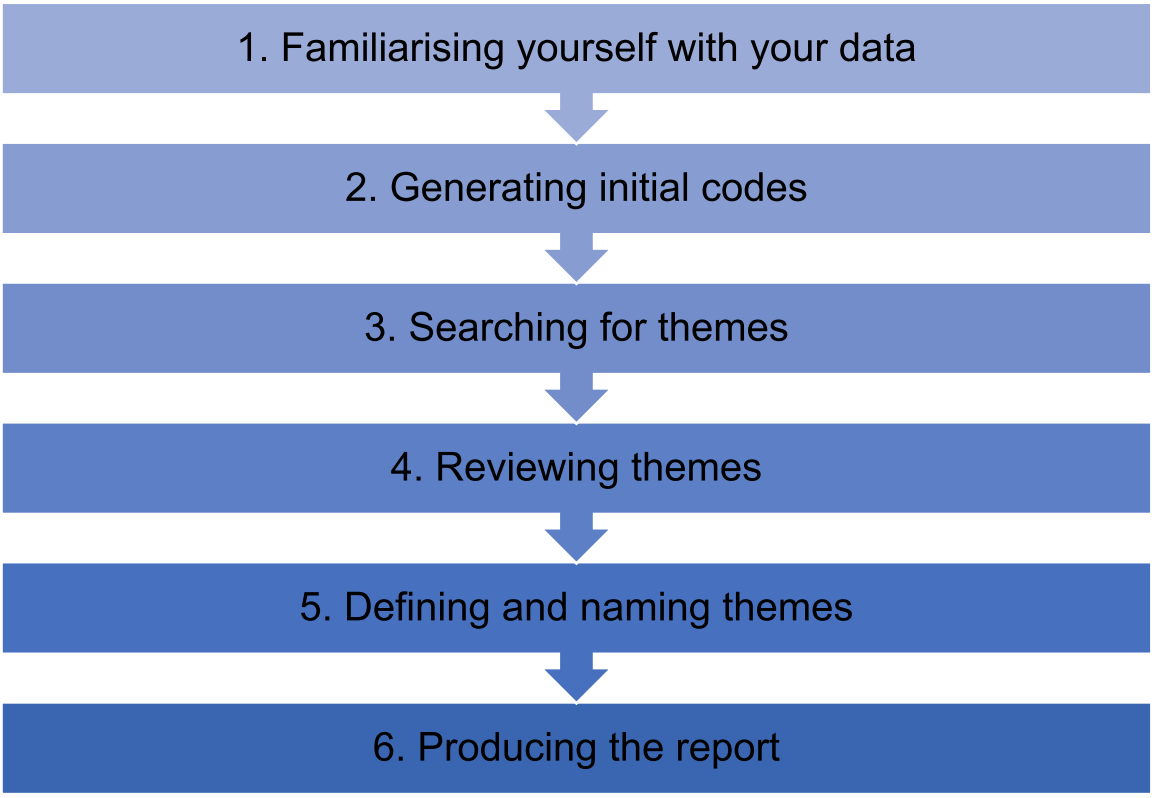

Figure 2. *Braun and Clarke (2006) propose a six-step process to TA.*

Although Braun and Clarke (2006) highlight the following stages, literature from Nowell and Norris (2017, p. 4) stated that "it is actually an iterative and reflective process that develops over time and involves a constant moving back and forward between phases." The reason for this is to ensure trustworthiness within the qualitative data. However, when conducting TA, the process often begins with familiarising yourself with the data, which requires the

development of a systematic method for organising, sorting and storing data (Gale *et al.*, 2013). Secondly, coding takes place, which includes creating a phrase or label to describe how the data has been interpreted. Codes have been defined as "a descriptive or conceptual label that is assigned to excerpts of raw data in a process called coding" (Gale *et al*., 2013, p.2). When generating themes within inductive research, they should be developed via open coding (Williams and Moser, 2019). Essentially, this is a process of breaking down the data to develop temporary categories. Themes occur when "careful reading and re-reading of the data" has happened (Rice and Ezzy, 1999, p. 258). When themes were fully established, suitable names were given and a definition of each theme was provided. Finally, themes were then utilised for the write-up process of this thesis. Five themes constructed from the interview data were named and defined in Table 2. In addition to its name and definition, each theme was composed of numerous subthemes, which are also recorded in Table 2.

Theme	Sub-themes	Definition
Essential aspects of an initiative	• *Educational impact* • *Resource implementation* • *Audience demographics* • *Conversation stimulation*	What experts thought was absolutely necessary for putting an initiative into action.
The environment	• *Safe spaces* • *Informal environments* • *Trusted leaders*	The physical surroundings that could impact success of an initiative.
Sport as a conversational tool	• *Sport as a positive or negative tool* • *Addressing social issues through sport* • *Sport and partnerships*	Sport being used as a method to combat prejudice.
First hand experiences	• *Importance of storytelling* • *Interacting with and integrating the marginalised community* • *Relatability*	Gaining knowledge and stories from first-hand experiences are essential.
Structuring subject content	• *Broad-to-narrow structure* • *Educating about Judaism and antisemitism* • *Bystander intervention*	The topics and substance that experts believe should be covered when creating a new educational initiative.

Table 2. *Themes, sub-themes and their definitions constructed from the expert interview data sets.*

Chapter 5 - Phase 1- Results and discussion

Introduction

As discussed in the previous chapter, upon completing the analysis of the interviews with anti-discrimination experts, five themes were identified and constructed; these themes included a number of sub-themes, which can be viewed in Table 2. This chapter will be broken into five sections, with each section delving further into each of its sub-themes, followed by a summary of how these themes will affect the initiative's progress. Furthermore, the preceding chapter (Chapter 6) will include a discussion on how the Phase 1 interview data was integrated and implemented into the proposed initiative.

Theme 1 - Essential aspects of an initiative

This chapter begins by discussing the first theme of '*essential aspects of an initiative*'. The qualitative data, which was constructed from the expert interview data, highlighted the most crucial elements behind previous anti-discrimination initiatives. As discussed within the literature review chapter, it is evident that anti-discrimination initiatives within sport have been recognised as a useful tool in which to address discrimination (Magrath and Stott, 2019). It was acknowledged, although, that these attempts had limitations. Therefore, it was critical to reflect upon the successes and failures of previous projects in order to make sure that these were taken into account when creating this one. Therefore, the most crucial points have been categorised into four sub-themes entitled '*educational impact*', '*resource implementation*', '*audience demographics*' and '*conversation stimulation*'.

Educational impact

Education has been thought of as a key factor when challenging and changing individuals' anti-discriminatory viewpoints (European Union Agency for Fundamental Rights, 2010). Previous literature from MacIntosh and Martin (2018) and Solomos (2020) highlights how educational initiatives can have a significant impact on challenging discriminatory attitudes and beliefs. The contributions from the interviewees support this, with Nate (Head of

Education) stating that “there are lots of people who won't understand why that is unacceptable and the idea of what is antisemitism, we need to educate that to start addressing the issues”. This remark emphasises that without education and knowledge, people are unable to grasp what is acceptable, emphasising the necessity of education in line with the comments of most participants:

> People who usually have the most racist views are probably educated by the Daily Mail. (Keagan - EDI Manager)

Similarly, Keagan's comment suggests that a lack of education may increase the likelihood of individuals holding discriminatory viewpoints. While Keagan's statement reflects his perspective, it risks stigmatising individuals based on media preferences, hindering constructive discussions on discrimination. It also oversimplifies the complex roots of racism, shaped by societal, cultural, and psychological factors. However, his point underscores the significant influence of the media in shaping public attitudes towards race and discrimination, which can hinder someone's understanding of these issues by reinforcing stereotypes and promoting biased narratives. Despite not focusing on sport specifically, Ben, Kelly and Paradies (2020) investigate the successful strategies for combating prejudice and racial/ethnic discrimination. They discuss education-based initiatives and media campaigns, which suggest that they can often reduce racism. However, they call for further comprehensive analysis, rather than exploring the effects of pre- and post- intervention. For example, interviewees working in the field of EDI stated the importance of their role and the implementation of policies in the workplace, in which they “bring in guidance and education around that *(the topic)*” (Emily - EDI manager). To this end, one interviewee noted that:

> Changing people's mindset is 100% education, but we need to ask ourselves what is education because education can be anything from some information that you put into a match day programme all the way through to going into primary schools. (Keagan - EDI Manager)

The point above emphasises the value of education while also reinforcing that education may be obtained in a variety of ways, raising the question of which will be the most effective way to implement education. According to Dixon *et al.* (2016), short-term educational interventions are insufficient to dramatically improve young children's views regarding race and racism. As a result, there is a need for a longer-term educational programme, which might be accomplished by utilising a resource that can be sustained over time.

Resource implementation

It became evident throughout the data collection process that Matthew, Jake, Craig and Keagan all believed the success of an initiative comes directly from a resource or a "tangible tool". This resonated with several sources which similarly highlighted that the use of symbolic, practical initiatives, such as the 'Rainbow Laces' campaign and 'No Room for Racism' t-shirts provide success in raising awareness of the current issues faced in society, and sport specifically, which subsequently can lead to education (Carrington, 2010; Lawley, 2019). Through the implementation of symbolic and practical initiatives, conversations surrounding discrimination can be easily encouraged:

> If you're going to deliver *(an initiative),* do it around a resource…it depends, how much time you're going to get...it will be much easier to do that around a resource. (Matthew - Development Officer)

Nevertheless, upon closer examination, past research suggests that practical, symbolic initiatives do not go far enough and can also lack rigour (Kershaw, 2020). For example, whilst Emily's (EDI Manager) organisation use symbolic initiatives to raise awareness of the current issues LGBT+ athletes face, she acknowledged this challenge by commenting that:

> I think the best way to portray it is, like it's *(the initiative)* the icing but, like you kind of need the cake underneath there. So, my job is to give people the cake, but it's not good enough to just celebrate and we're almost gone beyond that.

In agreement with Emily is Amy (EDI Manager), who argues that "*(initiatives)* have got to be backed up by something far more substantial". Doing so is Matthew (Education Development Officer), who utilised a resource to tackle discriminatory behaviours and discusses the importance of the resource they use when working with young learners:

> …if you've got kids who are maybe more difficult to engage with but if you've got a good book and a good resource it's much easier to bring the kids in then because they wanted to talk about it.

The interview data, from Emily, Amy and Matthew, alongside the literature review on current sports based anti-discriminatory initiatives, have highlighted the need for a physical and tangible resource to be used to engage individuals. Both reinforced the idea that once an individual has engaged with the resource there is then a greater opportunity for discussion and learning to take place.

Audience demographics

The contributions from the interviewees to this point emphasised the necessity of using a resource as a practical tool for educating people. However, it is critical to evaluate who the resource should be developed for. Therefore, the next important factor to consider is captured in the '*audience demographics*' sub-theme. Keagan highlighted that we must "treat people as individuals" and that "we shouldn't jump to the conclusion that each group… a certain group is like that", referring to certain discriminatory behaviour and attitudes based upon their demographics, including age, gender, ethnicity or other protected characteristics. This point, further critiques Keagan's previous comment regarding, racist individuals get their understanding from certain news outlets. However, the interviewees suggested that it is easier to challenge and change racist, transphobic, xenophobic, and homophobic attitudes when working with young people:

> It's the future… we invest in young people and we help them find their voices on these things. (Daniel - Director)

Jennett (2009) argues that it is easier to challenge young individuals' opinions and attitudes, than at an older age, as it allows them to talk openly about discrimination without as many preconceived viewpoints. Therefore, the contribution made by Daniel supports previous academic research. In addition, this strategy was supported by a range of experts, specifically Matthew (Education Development Officer), who found when implementing their strategy that the ages in which to implement initiatives on and have greater impact upon is 10-11 years:

> …because they're old enough to have an understanding, and in Glasgow and West Scotland, they'll easily have been exposed regularly to those types of attitudes, but hopefully young enough to have an open mind. Also, Primary 7… there are other role models in their school… so from Primary 1, all the way up, they always look up to Primary 7s and their behaviour will be mirrored. We're also preparing them for that transition to secondary school when they will be able to meet new people with different backgrounds, different diversity, and obviously they'll come with their values and attitudes and oppose their attitudes on others.

This comment supports the arguments of Blaise (2009) and Jennett (2009) who contend we must educate individuals when they are younger so that over time society creates a more accepting and inclusive generation, creating a more accepting society. Likewise, Naveen (Head of Education) stated how “it is essential to work with young people, so that we can try now and build a better generation for the future”. Similarly, Darren (Initiative Advisor) - who worked on two separate projects, which focused specifically on antisemitism, one with an older generation and another with a younger generation - found that it was “easier to influence” individuals aged thirteen and fourteen:

> I was part of research exploring antisemitic incidents in secondary education in 2013… There were many incidents visible in the year that we did the research. The way young people outed themselves in antisemitic ways wasn't that shocking, but one context was very surprising to us, and that was that the teachers… more than half… reported an antisemitic incident… report that it came

> out of football context, and that was surprising because we didn't talk about stadiums and matches within the classroom.

On the other hand, Link and Phelan (2001) emphasises that campaigns should focus on individuals, communities, structures, and systems harbouring prejudiced beliefs. Therefore, it is crucial to prioritise educating those who hold antisemitic attitudes and beliefs. As previously mentioned, some football clubs have already implemented educational workshops for fans found engaging in antisemitic behaviour. Attending these workshops allows individuals who have been banned from games to have their suspension shortened as an incentive. However, Craig (EDI Consultant) observed that “ultimately, all of them want their suspension reduced because they want to come back to the club.” This raises ongoing questions about the sincerity of participants' engagement with these courses, whether they are genuinely seeking to learn and educate themselves or simply aiming to reduce their ban. If attendees view the workshops as a meaningless 'box-ticking' exercise, the initiative may fail to effectively reduce antisemitic behaviour. Matthew, on the other hand, noted that with "early intervention you get much more buy-in… you will have much more enthusiasm", emphasising that anti-discrimination initiatives receive greater curiosity and genuine interest at a younger age, rather than those fans already harbouring antisemitic attitudes.

A challenge that could be faced here is that, in the short-term, this educational initiative may not be sufficient to have a substantial positive effect upon young children’s views, in comparison to the long-term influences of their parents, who may already withhold negative opinions (Dixon *et al.*, 2016). Matthew recognised this as a key limitation of his initiative; however, he discussed the importance of allowing parents “to ask questions or express their concerns… and that a level of dialogue was the healthy way around it”. Although Matthew was the only interviewee who discussed the importance of parental involvement, both prior research and Matthew’s feedback both reinforce that working with parents, and allowing them to also be involved in the process is crucial.

Conversation stimulation

It is essential that any initiative stimulates conversation surrounding discrimination, particularly focusing on the specific form of discrimination being addressed (MacIntosh and Martin, 2018). Keagan recognised, when working in an EDI setting, that the more something is spoken about, the easier it becomes to change the perception in the general public. In agreement, Matthew has been working on his educational initiative for almost 20 years and shared how he measures its progress. His criterion for success was that individuals were able to freely discuss prejudice as a result of it, as well as recognise and actively challenge it. This is important information because he feels that as a result of being educated, people have grown more aware of contemporary issues and are better equipped to discuss them. He also reinforced that it is critical not to push personal opinions on others, and to "always ask questions, not tell". By doing so, pupils are able to build their own thoughts while also stimulating them around what they are learning, and so, dialogues will lead to knowledge.

When working in the EDI field, Jake recognised that it is essential to have “proper conversations around cultural stuff and values”. Emily too, works in the field of EDI and states that implementations of policies within the workplace “allow people to start to have the conversations about LGBT+ identities.” Similarly, the aim of Amy’s (EDI Manager) campaign was to:

> …create a conversation around LGBT+ inclusion in sport and in modern society… [it gives] the time and space to say “okay, I haven’t thought about LGBT+ inclusion before”... and in the sense help people raise their own understanding and awareness.

Overall, Jake, Emily, and Amy, who strive to promote equality, diversity, and inclusion in sport, seek to encourage conversations and open dialogue within the area of sport in order to make it as inclusive as possible, therefore highlighting the importance of stimulating conversations around topics relating to discrimination. This supports prior research by MacIntosh and Martin (2018) who examined anti-racist initiatives and highlighted the importance of educating individuals in a sporting context. Although it should not be used as a holistic approach to tackling problems, such as racism (Lea-Howart, 2006), MacIntosh and

Martin (2018) concluded that sport provides an environment in which to have these initial and open conversations regarding current societal issues.

Theme 2 - The environment

The second theme is titled '*the environment*'*.* This theme highlights the idea that the setting in which an initiative is conducted is critical to its effectiveness since it may influence participants' engagement and enthusiasm of the initiative. Organisations such as Chelsea FC, Anne Frank Trust and The Holocaust Educational Trust currently deliver educational initiatives in various different environments, including community groups, workplaces and schools. With this in mind, there are three sub-themes relating to this overarching theme of *'the environment'* of an anti-discrimination initiative; they are: *'safe spaces'*, *'informal environments',* and '*trusted leaders'.*

Safe spaces

The interviewees stressed the importance of addressing and discussing misconceptions, asserting that creating a "safe and non-judgmental environment" is crucial when educating people about discrimination. This approach fosters open conversations, enabling individuals to challenge and reflect on their beliefs. Emily commented that her work in the field of EDI is important because it helps "to bring people to have the conversation in a safe space". Keagan supported this point by recognising that the environment is essential for engaging participants and ensuring they get the most out of the initiative:

> …you need to create a safe space, where it's specifically about EDI that can bring people together to talk about things that they normally wouldn't.

Experts used the term 'safe space' which prompted discussion around what constituted a *'safe space'.* Schools, community groups, places of religion, and job placements were among the spaces explored with experts. Daniel (Director) acknowledges that the form of discrimination he works to combat is not only a societal issue but also prevalent in sports, workplaces, and communities. As a result, he offers workshops in these settings:

> But is it only an issue in society? Well, no, we would argue it isn't, and at *(organisation name)* we work to tackle stuff in sport, we also do things in workplaces and things in communities, we do things in school.

Additionally, Daniel recounted an instance where he attended a workplace to conduct an educational workshop; however, it did not go as planned:

> We went there to do a bit of work and I went into the room, we go to the people's depo, so in this case I'm going to work in a refuge portakabin with 10-15 big guys, all tattoos and many quite clear their background, their allegiances, everyone with arms folded and nobody said a word… I couldn't get any kind of rapport, they expressed they didn't want to talk basically, just stonewalled.

Nevertheless, it was interesting to see that nearly four years later, Daniel was invited back and they took a different approach:

> We took a different turn, and we worked with everyone. The director was involved in it. So, it was a mixture of people, and people got to talk about their views and attitudes. And so, we did this programme for three or four months, and then we kept in touch with the guy, and he said, you know, there had been a huge change in the workplace attitudes.

After modifying the approach to be more accommodating of the expressed views and attitudes, it became clear that the workshop had a bigger impact. Similarly, by incorporating the director, they avoided singling out people with perceived bad attitudes and perspectives, which may have led to them feeling judged.

When discussing sensitive topics amongst young children, Naveen believes that his initiative took place in a safe space, a school, where they can express themselves and challenge misconceptions. To create a safe space, it was also important to Craig that individuals

perceived this to be somewhere they felt unjudged for their actions, and said that those individuals who have come to education workshops as a result of their antisemitic behaviour were not accused of being antisemitic, "...but, instead, what they took part in or put up on social media had antisemitic content in it." This, therefore, made individuals feel unjudged, contributing to a more positive and supportive environment.

On the other hand, when discussing the notion of a safe environment, literature by Leonardo and Porter (2010) ask 'safety for whom?', in addition to acknowledging that when addressing race amongst individuals in a safe setting simply encourages a "safe space where Whites can avoid publicly looking racist" (p. 139). Similarly, they investigated how it can become especially difficult and uncomfortable for those who benefit from that privilege, concluding that those individuals should take ownership of feeling uncomfortable in discussions about discrimination, as it encourages them to act on their viewpoints and feelings. As a result, it is critical to consider that, while individuals may feel uncomfortable because of their potentially prejudiced viewpoints, they should come to understand their wrongdoings, not by being overtly judged, but by experiencing discomfort in a setting where they feel safe and supported in doing so.

Informal environment

In addition to the environment of the initiative being 'safe', it was argued that it was essential that the environment was also 'informal'. The agreement from the expert interviews was that the environment in which the individuals participate in the initiative is "an informal place to express and challenge misconceptions" (Naveen). For those individuals who participated in initiatives as a result of their previous discriminatory actions, an informal environment helped in making individuals feel less stigmatised for their behaviour; subsequently, individuals were also more inclined to open up and communicate their worries due to the informality.

Matthew also stressed the need to ensure that it was presented casually, adding that this is a fundamental benefit of their initiative:

> …we have the advantage that we deliver in an informal manner but in a formal setting… I am (*name*) I'm not Mr (*last-name)*, you know. I mean… then I'll have jeans on and teachers definitely don't have jeans on… you know, that sort of thing. Or I'll wear my full-on football kit.

This implied that by delivering their sessions in a less formal manner, children would feel more comfortable having open conversations.

Trusted leaders

Trusted adults have an important role to play in many people's lives, especially young individuals (Meltzer, Muir and Craig, 2016). When developing an initiative, it is important to consider who will be delivering the content and to take into account the traits an educator or instructor should have. Amy (EDI Manager) argued that, when working with the community, trusted individuals are needed in order to help people make change:

> Fundamentally, a lot of this comes down to trusted relationships. You need to build that relationship with somebody to trust… it's also about people who can influence on a very small, micro-level to influence the change that's needed to get people more active.

It was argued that individuals' behaviours were influenced by the individual who was leading the initiative, as they trusted the individual.

> The phrase [trusted leaders] was used a lot with community leaders but that it was a phrase that covered everything from formal appointments to informal appointments… I worked with Muslim sports foundation on a number of things, and they were going into the Madrasas, which is the Islamic schools, and the Imam was able to add sport physical activity to the end of the madrasa session… then the mums who would come to pick the kids up started saying well we're waiting for our kids, what can you do for us, can you run a session for us. (Amy)

This quote from Amy (EDI Manager) highlights the importance of the Imam as a trusted leader, enabling him to engage both the children and, subsequently, the mothers in sport due to his influential role within the community. As discussed previously, Matthew (Educational Development Officer), found that he felt trusted by the students he worked with and found that it helped to keep them engaged. Furthermore, persons who have previously been marginalised as a consequence of their protected characteristics have been seen as trustworthy leaders, with experts including Craig, Darren, Warren, and James recognising the need to include members of the marginalised population in the initiative. Individuals engaging in the initiative were able to question their beliefs by incorporating and sharing first-hand accounts, according to experts.

Various initiatives discussed with the experts, including Darren, James, Emily and Matthew were delivered by teachers in educational establishments, either primary or secondary. None of the experts specifically mentioned teachers being considered trusted individuals; however, it should be noted that previous research from Meltzer, Muir and Craig (2016) found teachers to be considered this. Teachers with a more formal role than community leaders and volunteers can be regarded as role models and have a big influence on pupils, and their perspectives and teachings can have a significant impact on the attitudes of young children and adults (Lumpkin, 2008).

Theme 3 - Sport as a conversational tool

The earlier literature review explored sport as a tool for social change, emphasising its potential to drive positive outcomes while also recognising that it can contribute to certain challenges and issues. Giulianotti (2011) highlights that sport, whether at grassroots level or global events, plays a critical role in the formation of peaceful, harmonious environments, as well as being a tool that may foster harmony and connect societies. Nevertheless, Anderson and White (2017) draw attention to many issues that are evident in sport, such as sexism, homophobia and violence. These arguments were reinforced in the interviews with anti-discrimination experts, with four sub-themes developed in this regard: *'sport as a*

positive or negative tool', *'addressing social issues through sport*', and '*sport and partnerships*'.

Sport as a positive or negative tool

Previous literature from scholars, including Giulianotti (2011) and Kidd (2008), reinforced the idea the sport is becoming increasingly recognised as a powerful tool for tackling discrimination and making society a more inclusive place. This was echoed by Craig, who argued:

> …football has a real opportunity not just to address discriminatory behaviour within the game, but you know, like… *(organisation name)* has recognised it, used their platform, and the power has an impact on wider society.

This perspective recognises that sport, and notably football, serves as a powerful platform that may be utilised for positive impact - a sentiment reiterated by many of the interviewees, such as Daniel:

> Football has the three P's: 'passion', 'pantomime' and 'poison'… People are very passionate, you'll probably have seen. If you look at England… you've seen the passion behind that… you get the pantomime element where people will say that people will go to football matches, and perhaps not behave in a way that they don't outside of football… and then get poison - you get the stuff that really people will go and hurl abuse at people.

Daniel's statement supports the work of Anderson and White (2017), who have drawn attention to the idea that sport is not necessarily beneficial for social change, as it can exacerbate problematic issues in sport. Specifically, Daniel pointed out how sport can be poisonous when it comes to abuse at football matches. Likewise, this quote below from Craig (EDI Consultant), supports the view that although sport, specifically football, has many benefits, it also has its limitations:

> Football is a global game, and it has a global platform, and that is a double-edged sword because you know it, it can bring people together really well and, obviously, as we know it can be hugely divisive.

This dichotomy was reflected in the 2020 UEFA European Championships Final, whereby football united the nation and brought much happiness to many after a year of isolation; nevertheless, when England reached the finals, and ultimately lost of Italy on penalties, fans began to racially abuse those footballers such as Marcus Rashford, Bukayo Saka, and Jadon Sancho who failed to score their penalty (Evans *et al.*, 2021). This problem was highlighted by Jake (EDI Consultant):

> …football is the nation's game, and it's so big. And we saw in the space of 30 seconds, with a few guys missing some spot kicks, how all of that can change. There was such brilliant momentum around that. Because of the way the game ended it all just goes out the window.

Jake expands on the notion that sport may be problematic, recognising that a fundamental issue in terms of equality and diversity within sport begins with corporate buy-in:

> …within the sport sector, it's just not representative of the population at all. We just don't have the lived experiences around the table… especially so at leadership level, still being run by White, middle class, straight, men... struggling to see past maybe their own privilege or maybe their own kind of lived experiences, thinking they are doing a good job when actually they could take more of an expansive viewpoint.

Furthermore, Amy believes that "sport is led by people who are super passionate about sport," which may lead to problems in the areas of EDI since those who are passionate about the game do not want to see change and struggle to understand the flaws within their sport. She found that bringing in individuals from outside of sport had a powerful effect since they could see what needed to be done and were not opposed to making the necessary adjustments. For example, Amy argued that although "true cricket people got a little worried

about the number of non-cricketers coming into the business," she added that it was "actually those attitudes and behaviours that fundamentally change things as well." On the whole, both Jake and Amy have highlighted the need for corporations to be more inclusive and have greater diversity; nonetheless, the general consensus was that sport has "a wonderful opportunity to make the game better and to have a wider impact on society" (Craig - EDI Consultant).

Addressing social issues through sport

Although sport can be problematic and provides a platform in which individuals can express their discriminatory views, Craig reiterated that sport can provide a large platform in which to bring about conversations, arguing that "we use the badge of *(club name)* to talk about the diversity and inclusion". On this note, Emily (EDI Manager) agreed:

> …sport brings conversations about anti-discrimination to people who never would have been exposed to them ever before.

As a result, we can acknowledge that sport offers an opportunity to highlight social issues and bring them to the forefront of public awareness for meaningful discussion. The following point from Craig highlights the profound influence of football on society, suggesting that its impact extends beyond being merely a mirror of societal values and behaviours. Instead, it positions football as a driving force that shapes societal norms, attitudes, and interactions. By emphasising the vast participation and viewership, Craig recognises football's central role in society and its potential to influence and address broader societal issues.

> 14.1 million people play football in England, on a regular basis and you've got hundreds of thousands of fans going to games week in, week out, as well as watching it on TV. We often say that football is a reflection of society, but actually I think that society is a reflection of football. (Craig)

As noted in the previous theme, a number of interviewees emphasised the need for a safe space in which people are able to have discussions regarding discrimination. Emily

recognised that “sport has become the safe space and maybe the space where we can get the messages out”. Darren (Initiative Advisor) concurs, believing that sport, specifically football, has the potential to “act as an amplifier”.

Furthermore, MacIntosh and Martin (2018) discovered that via sports-based initiatives, young people gained the skills necessary to engage in positive conversations about racism. They concluded that learning via sports gives a favourable setting in which to have these early dialogues about tough subjects, emphasising that, while racism is a general concern, if initial conversations can take place in particular disciplines, progressive change is possible. This sentiment was echoed by a number of the interviewees; for example, Keagan believed that:

> …I guess the general principle is if… whatever the issue is, if you bring people together - and sport is a good way to have conversations and really engage through football - then you can probably overcome most, most issues.

In today’s society, it is widely recognised that athletes can utilise their platforms to promote social change (Dixon *et al.,* 2016). Amy, who incorporates symbolic initiatives within her organisation, highlighted that when athletes use their platforms to discuss and educate others about the history of discrimination, the initiative is more effective. She explained that this approach not only stimulates conversation but also “increases awareness in wider society by actively and positively supporting people who have historically felt marginalised”. Therefore, sporting organisations, events, competitions, and athletes, when utilised effectively, are key stakeholders with the potential to drive social change.

Sport and partnerships

The sporting industry is experiencing continuous growth, with its value estimated to reach over $440 billion in 2020 and projected to exceed $506 billion in 2024. This expanding sector encompasses a wide array of organisations, services, and resources (The Business Research Company, 2021; 2024). Previous literature from Trenerry *et al.* (2012) emphasised the importance of working alongside other organisations and working collaboratively, when

developing a successful initiative. By working within the sporting domain, partnerships can be developed with organisations who have the ability to make change. It was evident throughout the data collection process that interviewees had developed partnerships with other individuals, organisations, businesses or charities, which played a crucial role in their success. Amy highlights that her initiative was developed outside of sport and brought into the sector. The ability of stakeholders and organisations within the sports field to generate funds and raise awareness among fans is crucial to her work and the initiative's success. Moreover, it is not only the money generated by other organisations within sport that is beneficial, but also the wealth of knowledge provided by external partners, which is essential for its success.

Theme 4 - First-hand experiences

The fourth theme is entitled '*first-hand experiences*'; the general consensus from the interviewees stressed that hearing first-hand experiences and stories are critical to any anti-discrimination initiative's effectiveness. By integrating and connecting with members of groups who have faced hostility and abuse, individuals can build relationships and gain a deeper understanding of their culture and experiences. In this regard, the sub-themes are labelled as '*importance of storytelling*', *'interacting with and integrating the marginalised community'* and '*relatability*'.

Importance of storytelling

In societies where prejudice and exclusion are frequent, both CRT and HebCrit (Rubin, 2020) emphasise the role of storytelling. In particular, Rubin's (2020) fifth tenet, named 'Jewish personal stories have value', discusses how stories help us better comprehend Jewish people's life narratives and lived experiences. By repeating these stories, people can learn about the oppression that the Jewish community has faced and become better educated through this. Warren, whose organisation is dedicated to combating antisemitism, stated a key strength is the interaction between supporters and Jewish individuals:

> …meeting Jewish people living in the city and supporting the same club as them… who tell them what it actually means when they hear in the stadium thousands of people singing “Jews to the gas, Jews to the gas” while remembering their own family dying in the concentration camps.

This quote highlights the importance of telling stories to help individuals gain a better understanding of how their comments can impact the Jewish community. By sharing personal stories, Jewish individuals help others understand the real-life consequences of such hate, fostering empathy and connection. Additionally, it emphasises how marginalised communities continue to face hostility even in spaces meant for unity, such as sports stadiums, reinforcing the need for broader societal change. By sharing personal stories, individuals can form a stronger connection to the experiences and gain a deeper understanding of the challenges faced by marginalised communities:

> The most important thing is that it absolutely needs to be informed, every single time, by Jewish people and experts on the Jewish community and antisemitism… it’s just really important that it is informed by those people with personal lived experiences. (Warren - EDI Consultant)

This quote from Warren, emphasises the significance of ensuring that the voices of those who are directly affected by the issue are central to the initiative, ensuring authenticity, relevance, and sensitivity in its approach. By prioritising these voices, the initiative can be more effective in addressing the complexities of antisemitism and its impact on the community. Warren's organisation is not the only initiative that uses lived experiences to educate individuals and combat discrimination:

> We were very, very lucky to have an 83-year-old lady at that time being part of our team. She has a Jewish background, Jewish family history… also history of people being murdered during the Shoah [the Holocaust in Hebrew]... she was really able to confront those guys with the pain she feels when she hears things like that. (Darren - Initiative Advisor)

Alongside Warren and Darren, Craig also used first-hand stories to educate the public:

> …one of the most important elements for me of education is about… individuals hearing first-hand from people who are affected by antisemitism. There is nothing that I say in an education session that has as much impact as hearing from somebody who has either been directly affected by antisemitism themselves or has, you know, relatives, grandparents, parents who experienced the atrocities of the Holocaust, for example. Because you can't argue with that. (Craig)

Both Darren and Craig have emphasised that hearing personal stories can be more impactful in educating people, as those directly affected are able to share their own experiences. According to Catherine, the role of individuals in the EDI sector is "to amplify their personal voices to connect with the audience" through first-hand accounts. In conclusion, the experts agreed that when people hear the stories of marginalised communities, they are more likely to engage, leading to a deeper understanding and more effective education.

Interacting with and integrating the marginalised community

Research by Hassan and Telford (2014) and Leitner *et al.* (2014) found that integrating marginalised or differing communities together reduced anti-discriminatory attitudes. Keagan retold the story of when a fan's racist attitudes and viewpoints changed once being integrated with the community, he previously made racist comments towards:

> …so after he made racist gestures, he then worked on a weekly basis with Black and Asian coaches and actually became one of the most active people within that group... So, there are interventions, when… you know, just really just through, I think, where you use sport to bring people together.

Keagan further explains that individuals who have not engaged with specific groups are likely unaware of cultural differences and may hold "unpleasant views". By integrating these communities, people can learn about the misconceptions and beliefs society has instilled

over time. Similarly, Craig argued that fostering community integration helps in building meaningful connections:

> The women's squad went out to Israel and (*club name)* Women played against the Israeli women's national team, which is a great sort of… you know, way of building relationships and building bridges, and starting to understand some of the cultural issues.

Craig discovered that through combining groups, people had a better grasp of the cultural distinctions between them. His job also included assisting offenders who had made antisemitic remarks during sports events. Offenders had the chance to meet with Jewish individuals during these educational workshops. One poignant example was when a Jewish participant explained that the term 'Yid' was one that their grandparents had heard while being lined up to be sent to the gas chambers during the Holocaust. This personal testimony highlighted the deep emotional and historical weight of such language, helping offenders realise the real-world consequences of their actions and the lasting trauma that such words continue to inflict on Jewish communities. Through these interactions, Craig found that the offenders gained a more empathetic understanding of the impact of their behaviour, which was crucial in changing their attitudes and preventing further discrimination. His work also involved "bringing holocaust survivors to meet with players, fans and staff…so they can understand more about historical antisemitism and how it aligns with modern day antisemitism." Craig noted that when offenders were integrated and had the opportunity to meet individuals from marginalised communities and hear their firsthand accounts, they began to change their perspectives. This emphasised the value of both first-hand storytelling, as noted in Rubin's (2020) theory of HebCrit, and integrating marginalised communities. By including individuals from the marginalised community into an initiative, it is possible to provide a face to history, which encourages individuals to learn and develop an effective understanding of history (The International Holocaust Remembrance Alliance, n.d.).

Relatability

In the field of sport, it is recognised that athletes can be role models for young individuals, inspiring and motivating them to participate in sport (Adriaanse and Crosswhite, 2008; Payne *et al.,* 2003). What research has also shown is for those marginalised individuals having a role model who is relatable to themselves increases their involvement within sport (Vescio, Wilde and Crosswhite, 2005). In addition, when exploring it in the context of education and identity, research from Keane, Heinz and Lynch (2020) reinforce the importance of having something to relate to. Their research found that children from lower socio-economic groups expressed a desire for teachers they could relate to. To educate young children, Matthew uses a book which was "written by a local author and she based it on prejudices that her son had survived… it was written exactly based on kids". This meant that not only was it informed by the community, but was also relatable to other students reading the book. In addition, by using sport as the subject matter in which to explore anti-discriminatory behaviours, the stories can become more relatable to those who are interested in and passionate about sport, most specifically football. In addition, he also stated that "kids can identify with it because it's something that they've been exposed to". Amy similarly highlighted the importance of making initiatives relatable:

> …it makes a huge difference there… when somebody feels marginalised and not accepted, it is also small gestures that work… LGBT+ people will have seen and feel appreciated. Sometimes a small gesture done in the right way can have a big impact directly for the group that feels marginalised… It's about actively and positively supporting people who have historically felt marginalised.

Not only will making the resource relatable assist to educate and entice people into the resource - it will also make them feel more accepted and appreciated. As Amy highlights, when the material resonates with individuals, they feel valued and seen, which can significantly enhance their learning experience. Those who are members of a marginalised group will then recognise and believe that organisations are working to improve their awareness and knowledge of their community.

This theme is closely linked to the previously mentioned sub-theme of 'trusted leader,' as highlighted by Amy. She noted that the Imam played a crucial role in encouraging young Muslim children to become more involved in sport. It could be argued that the Imam, as a relatable figure to these children, was key in fostering their interest and participation in sport. His position within the community and his ability to connect with the children on a personal level likely made them feel more comfortable and motivated to engage in activities they might not have otherwise considered.

Theme 5 - Structuring subject content

The final theme centres on the interviewees' argument that clearly defining the subject matter is essential for effectively educating people. This section will therefore detail the key structural elements that experts believe should be included in the project. This theme is divided into three sub-themes, namely '*broad-to-narrow structure*', '*educating about Judaism and antisemitism*', and '*bystander intervention*'.

Broad-to-narrow structure

During the interview process, it became clear that when creating an educational initiative, the central subject matter - which in this case would be antisemitism - should not be the only form of discrimination discussed, and that it is critical to discuss discrimination as a whole before focusing on the specific issue at hand. For example, Naveen's (Head of Education) initiative begins by having a broad conversation about discrimination, in order to "train and learn all forms of discrimination"; it is then narrowed down to his central focus. Like Naveen, Darren's (Initiative Advisor) initiative also has a narrow focus, which he states is the greatest strength of their initiative. He explains that the project's concentrated approach to a specific form of anti-discrimination in European football allows for a more targeted and effective strategy. As he puts it:

> …it is a very narrow look at a specific form of anti-discrimination in European football, which I would argue, is one of the strengths… simultaneously, one of the limitations of the project, although I'm sort of convinced that the narrowness

> provides more strength than limitations, because it lets you work for more… sort of, focused and to the point then.

While Darren acknowledges that the narrow focus could be seen as a limitation, he strongly believes that it brings greater strength to the initiative, allowing for a more focused and precise approach. This emphasis on specificity ensures that the initiative can tackle the problem at hand more effectively. However, this narrow focus also presents the challenge of potentially overlooking broader issues of discrimination. Therefore, in line with Naveen's comment it is crucial for an educational initiative to begin with a broader discussion that encompasses various forms of discrimination, providing context and a broader understanding of the issue. From there, the initiative can narrow its focus to the specific topic at hand. By doing so, it creates a framework that not only addresses the immediate issue but also helps individuals understand how it fits within the wider context of society.

Matthew made a similar point when addressing other forms of discrimination, stating that it's necessary to "talk about them but in relation to other people... so we don't single them out as a special case". Matthew's perspective emphasises the importance of discussing discrimination within a broader context, ensuring that no group is seen as uniquely victimised or isolated. While it is crucial to address prejudice in relation to other marginalised populations, an initiative must also clearly highlight the focus topic to ensure people fully understand the specific issues at hand. Balancing a broader context with a clear focus allows for a deeper, more inclusive approach, addressing the key issue while acknowledging the interconnected nature of various forms of discrimination.

As discussed in the literature review, MacIntosh and Martin (2018) explore an educational initiative RISE, who provide workshops which explore and educate individuals on racism. Over the course of ten weeks students completed ten modules. The first initial topic was titled "understanding our identities", and then it continued to gradually bring about conversations and discussion on inclusion and equality, and then racism through a range of modules. Overall, both literature and data from the interviews found that it is essential to not only discuss the topic at hand, but to frame the key topic around a broader conversation on discrimination.

Educating about Judaism and antisemitism

According to Beller (2015), the word antisemitism is still widely misunderstood. Nate agrees with Beller (2015) in that certain members of the general public are unable to recognise antisemitism and have a limited grasp of it, arguing that "I think it comes back to a fairly basic thing: people don't understand what antisemitism is". The interviews with participants from Jewish charities and organisations identified key areas they considered essential for educating others about antisemitism. Several of these areas align with Rubin's (2020) five main tenets, which are regarded as some of the most important issues to address when teaching about antisemitism.

Authors including Neuberger (2019) have highlighted key misconceptions about the Jewish community, a phenomenon that also emerged in the interviews, especially with antisemitism specialists. These interviews revealed that many misconceptions persist about the Jewish community. According to Naveen, it is crucial for people to understand both historical prejudices and their continued relevance in today's culture. Nate agrees, stressing the importance of educating people on what defines antisemitism and the potential harm it can cause:

> This idea that the Jews control the media, the Jews all overrepresented and in politics and business, etc… all of that… there are lots of people who won't understand why that is unacceptable. And the idea of 'what is antisemitism?'... we need to educate that to start addressing the issues.

One of the most common preconceptions directed against the Jewish community is that of power and wealth. According to Neuberger (2019), this is because Jews are depicted as being overly strong, overly wealthy, or as part of capitalism's oppressor class. Furthermore, one of Rubin's fundamental tenets (2020) was that Jewish political and economic strength is overstated, emphasising the need of teaching this stereotype. Supporting Rubins (2020) tenet and Nate's comment, was Naveen, who when conducting educational campaigns believes it is critical to combat stereotypes and prejudices that people currently have,

particularly the belief that Jews possess political and economic power.

Another of Rubin's (2020) five main tenets is that Jews continue to be oppressed and discriminated against. Rubin (2020) recognises that there is a widespread belief that the Jewish community is no longer persecuted; Catherine brought this to attention when she discussed how antisemitism is seen as more of an underlying issue than other forms of discrimination, resulting in the general public believing antisemitism is no longer problematic. She also emphasised the need of individuals in society to understand unique cultural variations. In particular, there are problems and issues within the Jewish community, such as the perception that all Jews are White, which leads to invisibility and conflict (Rubin, 2020), which Catherine saw as having an influence.

Furthermore, there is a lot of debate concerning the usage of the term ‘Yid’ in the context of sport, especially football (Poulton and Durell, 2016). The term 'Yid' originated as a non-derogatory word, meaning 'Jew', originally used as a term of endearment. When used by non-Jews, and said in English, it is usually considered a derogatory epithet used by antisemites (Cloake and Fisher, 2016; Poulton, 2013). Catherine believes it is critical to teach the term Yid and its applications, as well as to link and compare it to other race hate terms in order to offer context. Matthews' educational project made it a point to inform pupils about the use of race-hating language in the context of sectarianism. However, parents who did not want their children to be exposed to this language found this to be an issue. Matthew was able to resolve this issue by having open dialogues with the parents, emphasising the importance of teaching this to young children.

Craig's job includes raising awareness in order to "understand what antisemitic behaviour looks like... y word, gas chamber hissing sounds, and you know, Nazi salutes." When asked about the use of the term ‘Yid’, he replied that after being informed on its usage and significance, individuals who attended educational programmes realised that "it's not just a bit of banter." This is a positive observation in the sense that individuals who are more knowledgeable about its use recognise the huge impact it may have on the Jewish community, and as a result, it will help to limit its use during football games. However, In 2014, 39% of non-Jewish Tottenham Hotspur supporters and 29% of Jewish Tottenham

Hotspur fans said they use the term Yid as it was a part of their team's "history and identity". Furthermore, Poulton's (2016) study revealed that Tottenham Hotspur fans use the name as a term of pride and fondness to repel antisemitic criticism (Poulton, 2016). This is supported by Keagan who believes that “if people had a collective understanding of the word, it would encourage people not to use it”.

This sub-theme has recognised the key topics that need to be addressed when teaching about antisemitism. In addition, some of the contributions from the interviewees have supported Rubin’s (2020) theory known as HebCrit. These principles, in combination with personal accounts of prejudice, would be critical in educating others about discrimination, particularly antisemitism.

Bystander intervention

Bystander intervention is a useful technique that teaches people how to avoid violent and unwanted behaviours (Cissner, 2009). Furthermore, it enables people to become 'assertive bystanders' rather than 'passive bystanders' (Public Health England, 2020). Assertive onlookers are people who will confront the abuser while simultaneously soothing the victim (Salmivalli *et al*., 1996). Data from the interview transcripts stated that "It is essential to teach the skills and tools to become upstanders and how to respond," Naveen said. He also emphasised the necessity of empowering young people in how to confront discriminatory behaviour, with a particular focus on how to report it, by showcasing charities and organisations that aim to find, punish, or educate individuals who use discriminatory words or acts. Prior research by Cantor *et al*. (2015) found that just 19% of bystanders in a school setting will intervene and take action. Nonetheless, Polanin *et al.* (2012) conducted a study of 12 groups that participated in a bullying prevention programme to investigate the influence on bystander intervention behaviour. It was discovered that the control groups, those who underwent an intervention, exhibited more intervention behaviour and were thus more inclined to act in bullying situations. As a result, both existing research and data from the interviews have underlined the need of teachers and adults teaching young people how to intervene or take action in the face of prejudice in an effective and safe manner.

In a sporting context, fans who attended educational sessions organised by Craig to increase

their awareness of antisemitic behaviour were told to:

> …think about how they may challenge their mates if they start to engage in that (antisemitic) behaviour as well, and everyone has a role to play in creating an inclusive game.

Craig emphasises the need of teaching people how to intervene when they encounter antisemitic behaviour. This comment demonstrates an awareness of why it is so important, as well as the notion that if everyone is educated to be an active bystander, the game will become more inclusive and inviting. However, it is important to note that this focus on individual responsibility may oversimplify the complexity of tackling antisemitism in sports. Simply encouraging fans to challenge their peers may not address deeper systemic issues, such as entrenched cultural attitudes.

Applying insights to the development of an educational resource

This final subsection will explore how the themes identified throughout this chapter directly influenced the design and development of the educational resource aimed at addressing antisemitism in sports. When summarising his arguments, Craig emphasised his belief that a successful sporting initiative includes a "direct educational training toolkit that you've got at your disposal; to help you understand the issues, think about how it is relevant to you and then put things in place to address it". In other words, the initiative should equip people with the knowledge, personal insight, and tools they need to effectively respond to and challenge discrimination. With that in mind, the purpose of the current project is to provide: a resource that can be made available to help people understand antisemitism, one that is relevant to a specific audience, and one that can eventually help individuals learn about antisemitism, alongside other forms of discrimination. As a result, the following section summarises how each theme has shaped the design of the anti-discrimination initiative discussed in the subsequent chapters of this thesis.

Essential aspects of an initiative

With a rapid increase in antisemitic abuse seen in society (CST, 2019; European Union Agency for Fundamental Rights, 2018), there is a need to educate young individuals to ensure that the next generation hold less discriminatory views and are able to challenge antisemitism, when needed. This supports literature from MacIntosh and Martin (2018) and Solomos (2020) who previously explored educational initiatives on discrimination. Analysis of the interviews highlighted that resources found that resources are essential when educating individuals. Resources provide a means in which to draw people into the topic at hand as highlighted by Lawley (2019) who explored the impact of Rainbow Laces. Therefore, for the purpose of this research project a book (Appendix I) was created and was used as a way of engaging individuals. In addition to the book's narrative, discussion points were provided so that for each chapter individuals can reflect upon what they have read to stimulate greater engagement, which previous symbolic based initiatives have been critiqued for (Bennett and Jonsson, 2017; Pedersen 2005). A book was selected, as the data set reinforced that it should be targeted at 10-11 year olds, as changing and challenging attitudes at a young age proves easier than those who have had time to already develop their opinions and views. This is in line with comments from Matthew, and also research from Jennett (2009). It was envisaged that the planned initiative would have a positive impact upon young readers, which will stimulate conversations around discrimination, most specifically antisemitism which will subsequently help to educate them.

The environment

The discussion surrounding the second theme of 'the environment' emphasised the importance of creating a safe space for individuals to engage in open conversations. However, as Leonardo and Porter (2010) noted, it was crucial to consider who the safe space was intended for during the development process. The research indicated that fostering these open dialogues requires both a trusted individual and a comfortable, informal environment. The need for a safe space, combined with considerations of age demographics, highlighted the importance of delivering these initiatives within a school setting, which is generally seen as a safe environment for most children. Teachers would serve as trusted

facilitators, responsible for presenting the issue of antisemitism within mainstream classrooms. These teachers would have access to all relevant resources, including books and any further educational materials, to support their efforts.

Sport as a conversational tool

Sport, as mentioned previously, is a platform for achieving social change that may be both beneficial and harmful (Anderson and White, 2017; Giulianotti, 2011; Kidd, 2008). In this initiative, sport wasn't implemented through means of physical activity, like Leitner *et al.* (2014) who used sports programmes to aid peace between Israel and Palestine. However, instead it was used to discuss discrimination more broadly through a story. Previous initiatives including the RISE initiative have used sport as a tool to engage individuals in the discussion of racism (MacIntosh and Martin, 2018). This was also reinforced by the experts whereby the majority of interviewees utilise sport as a tool to engage individuals in conversations around discrimination. Football is a global activity which is enjoyed by millions of people, and has the ability to capture the attention of individuals worldwide, from various generations (Hartmann, 2000). As a result, when building this resource, one of the most important characteristics will be that sport, primarily football, will be used as the focus point to attract students' attention.

Additionally, it was noted that support from organisations within the sporting field is beneficial as they have the platform and money to broadcast the initiative on a larger scale. This is evident within current anti-discrimination initiatives, whereby Kick It Out have received £3 million pounds from Sky Sports to advance their current anti-discrimination initiative (Sky Sports, 2021). Therefore, it would be beneficial to seek support from additional organisations within the fields of sport and antisemitism as the project progresses or as the initiative develops. Naveen emphasised the importance of "starting from the ground, and then working in partnership," suggesting that it would be possible to launch this project on a smaller scale as part of this research and then expand it through collaborative efforts.

First-hand experiences

Delgado (1995, p. 2413) states that "stories, parables, chronicles, and narratives are powerful means for destroying mindset". Therefore, it is critical that storytelling was included in this educational initiative because mixing aspects from both the narrative and the facts produces a deeper meaning than either the narrative or the facts alone. Furthermore, key principles of CRT and HebCrit were explored in this research, both of which emphasise the importance of storytelling. The fourth tenet of CRT emphasised the necessity of narrative and counter-storytelling (Delgado and Stefancic, 2001). Furthermore, the fifth tenet of HebCrit (Rubin, 2020) is that Jewish personal tales have importance. With the majority of experts supporting these points and stating that firsthand experiences and stories are believed to be the most influential, the initiative has been informed by the marginalised community by including the stories of various individuals impacted by discrimination, most notably antisemitism. Likewise, it is important that first-hand experiences and current issues that are relatable to young people were portrayed within the book, so that students could identify with, and be more engaged with the resource. Hoffman (2010) explores how Caldecott Book award winning books are particularly relatable to the audience of children, reinforcing the importance of making it relatable.

Experts also revealed the importance of integrating the marginalised group; as a result of this, there is hope that, in the future, Jewish individuals may be able to contribute to delivering parts of the book. This will provide students with the opportunity, first, to hear stories from someone who may have experienced some of the narratives in the book firsthand, and second, to engage with a member of the Jewish community, which, for some students, may be a new experience. This is consistent with previous research by Edginton *et al.* (1995) and Mitchell *et al.* (2016), who stated that there is a potential avenue for bridging divided societies, and sport has been known to reduce prejudice and improve ethnic relationships by integrating different communities and individuals.

Structuring subject content

Subject content is essential to consider when developing an initiative. It was crucial that the book not only helped children understand all forms of discrimination but also prioritised education on antisemitism, given the current lack of readily available resources for young people on this topic. To ensure this, the book deliberately includes references to other marginalised groups, such as people of different religions, races, the LGBT+ community, and those with disabilities. When focusing most specifically on antisemitism, the contributions found five key considerations when educating young people on antisemitism:

1. Challenging historical and harmful stereotypes.
2. Demonstrating that antisemitism is often not a direct form of discrimination.
3. Identifying race hate words associated with the Jewish community, in relation to the sporting context.
4. Understanding the cultural differences between communities.
5. The identification of the Jewish community.

As a result, it was critical to include these elements in the resource to guarantee that children and young people were educated on the essential topics addressed with the experts. However, as previously noted, the resource should be shaped by the experiences of the marginalised group, in this case, the Jewish community, and as such, additional concerns raised by Jewish participants will be highlighted in future rounds of data collection (Phase 3 and 4). Finally, it was emphasised that young individuals need to be educated on the importance of being an active bystander. As a result, the initiative will ensure that students are taught the significance of this role, encouraging them to become 'assertive bystanders' rather than 'passive bystanders' (Public Health England, 2020). The book highlights key aspects of the BIM through its sporting context, making these concepts accessible to the reader. Additionally, it is crucial that children are made aware of local and national organisations and charities they can contact if they feel the need to report any discriminatory behaviour.

Chapter summary

In conclusion, the anti-discrimination expert interviews have provided valuable insights into the importance of anti-discriminatory initiatives, reinforcing the opportunity to develop an educational resource that enhances individuals' understanding of antisemitism. The findings and their practical applications aim to contribute significantly to the field of sport, particularly in light of current and recent developments that show antisemitic behaviour and language remain prevalent, especially in football across Europe and, more specifically, in Britain (Curtis, 2019; Poulton, 2016; Stratton, 2015). While several efforts are underway to combat antisemitism more broadly, including the work of numerous Jewish charities and organisations, there is a notable lack of focus within the sporting arena. Although Chelsea FC has been running the 'Say No to Antisemitism' campaign since 2019 (Chelsea FC, 2018), little is known about its effectiveness, and it remains unclear which aspects of the campaign are making a tangible impact on reducing antisemitism in sport.

Overall, the contributions from the interviewees demonstrate that implementing anti-discrimination initiatives in sport has a purpose and may be beneficial to social change. The research shows that this may be accomplished in specific settings when trusted leaders can use a resource to educate individuals while also igniting discussion about the topic. To have a bigger impact, the topic matter should be reinforced by the marginalised community. In summary, the overarching goal of the initiative developed throughout this thesis aligns with Craig's perspective, who stated that social change through anti-discrimination initiatives is:

> …very, very challenging, but I think we've got a wonderful opportunity to make the game better and to have a wider impact on society, particularly on an issue such as antisemitism.

Chapter 6 - Phase 2 - Creation of Educational Resource

Introduction

As a result of the Phase 1 findings, the aim of Phase 2 was to create an educational book for use in schools, aimed at teaching children aged 10-11 years about antisemitism, with sport serving as the central narrative theme. To develop the book, elements of 'creative nonfiction' (henceforth, CNF) were drawn upon to guide the researcher. CNF has been defined by Smith, McGannon and Williams (2015, p.1) as "a type of creative analytic practice that tells a story which is grounded in research data and draws on literary conventions". Through CNF, an author can demonstrate that stories are founded on data that has been gathered and organised rather than being entirely made up or imagined (Smith *et al*., 2015). As a result, while the stories are fictional, they are also factual as they are grounded by people's lived experiences and real events, but then reconstructed by the author (Cheney, 2001; Kotišová, 2019).

CNF has grown in popularity within the field of sport and exercise, as Smith *et al.* (2015) points out that many researchers have expressed their qualitative findings through CNF. For instance, Smith's (2013) and Smith *et al.* (2013) have conducted a variety of studies looking at people's experiences with spinal cord injuries and participation in sports and physical exercise; CNF has been used within their studies to communicate the complexities of implementing and sustaining psychical activity after a spinal cord injury. Additionally, McGannon and Cameron's (2013) study examines the experiences of female exercisers with body anxiety. Another study by Blodgett *et al.* (2017) used CNF to gain a better understanding of intersecting identities within elite female boxers. Cheney (2001, p1) states that "creative nonfiction doesn't just report facts, it delivers facts in ways that move the reader toward a deeper understanding of a topic".

With that in mind, the aim of the educational book was to deliver concepts from both the interview data and theories to provide a story that guides the reader to have a better knowledge of discrimination, specifically, antisemitism, and how to effectively address it. Although the story was not solely created by participants' experiences, it was informed by

real-world stories and experiences that the researcher was made aware of through the interview process, in addition to stories seen in the news and the media.

Principles and best practice in CNF

According to Gutkind (1996), CNF is based on 5 key tenets known as '*the 5 Rs*'; these are 'Real-life immersion', 'Reflection', 'Research', 'Reading', and ''Riting' [sic]. The first tenet involves immersing oneself in the experiences of others. Gutkind (1996) states that some researchers may find themselves exploring their own experiences, but it is key to immerse themselves in the lived events of the participants to gain a better understanding of their world. 'Reflection' is the stage whereby the researcher makes sense of the stories, but uses their abilities to retell individuals' experiences. It is noted that this is the stage where the writer's creativity is more crucial (Schinke *et al.*, 2016; Smith *et al.*, 2015). 'Research' entails familiarising yourself with the topic. For the purpose of this research, the author and researcher undertook a literature review and therefore became more knowledgeable on the topic (Thomas, 2017). In addition, interviews were conducted beforehand with experts, who had a wealth of knowledge of the subject matter. Additionally, this research involves collecting data at later stages, which will continuously inform the story through ongoing data gathering. 'Reading' is something that will naturally occur during the research process, specifically, this will occur when reviewing the literature within the field. However, it is also important to explore literature with similar characteristics, such as writing style, plot, and appropriateness, to the work the author is creating. For this research, the researcher examined a variety of books aimed at children aged 10-11 years, including works by authors like Jacqueline Wilson, Roald Dahl, and Jeff Kinney, whose books are commonly read by children in this age group. In addition, the researcher engaged with educational activity books commonly used in teaching settings for children aged 10-11. The final 'r' is for ''riting' (writing). This is the point at which the author is able to finalise the process by completing the written part of it.

Throughout the development of the current initiative, the steps outlined by Gutkind (1996) were followed. Furthermore, it should also be considered that a range of recommendations from Smith *et al.* (2015) were helpful during the process. They offer a variety of crucial guidelines for the process in their chapter on CNF, some of which complement those of

Gutkind (1996). Although Smith and colleagues (2015) emphasise 14 recommendations, a selection of these were taken into account and embedded within the production of the book. For example, Smith *et al.* (2015) start by discussing ontology and epistemology, highlighting how the researcher needs to be aware of how their own ontology and epistemology may have had an impact on the way the project was developed as a whole. Given the potential for the aforementioned personal influences and experiences in terms of their effect on the story, the production of the book was undertaken with reflection in mind. Smith *et al.* (2015) also recognise that when creating a story, it is crucial to select and develop characters accordingly. Based upon the results of the Phase 1 interviews, it was noted that making the initiative relatable was key. This aligns with Entwistle's (2018) literature, which explains how and why student learning approaches have been thoughtfully and meaningfully developed. By ensuring the book was crafted to resonate with readers, it became both meaningful and authentic to their learning experience. Therefore, when selecting and developing the characters, it was important to make them relatable to the target audience, children aged 10-11 years. The author made sure to make the characters more relatable to the intended audience by taking into account the following factors as she was developing the educational initiative. For instance, the main characters in the story are the same age as those reading it and are going through the same life transition as children ending up Year 6 and starting secondary school.

Strengths and limitations of CNF

It is important to consider the strengths and limitations of using CNF as a tool in which to present information. Its key strength is that CNF enables a researcher to organise data into a meaningful discourse (Kotišová, 2019). The stories produced by CNF, particularly in the subject of sociology, can aid us in comprehending why other cultures or groups may differ from our own, through their capacity to illustrate individuals' stories and lived experiences, which has proven very helpful for the goals of this antisemitism initiative (Kotišová, 2019). Similarly, Clayton (2010) makes the point that reading CNF enables the reader to viscerally enter the world of the participants. It allows the reader to gain insights into another lived experience and reflect upon the character's experiences. With this in mind, when developing the book, it was important to make the story relatable to the target audience. This was also highlighted during the interview process, as experts recognised the importance of

relatability. Smith *et al.* (2013) recognise CNF's main advantage of being able to appeal to a variety of audiences rather than solely academics. This is due to the language and emotion portrayed throughout CNF, as it often avoids terminology that when used in academic readings, can be challenging. The works of Rogers (2015), who used individual stories to discuss motherhood, and Haegele and Maher (2021), who were able to portray the experiences of autistic students in PE, are examples of how CNF has been used to communicate to a broader audience. Since the suggested initiative is targeted towards children, who may then deepen their comprehension of the subject of antisemitism, this is one of its main strengths.

On the other hand, a key limitation that should be acknowledged is that writing good CNF is difficult (Smith *et al.*, 2015). Good CNF can take a long time to create, so the author needs to be very committed to the project (Root, 2008). It should be acknowledged that the author of this story is a novice writer whose capacity to effectively communicate the message may be constrained. As a result of the researcher being a novice writer, it can also be challenging to ensure that the core message is entertaining (Root, 2008). For the purpose of this research, it is key that the core teachings of antisemitism be incorporated into a narrative that children will find interesting and entertaining in order for the research's main messages to be understood by the intended audience. As a result of this, the researcher followed up the writing process with focus groups in order to gain feedback on whether the story had been written effectively and whether it would be enjoyable for young children.

It should also be noted that there are challenges inherent in the philosophical position highlighted by the researcher in earlier sections of the methodology chapter. Specifically, as the researcher selected which parts of the data set to incorporate into the narrative, this process is not solely objective. While this subjectivity may be seen as a potential bias, it is deemed as a necessary aspect of co-constructing the narrative. The researcher played an active role in shaping the story, drawing from the data to capture the meaning conveyed by participants. This means the narratives presented are a collaborative creation between the researcher and the participants. Furthermore, it is important to recognise that the researcher's interpretation and presentation of these stories can influence which narratives are emphasised and how they are framed. In this sense, the researcher contributed to the

creation of a narrative that may not otherwise be told, but which reflects the meanings derived from the interview data.

In addition, within the novel there are stories being told that are not solely derived from the data sets, but are also influenced by stories seen within the media, and those shaped by the researcher's own religious identity and experiences. These external sources of narrative creation present potential challenges around the authenticity of the story, as they introduce elements that may not be directly linked to the participants' voices. However, it is essential to recognise that the researcher's identity and personal experiences are also a part of the co-construction of the narrative. The researcher is not just a passive receiver of the participants' stories, but an active contributor to shaping the overall narrative.

To ensure that the stories remain authentic and reflective of the individuals involved, focus groups have been utilised at a later stage of this research. These groups allowed participants to engage directly with the narrative, providing feedback and ensuring that the stories remain true to their experiences and perspectives. This collaborative process, while influenced by external media and the researcher's personal insights, ensures that the final narrative reflects the lived realities of the participants.

Integration and implementation of Phase 1 interview data

In considering the co-creation aspect of this semi-structured approach, it is important to recognise how the researcher's background and expertise influence both the development of questions and the process of meaning-making throughout the project. As mentioned earlier, CNF is rooted in real events and lived experiences (Cheney, 2001), and the interview data analysed through thematic analysis in Phase 1 played a crucial role in shaping the narrative. The semi-structured interviews allowed for a flexible yet guided exploration of key themes, enabling participants to share their insights while also allowing the researcher's questions to be shaped by personal background and contextual understanding. This interplay between the researcher's own experiences and the participants' narratives was pivotal in driving the questioning process and grounding the book's educational objectives. Subsequently, the interview data which was analysed through the use of TA in Phase 1, was utilised to inform the development of the book. The previous chapter, which covered the results and

discussion of Phase 1, identified key themes that were crucial to implement during the creation of this initiative; the forthcoming discussion thus explains this implementation process.

First, it was acknowledged that an initiative should have a ‘broad-to-narrow’ structure. This means first examining the problem of discrimination as a whole, before progressively examining the kind of prejudice that is most important for the initiative. In this example, the book's first chapter explores discrimination in general and then talks about a ‘broad’ range of distinct forms of discrimination - for example, racism, homophobia, and ableism. For instance, in the story, when the players kneel, it sparks a discussion (pg. 9) about racism and the significance of the gesture, which is widely associated with the Black Lives Matter (BLM) movement and its symbolic use in protesting racial injustice (Walker, Taylor and Chansky, 2021). The story then starts to primarily focus on antisemitism in Chapter 4 following the broader discussion on discrimination. These chapters of the book are what led to the 'narrow' structure recommended by experts, as they focus specifically on the key discussion of antisemitism within the broader context of discrimination. Similar approaches have been seen in previous initiatives, such as the educational initiative RISE, which provides workshops that explore and educate individuals on racism (MacIntosh and Martin, 2018). Over the course of ten weeks, students completed ten modules, whereby the conversation gradually built from inclusion and equality more broadly, and then specifically to racism through a range of modules (MacIntosh and Martin, 2018).

In addition, those experts working specifically in the field of antisemitism addressed what they perceived as some of the errors in people's understanding of Judaism and the Jewish community. This included challenging historical and harmful stereotypes and the identification of the Jewish community. With that in mind, it was crucial to embed some of the key teachings of Judaism throughout the story; therefore, to learn more about the Jewish community, the students in the book visit a synagogue in Chapter 8 (pg. 41). It was hoped that those children taking part in the initiative should gain a greater knowledge of what Judaism is as a result of this chapter. Antisemitic remarks also refer to significant historical teaching moments within Chapters 5, 6, and 9, such as Hitler (pg. 32) and Auschwitz (pg. 31), which will help to increase students' understanding of the previous discrimination the Jewish community has faced and will help in challenging any stereotypes children may have

regarding the Jewish community. The interview data also revealed the importance of identifying race hate words associated with the Jewish community in relation to the sporting context. Therefore, the narrative throughout the story focuses on an individual who attends matches and becomes confused by a new term he is hearing, 'Yid.' This confusion highlights the complexities surrounding the use of such terms in sports, and also discusses the importance of understanding the harmful effects of using such terms.

The interview data revealed that teachers and leaders with prior experience using education-based initiatives consistently emphasised the importance of resources that encourage active discussions. These participants highlighted that such resources not only make initiatives more accessible and user-friendly but also significantly enhance their pupils' engagement and learning outcomes. In response to this, the book's content has been designed to integrate structured questions and discussion points within each chapter. These have been carefully embedded to ensure they align with the core themes of the book, providing educators with questions which could facilitate meaningful classroom dialogues. Furthermore, this will increase the educational impact of the book by providing points which will encourage collaborative learning, critical thinking, and a deeper understanding of the subject matter. These discussion points have been placed at the end of each chapter, creating a clear and user-friendly format. This layout not only allows for a logical progression throughout each chapter but also provides flexibility for teachers to adapt the material to suit their pupils' needs.

Integration and implementation HebCrit, CRT and BIM

Ellis (2004) highlights a key strength of CNF which is that, due to the theoretical nature of a story, CNF allows an author to successfully communicate theory through their accounts. Therefore, in addition to the Phase 1 interview data, the story that was created drew on a variety of theories that were covered in the literature review chapter of this thesis. Through abductive reasoning, HebCrit (Rubin, 2020), CRT (Delgado and Stefancic, 2001), and BIM (Latané and Darley, 1970) were theories which were integrated within the initiative. Although CRT was developed as an avenue to articulate the historical and current fears of Black Americans (Brown and Jackson, 2013; DeCuir and Dixson, 2004), its application to this project on antisemitism is still relevant. With HebCrit, a subfield within CRT, arguing that Jewish

people should be viewed as a 'race' and that their treatment shows they are a racialised group, the following CRT tenets were incorporated into the development of the book:

1) The concept of storytelling and counter-storytelling.

Using CNF allows for a writer to retell the stories of the marginalised community (Kotišová, 2019). A key tenet of CRT is that there is an importance to telling these stories as it allows individuals to communicate and share their lived experiences through their own words (Delgado, 1989; Solorzano and Yasso, 2002). In addition, Ladson-Billings (2013) reinforces that racism is not often publicly acknowledged, stating the importance of informing people about the inequalities that exist, whilst emphasising that racial discrimination is ongoing. Through CNF, the book was able to retell the stories of marginalised communities, mainly stories of antisemitism, more specifically.

2) Racism is "ordinary, not aberrational".

Secondly, through CNF, it is evident that racism is an ingrained feature of our society, looking natural to people who are part of the culture, and unrecognisable within structures (Manglitz, Guy and Hunn, 2006; Santiago-Rivera *et al.*, 2016). It is with this tenet in mind that the book aims to teach individuals within the first chapter, most prominently, about racism. In addition, within the book it helps to recognise that racism exists throughout society, making reference to sport and education specifically, which some children might not be aware of. Although notions of CRT were embedded through the development of the story, there was greater focus on the implementation of the five tenets of HebCrit due to it being more specific to the discussion of antisemitism (Rubin, 2020). Therefore, during the creation of the book, the five key tenets of HebCrit were carefully embedded through the story.

3) Jews continue to be discriminated against and persecuted.

According to Rubin's (2020) theorisation of HebCrit, Jews continue to be discriminated against and persecuted. Antisemitism is occasionally displayed in the narrative, both in educational settings (p.46) and in football-related contexts (p.22 and 34). With a range of scholars - including MacDonald-Dennis (2006), Judaken (2018), and Rubin (2020) -

contending that Jewish inequality is largely disregarded in society and our culture, this chapter enabled the children to recognise that Jewish people are discriminated against and that antisemitism does exist. Noting that antisemitism remains prevalent in today's society, Goldberg and Durkheim (2008) reinforce how the Jewish community have been discriminated against and subjected to bigotry for centuries. Thus, alongside the story that is told to pupils which focuses on the present, the initiative's teachings and discussion points also provided historical context (p. 32) and supporting resources to educate students on this subject.

4) Jews, and their perception as White, creates invisibility and tension.

As mentioned in the review of literature, 97% of British Jews in the UK classified themselves as White (Office for National Statistics, 2001), which has created a perception that all Jews are White. Additionally, Jews are often perceived as difficult to identify unless they are wearing a religious identifier, which can make their presence less visible in certain contexts (Baddiel, 2021). In Chapter 5 of the novel, the main character discovers that his friend Marcus is Jewish, saying “How would I know? You don’t look Jewish” (p.28). This discussion point has been crafted into the story to emphasise the notion that not all Jewish people have the same, traditional image that is typically associated with Hasidic, Orthodox Jews (Baddiel, 2021; Rubin, 2020), and, although 97% of the Jewish community have regarded themselves as White, the community can be diverse in terms of ethnic and racial backgrounds (Office for National Statistics, 2001).

5) Jews’ political and economic power is hyperbolic.

The tenet that Jews’ political and economic power is hyperbolic is addressed within Chapter 6, whereby the main character attends a football match and hears a range of discriminatory phrases (p. 34). These phrases support Rubin’s (2020) and Kofta *et al*’s (2020) comments that Jews are currently thought to control excessive amounts of political and economic power. One phrase refers to the hyperbolic economic power that the Jewish community is perceived to be “Greedy money-grabbing Yids”. The quote used within the story has been taken from real abuse that Tottenham’s Jewish chairman, Daniel Levy, has received from opposing fans (Ferrer, 2013). In addition, 34% hold views that Jews wield too much power in global financial

markets (Anti-Defamation League, 2020), which is still a common stereotype about the Jewish community (Kofta *et al.,* 2020; Rubin, 2020). Therefore, within the initiative, the teacher is guided to lead a discussion, and then inform children why such phrases are antisemitic, and how references to economic and political power can be offensive.

6) Jewish personal stories have value.

When developing the first draft of the book, it was essential to utilise the stories of Jewish individuals. Like the key tenet of CRT, sharing the stories of the experiences faced by the Jewish community is crucial in the hope of reducing antisemitic attitudes (Rubin, 2020). Solórzano and Bernal (2001) emphasise that in cultures where prejudice is common, storytelling has great significance. Additionally, anti-discrimination campaigns like Chelsea FC's 'Say No To Antisemitism' campaign, which used the experiences of Holocaust survivors to educate others, have demonstrated the value of re-telling stories. The value of storytelling within the Jewish community, and its significant contribution to others' understanding of life narratives and the lived experiences of the Holocaust, has been highlighted by Patti (2014) and Schiff *et al.* (2012), among others. Therefore, the stories within the book are built upon some personal stories of those experts from the Jewish charities and organisations (Phase 1), and those stories which are seen more predominantly within the media (Curtis, 2019; Ferrer, 2013). For example, the chants and phrases which are aimed towards Tottenham Hotspur that are seen in papers and online are included on p. 34 (Clavane, 2012; Poulton and Durell, 2016). Furthermore, as mentioned previously, to ensure that the stories remain authentic and reflective of the lived experiences of the Jewish community, focus groups have been utilised at a later stage of this research (Phase 3). Through these focus groups, individuals can either confirm that the stories accurately reflect their lives or provide additional narratives that could be embedded into the story.

7) Jews are a racialised group.

Finally, Jews are a racialised group. As mentioned previously, although it is rightfully noted that Judaism is a religion (Zauzamer, 2019), there is also continued debate as to whether there is a biological component to being Jewish (Rubin, 2020). Therefore, Rubin (2020) argues that Jews are a racialised group and subsequently should be studied in racial studies.

However, this is a tenet that has not been deeply embedded into the story, as the researcher felt that this notion may be too complex to embed for children aged 10-11. Nevertheless, discussions of race and racism (p. 9), alongside religion and religious discrimination (p. 32) take place within the story, and conversations on this topic can be brought to attention through the discussion points which are provided to the instructor who would then be able to explore this with the children further.

Furthermore, the interview data highlighted the importance of teaching the younger generation the skills to become assertive bystanders. The importance of creating assertive bystanders has been articulated in the earlier stage of this thesis in the literature review section. By using BIM, people can learn and be empowered to become 'assertive bystanders' rather than 'passive bystanders' (Public Health England, 2020; Salmivalli *et al.*, 1996). It is a practical strategy that allows individuals to investigate, appropriately, ways to combat violent and negative behaviours (Cissner, 2009). An assertive bystander is one who sends a significant message about the unacceptability of the problematic situation (Fenton and Mott, 2017).

Within the book, the main character witnesses both discrimination and bullying. At first the character is not certain whether they should intervene; but then, with the teachings of the importance of being an active bystander, he then is able to intervene (pg. 34). Previous research by Polanin *et al.* (2012) examined the importance of using the BIM in educational settings, similar to the book and the environment in which this initiative will be implemented. Their findings indicated that students who participated in the intervention training were more likely to take action in bullying situations. Alike Polanin *et al.* (2012), a variety of academic literature has investigated how it can be used to prevent, minimise, or lessen bullying (Jenkins and Nickerson, 2017, 2019; Nickerson *et al.,* 2014). As a result, this demonstrated the benefits of applying the model to the content of the book. Therefore, the stories and teachings within these chapters will help to inform the readers around the importance of being an active bystander. Within the final chapter, children will be assigned the task of finishing off the story (pg. 47). It is anticipated and hoped that, with effective instruction, the kids will remember the lessons of the BIM and make reference to it in their final chapter.

Chapter summary

In conclusion, CNF has been utilised in this research to develop the first draft (Appendix I) of an educational resource designed to teach children about antisemitism through the lens of sport. Research found that CNF has been used as a tool in sport research, offering a nuanced approach to storytelling that engages readers but also fosters a deeper understanding of complex issues within the field (Smith, 2013; Smith *et al*., 2013). This chapter explored how CNF was employed to develop an educational initiative for children aged 10-11, using a sport as a medium to promote engagement and discussion. The narratives were guided by interview data, providing authentic guidance when developing the stories, while also integrating relevant theories such as CRT (Delgado and Stefancic, 2001), HebCrit (Rubin, 2020) and BIM (Latané and Darley, 1970). These theoretical frameworks were crucial in shaping the narratives, ensuring that they reflected real-world issues. This approach has enabled the integration of real-world experiences and theoretical frameworks, ensuring the content is both engaging and educational, while also addressing a critical social issue.

The next chapter focuses on the methods employed in the third phase of the research, which involved focus groups with participants from the Jewish community. This allowed the researcher to evaluate whether the stories resonated with their lived experiences. This step was crucial in ensuring that employing CNF allowed the narratives to be both relevant and impactful for the intended audience, while also accurately reflecting the lived experiences of the community.

Chapter 7 - Phase 3 methods - Focus group interviews

Introduction

The focus of discussion will now move onto Phase 3 of the data collection process which involved the completion of focus groups. For the purpose of this research, focus groups were employed to gain feedback on the draft book for the initiative (Appendix I). Focus groups are a common tool for gathering qualitative data, and they are especially popular in sociological research (Braun and Clarke, 2013; Brett and Wheeler, 2021; Morgan, 1996a). The term has been defined by Acocella and Cataldia (2020, p. 4) as "a non-standard technique for information gathering based on an apparently informal discussion among a group of people selected on the basis of specific characteristics, outlined for the cognitive purposes of the research". By voicing their thoughts or hearing others' opinions, participants can gain a better understanding of both their own perspectives and those of others. Reflecting and evaluating opinions during focus groups allows participants to articulate their thoughts (Teufel-Shone and Williams, 2010).

Gray (2022) discusses the importance of feedback gained through focus groups for schemes which could be used to promote a positive message or prototypes of products. In addition, Acocella and Cataldi (2020) assert that focus groups are designed to study social representations, which aligns with the aim of this project to explore these representations through the use of feedback. This feedback is a critical component in developing a product, programme, or initiative, as it enables the researcher to gain valuable insights into people's beliefs and perceptions of the concept (Gray, 2022). Additionally, this format also provides researchers with a better understanding of the differences and similarities among certain populations (Zacharakis *et al.*, 2011).

Alongside the work of Gray (2022), experts from the Phase 1 interviews also acknowledged that feedback was a crucial instrument for assessing the effectiveness of an initiative, as well as learning the strengths and limitations of the project. For example, MacIntosh and Martin (2018) who utilised the RISE initiative, found through feedback that, although students found that the topic and resources were not as informative and engaging as they could be, they

concluded that with certain amendments, the RISE initiative could have potential. This highlights how feedback when developing anti-discrimination initiatives is essential to learn what amendments are needed to give the project more potential. For the purpose of this research, focus groups were used to trial the educational initiative which was developed.

Focus groups are useful in encouraging individuals to participate in a discussion, commenting on the study topic by reflecting on their own experiences and points of view (Powell and Single, 1996). Focus groups have also been referred to as group interviews, as they are effectively interviews which involve more participants (Kamberelis and Dimitriadis, 2013). They often involve a group of people containing between four to eight participants (Gray, 2022; Jones and Gratton, 2015). Like interviews, the discussion is guided and interactive (Powell and Single, 1996). Focus groups have the advantage of gaining a large volume of in-depth qualitative data, alongside exploring a range of topics which generate a range of different viewpoints (Hennick, Hutter and Bailey, 2020; Smith, 2010). Due to the nature of the focus group, large quantities of data can be collected over a shorter period of time (Langdridge and Hagger-Johnson, 2009).

Focus groups have been used by a variety of academics in the field of sport, including Slater and Tiggemann (2010), who held six focus groups with girls between the ages of 13 and 15 years to better understand the reasons behind the decline in girls' participation in sports and physical activity and to compare it to boys' involvement in these activities. Likewise, focus groups were used by Ireland and Watkins (2010) to explore attitudes of football fans regarding diet and the food options served at football stadiums. They stated how the focus groups provided greater discussion and increased level of interaction within the debate on attitudes towards food and healthy lifestyles. More specifically within the field of sport sociology, Phipps (2019) conducted focus groups with LGBT+ people and LGBT+ officers at universities to explore barriers to participation within university sport for trans people. The data from the focus groups found that further action is required within university sport to make sure that it is inclusive to all. Likewise, Van Sterkenburg and Peeters (2019) conducted five focus groups to learn more about how Dutch viewers perceive race and ethnicity in televised football. Focus groups were carefully chosen for their study because they offered a good representation of the context in which football fans often watch and discuss games.

Literature on focus groups highlight that these groups are an effective method within qualitative research, as they enable the collection of individual viewpoints on a specific issue, particularly by fostering increased interaction between participants and encouraging more in-depth discussion. Another core strength of focus groups is their ability to offer a setting where participants may discover they are not alone when tackling certain delicate challenges (Goldman, 1962). In this study, which addresses discrimination, this is a key strength, as it helps ensure that participants do not feel isolated in their experiences, fostering a sense of shared understanding and support.

Although focus groups can be a beneficial tool in which to gather large quantities of data there are concerns that participants with dominant personalities will lead the discussion and persuade others in the group to agree with their point of view (Bloor, 2001). Subsequently, it is important to be mindful of the group dynamics within the groups. In addition, focus groups can prove difficult when recording and transcribing the data set. As a result, it is critical to have a facilitator who is experienced and capable of managing the groups to ensure that everyone is involved but, also, a facilitator who can ensure that participants are not speaking over one another (Langdridge and Hagger-Johnson, 2009).

Strategies for handling and managing these potential limitations were taken into consideration by ensuring that the focus groups were led by the researcher, who acted as a skilled facilitator. The researcher possesses experience in managing group dynamics effectively, encouraging equal participation from all members, and preventing any one individual from dominating the discussion. This dual role allowed for both effective facilitation and a deeper understanding of the data being collected. To address the challenges of recording and transcribing the data, multiple recording devices were used to ensure accuracy and minimise the risk of missed information. Additionally, participants were reminded of the importance of respectful dialogue, allowing for a balanced exchange of ideas. By implementing these strategies, the research aimed to create an environment where all participants felt comfortable sharing their perspectives, while also ensuring that the data collected was detailed, reliable, and comprehensive.

Phase 3 - Ethical considerations

An additional application for ethical clearance was submitted to the Oxford Brookes UREC prior to participant recruitment. In addition to the earlier ethical considerations mentioned in Chapter 4, such as the need to protect the participants identity and informing participants about the nature of the study (DiCicco-Bloom and Crabtree, 2006; Langdridge and Hagger-Johnson, 2009), there were some additional ethical considerations that needed to be taken into account due to the nature of the focus groups. Firstly, as Gray (2022) and Hennink (2013) noted, it can be challenging to maintain anonymity when conducting focus groups. As a result, confidentiality can only be guaranteed within limited parameters that would be made clear in the consent form (Smith, 1995). It was crucial that only first names were utilised during the focus group and that no other directly identifiable information, such as the name of the organisation or school that they represent, was used (Acocella and Cataldia, 2020; Carey and Asbury, 2016). Similarly, it can be challenging to ensure that what is said within the focus group does not go beyond the group, which can create ethical challenges (Morgan *et al.*, 1998). To try and prevent this, participants agreed to maintain the anonymity of the data shared by all participants and researchers throughout the focus group session.

Participants

Like the Phase 1 interviews, participants were recruited using a purposeful sampling technique to recruit those participants with relevant experiences and knowledge. As seen in Table 3, participants were split into 3 categories. These categories were titled, ‘members of the Jewish community’, ‘school educators’ and ‘anti-discrimination experts’.

Focus group/ interviews	Definition	Number of Participants
Members of the Jewish community	*"an individual who practises the Jewish religion, Judaism. This includes both converts and those who have been members of the Jewish religion since birth."*	9
Primary school educators	*"an individual who is a qualified teacher/teaching assistant who currently or has previously, worked within a Primary school setting."*	12
Anti-discrimination experts	*"an individual with expertise and experience in developing, designing, or working on anti-discriminatory initiatives."*	4

Table 3. *Table including definitions and sample of the participants recruited for data collection.*

As highlighted by Powell and Single (1996) it is critical that focus group participants share essential characteristics or traits that are relevant to the study. In this research, it was essential to learn about the experiences of the three groups: educators, the Jewish community, and anti-discrimination experts. The feedback from these groups were crucial as it was important to understand educators' opinions on the potential impact the book could have, alongside understanding whether the stories are reflective of the experiences of Jewish community. The feedback from experts also has significance, as these individuals are those who have knowledge of developing such initiatives.

Members of the Jewish community were essential participants for the focus groups, as prior findings from the expert interviews indicated that any initiative needed to be guided by the perspectives and experiences of the marginalised community. Therefore, their input was crucial in ensuring that the initiative was both relevant and reflected the true needs and concerns of the community. This also resonates with the arguments of CRT and HebCrit, with both theories containing tenets which highlight the importance of storytelling and articulating the stories of the marginalised community. CRT reinforces that the notion of storytelling enables individuals who have been racially discriminated against and previously silenced to communicate their lived experience (Delgado and Stefancic, 2001). Similarly,

HebCrit (Rubin, 2020) finds value in storytelling as it improves the understanding of life narratives, particularly those of the Jewish community. In addition to this, by articulating their stories, individuals from these communities provide rich, qualitative data which will then be used through CNF. This approach allows for the authentic voices and experiences of the community to be captured in a way that is compelling to the reader, ensuring that their narratives are reflected in the story. Therefore, through abductive reasoning it was crucial to take into account the Jewish communities opinions, as this will guarantee that the project reflects the community.

Focus groups with school educators were also conducted for the purpose of this study. The participants in these groups were either teachers or teaching assistants (TAs), as the initiative was designed with the intention that both teachers and TAs would play a role in delivering the programme. These educators were integral to understanding how the initiative could be implemented in a school setting. In addition to their role in delivering the programme, teachers and TAs add significant value to the focus groups by providing insights into the practical aspects of implementing educational initiatives. Their experience in managing diverse classroom environments allows them to offer valuable perspectives on how to engage students effectively with sensitive topics, such as antisemitism and discrimination. The final focus group consisted of anti-discrimination experts who had previously participated in the interviews. These participants were particularly skilled in creating initiatives within sport to combat discrimination, and their insights were crucial in shaping the effectiveness of the proposed programme.

Initially, participants who were either members of the Jewish community or educators were recruited via social media, including Facebook, LinkedIn and Twitter. On the 3rd February 2023, adverts were also placed on social media to gain participants (Appendix J). With the increased use of social media platforms, researchers explored ways to utilise social media as a promising method for identifying and recruiting potential participants for research projects (Gearhart, 2015). Four participants were recruited via social media; however, due to a lack of interest, institutions, synagogues, and schools were contacted to take part in the research through their institutional email addresses. Educators noted that, at the time of data

collection, staff members faced limited time and increased pressures due to the shortage of teaching staff and were therefore unable to participate.

Nevertheless, as seen in Table 3, twelve primary school teachers were recruited and nine members of the Jewish community were recruited. Additionally, four of the 14 experts who took part in the initial interview in 2021 were involved in this round of data collection. Only 28% of participants were retained to take part, since the original experts had either changed roles or organisation and were no longer contactable, had initially declined to be contacted for a follow-up interview, or were short on time. Overall, 25 participants were recruited to take part in providing feedback on the draft initiative (Table 3). In addition, Appendix K contains vignettes for this round of data collection, which contain brief descriptions of each participant to provide context on their roles. In addition, it should be noted that some participants fell into more than one category (i.e. educator, Jewish, expert); therefore, this has been highlighted within the vignettes to provide a clearer understanding of their diverse roles and perspectives within the study.

Krueger and Casey (2002) suggest that typically focus groups normally have five to eight participants, and the work of Thomas, Frankland and Bloor (2000) suggests that focus groups can range from numbers as small as three to fourteen. With that in mind, the number of participants in each group has been shown in Table 4. Literature from Kieffer *et al.* (2005) and Krueger (2014) noted that smaller groups are often more productive, as they provide more time and opportunity for each participant to discuss their thoughts and opinions. Additionally, smaller groups allow the researcher to easily manage the active discussions (Morgan, 1996b).

It should be noted that some participants chose not to participate in a focus group, but individual interviews, owing to time constraints, a desire to remain anonymous and keep their feedback confidential, or simply because it was their personal decision. The majority of participants who did not take part in a focus group were the experts as it was not deemed suitable, due to their similar lines of work. As a result, the researcher primarily used focus groups to get feedback, but also conducted individual and paired interviews and, in one instance, received responses via email. Limitations for having individual interviews and

smaller focus groups have been considered, given that Thomas *et al.* (2000) states that smaller focus groups can equate to limited discussion.

Focus group	Date	Number of participants	Participants
Educators (SH Primary School)	4th May 2023	6 (Female)	Lauren, Carly, Sophia, Jasmine, Rachel and Charlotte.
Educators (LB School)	15th September 2023	3 (Female)	Bethan, Ellen and Diana
Educators (CH School)	25th July 2023	2 (Female and Male)	Hannah and Tom
Educator (KS School)	15th September 2023	1 (Female)	Nancy
Jewish Community (Paired interview)	5th June 2023	2 (Male)	Brian and Chris
Jewish Community (Paired interview)	21st June 2023	2 (Female and Male)	Leah and Simon
Jewish Community (interview)	21st July 2023	1 (Male)	Patrick
Jewish Community (interview)	27th July 2023	1 (Female)	Iris
Jewish Community (focus group)	22nd August 2023	3 (1 Female and 2 Male)	Janet, Richard and Paul
Expert interview	15th May 2023	1 (Male)	Keagan (EDI Manager)
Expert interview	26th May 2023	1 (Male)	Matthew (Development Officer)
Expert Feedback	7th August 2023	1 (Male)	Nate (Head of Education)

Table 4. *Participant details for focus groups and interviews by date and group.*

Procedure

Before beginning any data collection, participants were provided with an information sheet (Appendix L) and a GDPR privacy notice (Appendix M). Those who expressed interest in participating were then asked to sign a consent form (Appendix N). Once all participants had consented to participate, they were then given the proposed initiative, 'Joe's Footballing Journey', via email, to have a read through before the focus group. Once participants had read through the initiative, a focus group or interview date was arranged with participants.

The data collection stage began with the first focus groups on the 4th May 2023, and concluded on 15th September 2023. Focus groups were conducted both online and in person, ensuring a secure location for both researchers and participants. Kitzinger (1994) and Langdridge and Hagger-Johnson (2009) highlight the importance of employing activities and techniques before focus group questions to establish rapport among participants. Rapport, as defined by Hennink, Hutter and Bailey (2020, p. 330), is "a relationship of trust between an interviewer and interviewee that creates a comfortable environment for an interviewee to share their experiences openly". While this definition underscores the value of rapport-building in interviews, it is equally important for focus group participants to establish rapport with one another. Carey (1995) further suggests that identifying similarities among participants can strengthen rapport and foster group trust, making it a crucial step in the data gathering process. To facilitate this, the focus groups were organised with attention to shared characteristics, such as religion and career, to help build rapport and create a comfortable, trusting environment for discussion.

Once rapport was established, feedback on the initiative was sought through the process of a focus group. This data was collected by asking participants questions (Appendix O) regarding their opinions on the initiative. Hennink *et al.* (2020) advises using a discussion guide when conducting focus groups; this is similar to an interview guide containing key questions and topics to discuss. In addition, it is essential that questions are carefully designed; a 'funnel' approach was recommended by Morgan (1996b). This entails using introductory questions to gain a basic understanding and then narrowing down to the core, key questions. Therefore, within these focus group participants were asked a range of questions (Appendix O). First, a

list of general questions was provided, which were open to all participants, regardless of the focus group they were in. Following this, a set of tailored questions were created to address the specific requirements of the participants in each chosen group. In addition to these pre-written questions, the semi-structured nature of the focus group allowed for additional questions to be asked based on the initial responses provided by the participants. The focus groups lasted between 51 and 74 minutes, while the individual interviews ranged from 37 to 58 minutes.

Thematic analysis

Once the focus groups were complete, the data sets were transcribed and analysed. The data was then analysed using TA to identify areas for improvement and key strengths of the proposed initiatives. TA was employed to examine the qualitative information that was produced as a result of the focus groups. The process of TA has been outlined previously in Chapter 4 (see p.111); and as was previously said, TA is a useful method for analysing large data sets (Guest, MacQueen and Namey, 2012). Specifically, literature from Hecker and Kalpokas (2024) states that TA is a valuable approach in qualitative research, especially for analysing focus group data. It allows researchers to identify, examine, and report recurring patterns in the data, offering meaningful interpretations of the diverse perspectives shared by participants. Therefore, using this type of analysis to examine the focus group data sets was appropriate. While analysing the data, the researcher adhered to the six key steps outlined by Braun and Clarke (2006) as seen in Figure 1. The first step was to become familiar with the data. Next, the researcher generated initial codes, followed by searching for themes within the data. After identifying these potential themes, the researcher reviewed them for coherence and relevance. The themes were then defined in more detail to clarify their meaning. As a result of this process, six themes were developed, which are presented in Table 5. Finally, the researcher wrote up the findings based on the analysed data (Chapter 8).

Theme	Sub-themes	Definition
Recommended additions	● *Additional storylines* ● *Pedagogical additions*	Recommendations made by participants which should be considered when amending the draft book.
Importance of relatability	● *Reflective of the lived experiences* ● *Transferability and relatability* ● *The characters*	Having a personal story allows the children to engage with the resource.
Structure of the resource	● *Discussion points* ● *Broad to narrow structure* ● *The ending* ● *Calling for a digital resource*	Discussions regarding the structure of the initiative.
Football as an educational tool	● *The role of football* ● *Gender and football* ● *Even for non-football fans*	The role that football plays within the story.
Key teachings	● *Develop a basic understanding of discrimination* ● *Improving understanding of Judaism and antisemitism* ● *Discussing, questioning and expressing* ● *"Breaking the cycle"*	Importance of the take home messages that children would learn.
Challenges	● *Implementation* ● *Role of the parent* ● *Storyline triggers* ● *Age suitability*	Barriers that participants highlighted that may require some level of reconsideration.

Table 5. *Themes, sub-themes and their definitions constructed from Phase 3 data sets.*

Chapter 8 - Phase 3 - Results and discussion

Introduction

As mentioned in the previous chapter, six themes were identified and constructed after the focus groups and interviews with anti-discrimination experts, educators, and members of the Jewish community. These themes, along with several sub-themes, are presented in Table 5. Consequently, this chapter is structured into six sections, each focusing on one of these themes in greater detail, and concluding with a summary of how each theme will influence the initiative's development. Before delving into the key findings of the third phase, it is important to highlight that throughout this chapter, references are made to previous literature on other forms of discrimination, educational resources designed to combat various prejudices, and personal narratives from other marginalised groups. Although the experiences may differ, these sources remain valuable to this research, as they often reflect shared underlying themes of oppression. Recognising these commonalities provides a broader perspective on the challenges faced by marginalised groups and the strategies that can be used to address them.

Theme 1 - Recommended additions

Gray (2022) discusses the value in gaining feedback through focus groups for the promotion of a prototype or product, and subsequently, the first theme was titled *'recommended additions'*, a theme that highlighted recommendations made by participants which should be considered when amending the draft book. In this research, focus groups and interviews were used to gain feedback on the draft copy of the children's book, due to their popularity in sociological research (Braun and Clarke, 2013; Brett and Wheeler, 2021) and the ability to allow participants to share their knowledge and experiences. Specifically, the focus groups allowed for a group of people to be selected on the basis of their specific characteristics (Acocella and Cataldia, 2020), these being, anti-discrimination experts, educators, and members of the Jewish community. Focus groups gave opportunity for suggestions to be made and subsequently adopted as amendments. Within this theme, both additions to the storyline (Table 6), and pedagogical additions (Table 7) were recommended by the

participants. Therefore, the sub-themes were titled *'additional storylines' and 'pedagogical additions'.*

Additional storylines

When prompted with the question "Did you think there was anything missing in the story?", there were some recommendations made regarding additions that could be made to the storyline. The following table (Table 6) presents these recommendations.

Participant	**Quote**	**Amendments and/or rebuttal**
Keagan (EDI Manager)	"maybe you probably already put this in, but some female role models… because then it might encourage some girls to read it, and it might encourage the boys to think differently about football."	Additional female role model / footballer (p. 4)
Keagan (EDI Manager)	"you could give an example where something that happened in school, there was another case of something similar *(Islamophobia or homophobia)* that happened, you know, and the school has rules against all kinds of discrimination."	Subtle integration of other forms of discrimination.
Nate (Head of Education)	"If the initiative is to educate on Antisemitism, maybe bring the 'Yid Army' part earlier, maybe bring in some other common beliefs and stereotypes young people may hear."	Additional stereotypes that might be heard. (p. 27)
Nate (Head of Education)	"I think the fact Khan is a Muslim player on a team historically with many Jewish fans could be a good discussion point or acknowledgement about community tolerance, being called a Yid although his religion is different- I don't know, but I think something powerful could be done here."	Khan has a greater role in the story.
Nate (Head of Education)	"Even the fact Zara supports a team where the star player is the same religion as her, a religion that faces discrimination, could be used as a positive discussion point or even a lesson Zara can teach her friends about role models, pride in religion, importance of representation etc."	Greater focus on other religions.

Brian (Jewish)	“It's surprising that Noah hadn't experienced antisemitism even in his school life, because it was in this book that he is 11. He seemed to be quite hurt by what happened, but it didn't seem to relate to anything that ever had happened to him earlier. It's like all this is really surprising, you know, he had not experienced this before, but I think he probably would have.”	Reflection on previous experiences of antisemitism. (p. 29)
Diana (Teaching Assistant)	“Maybe you could have a professional Jewish player mentioned and talk about how that player would feel hearing ‘Yid’ etc. How would Zara feel if anti-Muslim words were chanted at a match she attended. How would Khan feel if he had chants about him.”	Exploring how players feel about the use of the term.
Brian (Jewish)	“Possibly you could invent a brother or a sister for Noah, who, you know, could say this is the sort of thing that we've experienced as well?”	Noah has a sibling who shares an experience.
Chris (Jewish)	“But I think with the introduction of CCTV, a lot of it is outside the grounds than inside the grounds… it might be a good thing for you to think about.”	Antisemitism outside the ground.
Leah (Jewish, Educator)	“I think the only thing that stuck out at me was the fact that the mum wrote a letter to their form teacher. The parents really only communicate by email.”	Change letter to an email. (p. 37)
Iris (Jewish)	“Noah might actually feel very uncomfortable about drawing attention to himself and his religion. So, that is going to be something that perhaps a child who's not Jewish, might not sort of understand.”	Explore Noah’s feelings about attending the synagogue. (p. 44)
Nancy (Jewish, Educator)	“I’m not sure if it was the intention but when both boys separately spoke to their parents it was very powerful because I actually think that's a really key message for us is telling our children is if there is something bothering you, if there is something that isn't right, you don't just go home and cry in your room, you know, talk to a safe adults about it…. maybe one of the mums could say “I'm really sorry for you that this is how you're feeling but I'm really happy that you were able to tell me.”	Noah’s mum reinforces the importance of speaking to a safe adult. (p. 29)
Nancy (Jewish, Educator)	“I would bet the questions that I had was, why was he the only kid that went to that school? And maybe a reference to kind of he knew there were other Jewish children in	Reference to another Jewish child in the school.

	the school, but not in his year or not that he knew, because it just felt like a bit like he'd been planted there"	
Ellen (Educator)	"I would like to know more information about Zara, maybe explore more of her background and her story."	More discussion of Zara and her story.

Table 6. *Quotes highlighting the amendments to be made to the storyline.*

A selection of these recommendations were implemented, when the book was revised; nevertheless, as Keagan made his recommendation - "you know, you could talk about the synagogue having a football team…" - he also emphasised the significance of being selective and avoiding "contriving something for the sake of trying to shoehorn it in". Therefore, it was essential to assess the number of changes made to ensure they were suitable for the storyline and context, rather than accepting all of them without question. Similarly, in Table 7 practical additions were discussed, and offered by participants; these too were selected with careful consideration. The table above shows which storyline recommendations were added; those with a page number, indicate that they were implemented into the amended version of the book (Appendix P). However, the following amendments have been expanded upon:

1) *A female role model*

As discussed in the later part of this chapter, in Theme 4, titled *'football as an educational tool'*, women's football is gaining considerable popularity (Griffin *et al.,* 2020*;* Williams, 2003). Nevertheless, the importance of female role models, particularly in football, has been recognised by players, academics (Allison, Culvin and Pope, 2024; Dunn, 2018) and participants from this research, which heightened the need to create a female role model within the book. In doing so, there is hope that young children, particularly young girls, are inspired and will develop the confidence to participate and continue taking part in sport. For the purpose of teaching young children about antisemitism, a female role model may also encourage young children to continue reading the book and increase their level of engagement. In addition, academic research has shown how football has been perceived to be a male-dominated sport (Clark and Paechter, 2007; Jakubowska, Antonowicz and

Kossakowski, 2020). However, as Keagan discusses, the power of having a female role model in the story not only inspires young girls and boys to participate in sport, but helps young children to think differently about the stereotypes that are associated with football, such as it being a sport for boys and men only. Literature from Ronkainen, Ryba and Selänne (2019) found that young men often chose well-known athletes as their role models, while young women were more reflective, and selected role models based on biographical similarities, for example, a mother or grandmother. Therefore, by having a female role model in the story, it not only challenges gender stereotypes but also encourages young girls to see themselves as capable athletes in a space traditionally dominated by men. The integration of the female role model can be seen on p. 4 of the amended book, whereby Joe opens up his programme and reads about the upcoming games, which includes Bradstock Rovers Women Team who are top of the League. In addition, alongside Khan (Zara's role model), there is also mention of Zara's female role model later on, on p. 12.

2) *Subtle integration of other forms of discrimination.*

In the first round of data collection (expert interviews), a sub-theme that was constructed was the idea that the initiative should have a *'broad-to-narrow'* structure. Given this, the draft book starts with discussions around discrimination more broadly, then focuses on antisemitism and Judaism. Nevertheless, some participants acknowledged that there could be an increase in possible discussions around other forms of discrimination, specifically Islamophobia. Although teachings of all form's discrimination are highly important, the aims and intentions of the book are that students learn more about Judaism and antisemitism, therefore it was deemed that the draft version allows for significant discussions to take place and additional stories are not required. Nevertheless, Keagan's recommendation was creative and was one that would be realistic to the story; therefore, it was decided to subtly embed a part where, after the initial incident takes place, in Chapter 5 Zara talks to Noah, as a friend, who has also faced discrimination in the past for being Muslim (p. 27). She mentions to Noah that she told a teacher what happened, because all schools will have rules against all types of discrimination. This not only integrates other forms of discrimination, but also teaches children the value in talking to someone, preferably an adult, about bullying and discrimination, which aligns with the teachings of the BIM.

Pedagogical additions

> When I think about a resource, I think of all the ways that are more likely to get it delivered. How can I make it such that it is much, much simpler for someone to say, "we can pick this up, and I can deliver this? Matthew (Development Officer)

Matthew's comment above highlighted the need to adapt a resource to increase the likelihood that staff members will feel confident enough to teach it. Therefore, pedagogical additions have been provided, to ensure that it would practically work within schools. During the focus groups, members of staff were asked if the resources provided (book and discussion points) were sufficient, to which Carly responded with "maybe have at the back further suggestions… just so there's just some other ideas that they can do just to extend learning". This idea was supported by other members of staff who liked the idea of some "extra activities", as these additional tasks would give greater impact. In addition to this, Keagan recommended:

> …have a sliding scale. Really easy for the schools that want to do something, but haven't got the time or are a bit lazy, and then to the schools that really want to go for it, you've got the works… and maybe put in some contacts.

With that in mind, a resource pack was created for teachers (Appendix Q), which includes a list of activities the schools can do to extend their learning about Judaism; this includes:

Participant	Quote	Amendments
Keagan (EDI Manager)	"I think pictures. They're still 10, and football books, you know, especially on the front cover using a player, you know if you could get any player to let you use their picture, or their name suddenly becomes a big."	
Matthew (Development Officer)	"see when you've got the bit where the fans are doing the chanting it might be good to insert, or embed a link to find a video where it is actually creating that behaviour…I think it'll just bring it to life in the classroom."	Imagery (pictures and videos)
Nancy (Jewish, Educator)	"Case studies might not be the right phrase, but it's something with people's real life experiences so that they can see actually, it's not actually just happening in a book, it is happening in real life."	
Keagan (EDI Manager)	"You've got reading, so there could be some online websites, they could go to BBC Bitesize."	
Carly (Head of SENCO)	"Sometimes at the back of books you get the links to websites…so that then staff if they need to, they can because then it's straight away there for them to use it."	Links to additional teaching resources.
Nancy (Jewish, Educator)	"I guess it could be a list of web, useful web links."	
Nate (Head of Education)	"I think this story could be a good starting point for schools to discuss discrimination and Antisemitism and having *organisation name* associated could be productive, as we can follow up with an Assembly for schools"	
Jasmine (Teacher of Languages and Religious Studies)	"Yeah, like a list of extra activities. Even workshops, which is always better because if you have got someone talking about their life, it is a lot more meaningful than one of us picking up resources."	Workshops/ assembly for schools
Rachel (Year 3 Teacher)	"I know my son had visitors come in to talk about it."	

Sophia (Deputy Headteacher and Head of Early Years) Matthew (Development officer) Diana (Teaching Assistant) Bethan (Educator)	"I think a glossary would be good…because then everybody would be on the same page." "I wouldn't assume that whoever's delivering the resource would understand all of the terms and the terminology themselves. So, I might do a glossary, or some definitions. So, like an actual definition of discrimination and actual definition of prejudice, maybe an actual definition of antisemitism, for example." "An appendix to explain the meanings of uncommon words, phrases or acronyms. An index giving page numbers associated with each topic." "I didn't think anything was missing apart from a glossary."	Glossary of key terms
Hannah (SEN Educator)	"I think it's important that if you have cards, which are for children who are dyslexic, and things that they really didn't quite understand, they go away afterwards to look at it again."	Cards for key definitions for SEN students
Jasmine (Teacher of Languages and RS) Keagan (EDI Manager)	"They could visit a Jewish Museum." "You have experiential things, so visit a synagogue, there are Jewish museums."	Experiential activities
Matthew (Development officer) Matthew (Development officer) Rachel (Year 3 Teacher)	"Circle of Influence, there are three circles, one, one bigger, and one bigger again. And your first circle is your primary influence. The second circle is your secondary influence. And the third circle is your outside influences." "A-Z of words they have learnt throughout the process." "(if) they follow a team that they could do some research on their team and what they are doing to	Class based tasks

	approach it."	
Matthew (Development officer)	"from a teacher perspective, so if this takes 30-45 minutes, that's fine, then I can just timetable it in for 45 minutes but if I don't know how long this takes, then they might not do it?"	Provide timings for staff
Keagan (EDI Manager) Leah (Jewish, Educator) Carly (Head of SENCO) Iris (Jewish)	"You could promote something interfaith ...it could be your school twins with another school." "At one school, we used to have a 'religion day', to describe it, where all the children were encouraged to come in, and they would wear, what they would to go to their place of worship and were encouraged to bring in books or items that were relevant to their religious background, and the teachers were encouraged to do the same. We all shared and it was a really, really lovely day." "We do things around diversity and inclusion and if you think about international day yeah, it's big and we do a great job in promoting that also looking at cultures within your school." "primary schools could celebrate different religious festivals. So, for example my daughter is a nursery school teacher and for Hanukkah she puts dreidels out, she's not Jewish, but she's so into it and she got them to play with dreidels and then similarly they'll do something related to other religions… all the main festivals and to actually just educate the children in terms of what else goes on in the world."	Interfaith, religion or culture day.

Table 7. *Pedagogical recommendations and suggested additions to enhance the initiative's effectiveness.*

In the same way that the story line changes were carefully considered, it was important to select the pedagogical suggestions thoughtfully, avoiding overwhelming the users of the educational resource with too many options. The need for a glossary of key terms was made clear from the offset, with members of staff highlighting that there were specific terms and language within the book that even they, as adults, were not aware of. Likewise, Matthew

went on to discuss the importance of a glossary, stating that “if you've done that as part of the resource, it enhances the resource”. In his role, he elaborated that he:

> …commissioned one of the boys who works for me to do a glossary of terms around sectarianism. For the last 10 years, the most downloaded document of the *Organisation Name* website on the government webpage has been that glossary.

This comment highlights the significance of a glossary, noting that it is crucial when educating people about specific types of discrimination.

Alongside, the addition of imagery and a glossary, the following practical activities were advised, using a sliding scale which allows educators using the resources decide whether they wish to engage in further activities or not. Some of these pedagogical additions have been discussed in greater depth; however, others have been provided as learning enrichment tasks for staff and students to connect with the wider community and discourses. This can be seen in the resource pack (Appendix Q):

1) *Class based tasks and provide links to additional resources and webpages:*

Pedagogical additions might include class-based tasks, which may involve a research based task exploring what anti-discrimination or social inclusion initiative their own teams are involved in. Likewise, Matthew recommended an activity, known as the circle of influences, which he explains further:

> And then what you can do is you can go and look at the character in the book. And your main character you could talk about so here's a list of his main influences. So, it's got his grandad, his mom, his pal, the boy Noah that he has just met, this school, changing school and getting them to arrange it to what circle they think has influenced him the most.

Likewise, class based activities could include accessing additional resources and webpages (such as BBC Bitesize) to allow children to increase their understanding of religious backgrounds, whereby teachers could set research-based tasks for in-class and independent

learning. Therefore, additional web pages have been provided as suggestions for members of staff.

2) *Promotion of interfaith activities*

Alongside class-based activities, teachers could develop religious and inter-faith understanding through hosting intra-school collaborations and external activities. Intra-school activities might involve bringing together other schools with different demographics to develop relationships, similar to a project that Keagan did as part of his role as EDI Manager:

> We had the Faith in Football projects at Wembley, where we brought Catholic, Jewish, and Muslim schools together one day a week for about 2 months. So, all the kids which I think were about this age, they all did activities for half a day together and it was really interesting because I just did stuff about Wembley and about football and then they sort of by the end realised "Oh, look! You know you pray, and we pray, and it's quite similar, and look, our lunches aren't that different", and by the end of it some of the schools twinned up.

Research from Chrysanthopoulos (2010) and Hemming (2011) highlights the importance of developing religious and multicultural values in schools to foster tolerance, respect, and understanding among diverse student populations. Additionally, literature from Wilson (2012b) explored the 'the Dialogue Society', a charitable organisation dedicated to promoting social cohesion by fostering dialogue between communities across religious and cultural divides. They found that it serves as a platform for individuals to share narratives and perspectives, uncover shared values, and embrace their differences with mutual understanding. Therefore, the recommendation to host a 'Religion' or 'Culture Day' would allow schools to learn more about the diverse backgrounds of their students. This could help children feel more comfortable with their own religion while encouraging the school to create an environment where students can appreciate and learn about each other's cultures (Hemming, 2011). Furthermore, it has been suggested that schools celebrate religious holidays alongside their students, with ideas such as incorporating foods related to those occasions as a way to foster understanding and inclusivity. By using these resources to

provide a space for shared experiences, children can relate to one another on a more personal level. This will be further expanded upon in the sub-theme titled *'importance of relatability.'*

Schools might also have a greater impact on their use of resources by taking students to a synagogue or Jewish museum, which would help them better comprehend the religion and their beliefs. If children were to attend the synagogue, it would also help to put some of the lessons they would have learned in the eighth chapter into practice. Schools have been encouraged to consider getting in touch with organisations that present talks and assemblies, such as the CST, The Anne Frank Trust and Jewish Museum London. These organisations will have specialised training and expertise of the Jewish religion, subsequently their skills and knowledge could improve the effectiveness of the resource. Likewise, it would give the children opportunities to ask questions they may have.

To conclude, having gathered data from a range of educators, anti-discrimination experts, and members of the Jewish community, a variety of amendments were advised. These fell into two categories; one being related to the storyline within the book and the other on pedagogical approaches. The amendments highlighted in this theme focused on adjustments to the storyline, along with pedagogical additions that, overall, were designed to enhance the impact of educating young children about the topic of antisemitism. These amendments can be seen in the amended copy of the book (Appendix P), and the resource pack for staff (Appendix Q).

Theme 2 - Importance of relatability

This second theme highlights the value of personal stories, providing an opportunity for children to connect more deeply with the resource. Numerous sources, including Capuzza (2020), Watson, Latter and Bellew (2015) and Van Horn (2015), reinforce the strength that children's books can have, allowing them to explore who they are, and consider how they can relate to others, which was a key theme which emerged through this stage of data collection. This theme emphasises that personalising the resource for the reader helps children engage with it more effectively, while fostering a stronger sense of self and empathy

for others. It was first highlighted during the initial round of expert interviews in Phase 1, where the importance of relatability was stressed. As a result, it became a crucial element in the development of the draft book. The theme is further supported by sub-themes titled *'reflective of lived experiences,' 'the characters,' and 'transferability,'* all of which reinforce the value of making the resource relatable and impactful.

Reflective of the lived experiences

When speaking to the Jewish community, it was crucial to determine whether the story was representative of their experiences. This was crucial to ensure the authenticity of the story and to support one of Rubin's (2020) key principles, which asserts that Jewish personal experiences hold significance. This emphasises the importance of relatability in raising awareness about Judaism and combating antisemitism. Giving Jewish people a voice in particular is crucial in the effort to reduce antisemitic attitudes (Rubin, 2020). The value of presenting the stories of people of colour is also reinforced by a key tenet of CRT since it enables people to express and share their lived experiences in their own terms (Delgado, 1989; Solorzano and Yasso, 2002). Bethan (Educator) said:

> I think Chapter 5 is the most influential, when Joe's friend gets upset with him for using 'Yiddo' and for saying I didn't know you were Jewish. It's a good teaching moment for how influential the language we use can be.

In Chapter 5, the moment Joe finds out Noah is Jewish (p. 26) and says "I'm Sorry, Noah, I didn't know. How would I know? You don't look Jewish" was a key moment that was reflected during data collection; Brian (Jewish) draws upon the line:

> Noah took offence when there was no offence meant, but that is so often the case. "Oh, you don't look Jewish" like that is some sort of compliment? They mean it as a compliment, and it's so un-complementary, and it's so lacking in understanding. What does a Jewish person look like?

In addition, for Iris (Jewish), she felt this line was reflective of her own experiences:

> the little sort of quips of, ‘oh, you don't look Jewish’ all that sort of thing. That’s something I have faced.

The phrase from Brian, “but that is so often the case”, reinforces that this section is reflective of the experiences of Jewish people given that Brian, and Iris, experienced this more frequently than outsiders might consider. In addition, Brian also explores the idea that not looking, what may be perceived to be, stereotypically Jewish, is often said in a complimentary tone. This part of the story was intentionally constructed through the embedment of a key tenet of HebCrit, which is the notion that Whiteness creates invisibility (Rubin, 2020). With 97% of British Jews in the UK classifying themselves as White, there is often a perception that they are not minorities and subsequently harder to identify. However, this creates tension, as seen in the draft of the book, and can sometimes be challenging for members of the Jewish community, as discussed by Leah. Leah reflects on a personal experience when a university student told her, 'I didn’t know what to do about you. You’re White, but you're not one of us, you’re a Jew.'" This distasteful comment supports Rubin’s (2020) argument about the invisibility of Jewishness, and it was crucial to reflect this in the story. Dart (2021) also noted that Jews have historically been viewed as ‘others,’ with antisemites perceiving them as non-White. Baddiel's (2021, p.31) comment further supports this by pointing out that “Jews don't really suffer from being thought of as separate as long as people don't realise, they're Jews”. This part of the draft book also created much discussion with educators at SH School. Carly said “the fact that he's saying that he didn't know you were Jewish, that shouldn’t have come into it anyway. You shouldn’t be saying it in the first place, whether the person is Jewish or not.” Within this conversation, both Rachel and Jasmine (Educators) also spoke about this line as they felt it had significant power, specifically as they felt it was reflective of what some of the children they teach can often experience, whether they are in Joe or Noah’s position.

As mentioned previously, it is essential that the book was reflective of the experiences of the Jewish community, which was made evident through HebCrit (Rubin, 2020).

> I do have that memory of being told to go back to where you came from at primary school and did not really understand what that meant. I talked to my parents and obviously got an answer… I think it's still unfortunately possible that that will happen in the primary school, in playgrounds. (Iris- Jewish)

Iris commented upon her experiences in primary school, nevertheless, Patrick (Jewish) reflected and said that "antisemitism existed a bit for me at school", suggesting a less pronounced experience compared to Iris. In contrast, some Jewish participants stated that their experiences were different, as they had never encountered antisemitism during their childhood. They attended schools with like-minded peers, having grown up in neighbourhoods where the majority of residents were Jewish. This was supported by Nancy's (Jewish, Educator) comment, "I would say if I asked the kids at my school, they probably wouldn't know what antisemitism was let alone they have experienced it". However, similarly to Iris and Patrick, the children that Nancy is referring to attend a Jewish school and are therefore unlikely to witness antisemitism in school. Furthermore, this raises the question of whether, if children struggle to recognise or understand what antisemitism is, it necessarily means they are not experiencing it.

Nevertheless, Nancy, Patrick, and Iris continued to reflect on how these experiences shaped their children's upbringing, drawing connections to both recent events and their own experiences as adults. Leah (Jewish, Educator) said that as she got older, she was faced with significant antisemitic abuse:

> Unfortunately, I then went on to work for UJS (The Union of Jewish Students). So, you can imagine what I was subjected to when I worked for the UJS… I don't think it will end here for Noah, it is quite true to life, unfortunately.

Leah's remark supports the idea that the story is representative of the Jewish community by predicting that Noah will sadly continue to encounter antisemitism as he ages. Although both Iris and Leah draw upon antisemitic incidents, which highlighted that the story is reflective of some of the experiences Jewish individuals may face, Nancy (Jewish, Educator) also discusses how the story is reflected through situational elements of the book including "that Noah had

come to secondary school on his own, which I think is quite a common experience for Jewish kids who have been to a Jewish Primary School schools".

Using Latino CRT (LatCrit) as a framework, Solórzano and Bernal (2001) emphasise that in cultures where prejudice is common, storytelling has great significance. They explore the many benefits of storytelling, such as how it fosters community by demonstrating that people are not alone in their experiences, how it gives people a context for understanding and transforming pre-existing beliefs, and how it challenges people's apparent views. As these personal narratives frequently validate the experiences of a minority community, both the HebCrit and CRT theories emphasise the significance of storytelling and sharing with experiences in either being Jewish or a person of colour (Delgado and Stefancic, 2001; Rubin, 2020). Therefore, it was essential that the experiences of the children in the book were not only reflective of the Jewish community but also of other marginalised communities, including both the Muslim characters Khan and Zara. Likewise, when storytelling is used as a teaching and learning approach, it allows children to share their experiences of diversity (Koening and Zorn, 2002). Chris (Jewish) discussed how the book:

> introduced the Muslim player and the fact that he couldn't go through a whole match because of Ramadan and I think that was great. You've introduced other aspects of society.

In addition, there was reference to some structural challenges that football fans with disabilities may face when going to football matches. Both Carly and Jasmine (Educators), felt that it was brought into the story well to the extent that it was subtly embedded but provided enough detail for discussion. These experiences were not reflective of a specific individual lived experience, but were created using media-based experiences and data from surveys conducted by other organisations, such as Level Playing Field, who work to improve the match-day experience for all disabled sports fans.

The characters

> Books provide windows by which children can look outside of their own experiences and live vicariously through others… (Prater and Dyches, 2008, p.13)

As emphasised by Prater and Dyches (2008), this sub-theme supports the importance of the characters in the story and their creation in order to make them relatable to potential children, allowing them to compare their own experiences with those of the characters in the book and identifying similarities and differences. Keane *et al.* (2020) voices the importance of children having something or someone to relate to. Specifically, in a sporting context, it is recognised that athletes can be role models for young individuals, inspiring and motivating them to participate in sport (Adriaanse and Crosswhite, 2008; Payne *et al.,* 2003). Keagan recognises a key strength of the book being the characters, stating "I guess anyone else reading it might identify with them, but also give them that quality of understanding". Numerous participants shared the view that the children were able to relate to the characters, particularly Patrick who said, "I liked how the children can put themselves into the characters' shoes". Another participant who made a similar remark was Hannah, commenting "I liked the way it was quite personal and it related to people that perhaps you could relate to yourselves the family and the characters". Alongside being able to see themselves in the characters, Carly expressed that the characters increase engagement in the story, stating "the football part… it's not a dominant part of the story. It's the characters, and their backgrounds, which is more, I would say, overarching rather than just football". When developing the draft copy of the book, it was intended to have a focus on football as it provided the context in which to discuss discrimination and possibly help to engage particular audiences; nevertheless, although it is evident from the data sets that football was not the dominant part, it played a role which has been explored in greater detail in the fourth theme, *'football as an educational tool'*. Rachel also agreed with this, and found that the key part of the story was based upon the characters and their backgrounds. "I thought this went beyond the kids who are just footballers… because you have different characters… so you have Zara who is Muslim, and Noah who is Jewish".

For children from marginalised communities, having a role model who is relatable to them increases their likelihood of engagement (Vescio, Wilde, and Crosswhite, 2005). Therefore, the representation of marginalised communities has significant importance and was subsequently embedded into the book. Literature from Kapuzza (2020) explored children's books featuring transgender characters. They concluded that children's literature plays a vital role in identity development, recognising how they can help children identify with others and their feelings. Tom (Educator), supported this research by touching on the feelings of the characters:

> there's a good variety of characters, and it's nice, the way they relate to each other as well. There's a lot of things which we would explore regarding their personalities, emotions and backgrounds.

Therefore, as reinforced by Carly and Rachel (Educators), having increased visibility of these characters helps children to relate to them throughout, and subsequently feel more connected and valued, especially for those belonging to a minority group, such as the characters of Noah and Zara. Having Zara as one of the main characters, as a girl and also a Muslim means that young females, and Muslim children reading the book are able to reflect on her experiences and relate to her. In the fourth theme, *'football as an educational tool'*, a sub-theme explores the role of gender further.

However, Zara's and Khan's religion also plays a critical role in representation; Leah states "I think the fact that you've got a Muslim child in it as well, I think, is really important". Likewise, Noah's character plays a role for Jewish readers, including Leah (Jewish, Educator):

> I think the fact that you've got the diversity of the group of kids that make friends in the secondary school, and the fact that the child who came from the Jewish school is… 'the only Jew in the village', I think is quite poignant.

By having these diverse characters, which children can relate to, it allows them to reflect and consider if they have faced similar situations, which Lauren discussed:

> The thoughts and the feelings that would come into the story I liked as well, certain points that were really good, because it really made the children reflect on themselves. Do they feel the same as that child or not?

The final chapter which allows children to develop and create their own ending to the book was popular with teachers, experts, and members of the Jewish community, as it would give the children a feeling of agency, allowing them to reflect on what they would do next. In this vein, Jasmine commented “I think that's such a lovely idea that they decide how it ends and they can think “Oh, if I was in that situation, what would I do?”. Supporting Jasmine's comments was Nate, who reinforced the importance of the final chapter:

> I thought the chance for interaction and reflection was good, especially at the end where the young people can produce their own ending using the information learnt throughout.

However, it is important to acknowledge that due to the nature of the story, it was difficult to fully represent every marginalised community through the characters. Nevertheless, the story includes some discussion of sexuality, race, and disability, which teachers can explore further if they wish. Additionally, the provided discussion points can help teachers reflect on the diverse cultures, religions, and experiences of other children. Finally, some of the recommended tasks in the resource pack encourage schools to organise interfaith or cultural days, allowing children to celebrate their backgrounds and heritage.

Transferability and relatability

During the interview, Keagan (EDI Manager) mentioned the importance of “making the experiences as transferable as possible”, therefore being able to replicate this story in other contexts or settings. As part of the Phase 1 interviews, a key theme was the interaction of marginalised communities. Discussions with experts stated the importance of including individuals from the marginalised community into an initiative, with supporting research which found that integrating marginalised or differing communities together reduced anti-discriminatory attitudes (Hassan and Telford, 2014; Leitner *et al.*, 2014). Two-thirds of

Jewish people in the UK live in Greater London and the neighbouring counties, despite the fact that they are distributed throughout the country (Boyd and Staetsky, 2014). Given the relatively low representation of Jewish people within the larger UK population, roughly 300,000, and a centralised population centre within London, the opportunity for the general public to interact with someone of the Jewish faith is notably low. With that in mind, it was integral that students, who possibly may not know a Jewish person, can transfer themselves into the story and gain a better understanding of what Judaism is.

Chris highlighted this as one of the key strengths of the book, stating "I thought it was a really good read from the perspective of children and young adults that have had no interaction at all with the Jewish community". The International Holocaust Remembrance Alliance (n.d.) highlighted that by including individuals from the marginalised community into an initiative, it is possible to provide a face to history, which encourages students to learn and develop an effective understanding of history. Chris continues to say that:

> I think a problem for the kids, if you live in an area in the UK, where there's no interaction with Jewish people. You're gonna have little understanding unless it's brought into the classroom.

Nancy also made a similar point, arguing that most children:

> …don't know anyone Jewish, like, you can't walk down the street and, or watch television now not see someone that is Black or Asian but you can't tell that someone is Jewish…they can see a Jewish kid is just like any other kid.

This strengthens the need for such resources as it will give children the opportunity to learn more about Jewish people, alongside being able to transfer themselves into the story. In addition, as seen in first theme, *'recommended additions',* Keagan mentions the value of being able to share and transfer individual experiences:

> We had the Faith in Football projects at Wembley, where we brought Catholic, Jewish and Muslim schools together one day a week for about 2 months. So, all

> the kids which I think were about this age, they all did activities for half a day together and it was really interesting because I just did stuff about Wembley and about football and then they sort of by the end realised “Oh, look! You know you pray, and we pray, and it's quite similar, and look, our lunches aren’t that different”, and by the end of it some of the schools twinned up.

By having schools host inter-faith days, it allows for children from different backgrounds to come together. Keagan builds upon his experiences below, stating that by bringing children together from different backgrounds and communities, they develop a cultural awareness of one another. Likewise, in Theme 1, there were also discussions of other ways to integrate marginalised communities together to explore their cultures and religions. Nancy (Jewish, Educator) reinforces that alongside additional cultural days and by reading the book, it will also:

> allow children to realise that Jewish people are just the same as everybody else. You might not know they are Jewish but you know, he likes football, he went to primary school, he's at school and that antisemitism is a thing that is real.

In conclusion, the responses from participants highlighted that the resource's relatable elements were a major strength. These included the characters and the storylines that were representative of the difficulties that minority individuals would have encountered. Participants were able to connect their own personal experiences and later empathise with the characters due to the relatable nature of the characters and storylines. Here, time should be taken to recognise that, whilst prior research discussed in this theme examined the role of literature in helping children explore diverse personal experiences such as gender identity (Capuzza, 2020), adoption (Watson, Latter and Bellew, 2015), and LGBT+ parenting (Van Horn, 2015), the literature emphasises the value of children's novels. As a result, these works have been utilised to explore the significance of relatability.

Theme 3 - Structure of the resource

This current theme explores discussion regarding the structure of the initiative. The Phase 1 expert interviews revealed the need for a physical resource. Therefore, during the creation and development of the draft book, a physical resource was produced to enhance education experiences, highlighting that it offers opportunities for further learning as a child interacts with it. Participants from all groups stated a key strength of the book was the way that it was organised and delivered; however, there were also differing opinions on the broad-to-narrow structure, as well as conflicting positions on whether the book should be in an online or printed format. Therefore, this theme contains four sub-themes, named *'discussion points', 'broad-to-narrow structure', 'the ending', and 'calling for a digital resource'.*

Discussion points

The resource was designed as a simple tool for teachers to utilise and encourage discussion around the topic of discrimination, namely antisemitism, with discussion points put in place at the end of each chapter; as discussed by Tom, "it provides a teacher something prepared to work with". By having the book with integrated discussion points as a resource, participants, including Lauren felt that "schools would just love it because it is prepared work". Bethan (Educator) also explored the impact the prepared work would have upon teachers, as it would save them time:

> ...the discussion points would be very helpful when leading a discussion with students. The teacher wouldn't have to think about these themselves – which is helpful for saving teachers time!

Nancy (Jewish, Educator) also made a similar comment:

> The best way to teach anything is through a story… teachers love it when someone gives them something… here is something, please go and do it… But oh, yeah, they love it when you give them something.

The prepared element of the resource therefore, came as a key strength for many participants, including Chris (Jewish):

> I thought it's very informative and I thought that if you are a teacher, having read that book, it gives you plenty of examples on how to approach a class with very good and well worded questions in the book.

During the initial round of data collection, expert participants stressed the significance of developing an initiative that is relatively easy for the person either delivering or understanding the content. With this in mind, it was crucial to make the resource's format and structure simple to follow. Diana (Teaching Assistant) noted that “it’s well laid out into chapters and the discussion points. This would aid teachers to help children understand each chapter”. Ellen also drew upon the idea that the discussion points would aid educators in their teachings, stating that they “were very good, and some could lead to a whole lesson activity e.g. hot seating or a conscience alley. It could help children think of their own experiences”. In addition, the structure and prepared elements of the book proved popular with Matthew (Development Officer,) who mentioned:

> I like the format. I think it really engages kids to develop, rather than just walking around the room trying to have a conversation. When you engage them in a resource or a reading or some sort of reading material, then that's the best way to go about it, and then intersperse that with the questions, I think it is the right way to go.

It was important to ensure the resource had the most significant effect on users, while also making it easy for them to interact with. Therefore, to enhance its effectiveness, discussion points were incorporated. Simon (Jewish) stated that the discussion points serve multiple purposes “not only lead to discussion, but it also reinforces what you actually said and understand if the kids actually comprehend what it was about”. By incorporating these discussion prompts, the intent was to encourage children to engage in meaningful conversations that go beyond surface-level interaction. This will help to solidify the key concepts presented, allowing children to reflect on and process the material more deeply. As

discussed by Simon, the questions provide the opportunity for children to comprehend what they have learnt, which was supported by Tom (Educator), “the questions are very relevant, and relate very well to the piece which you've just read”. By engaging with the questions alongside the reading of the chapter, it provides a sense of structure, as discussed by Brian: “I do really like the idea of doing the chapter and doing the questions. It works very well”. The discussion points were generally regarded as an effective part of the resource since they offered pre-prepared content for staff to deliver and served as a means of determining how well the children understood what they had comprehended.

However, where the discussion points were placed provided some element of conversation, as some felt a different location would have a greater impact on the children's learning. Participants from ‘SH School’ explored if the discussion points sit best at the end of a chapter or whether they should be embedded within the chapter:

> Lauren: I think you would lose focus on the story if you did [*embed questions throughout*]
> Charlotte: I like how it is.
> Sophia: You could say something like ‘See section’.
> Rachel: Or if it's in bold, then you know it’s a discussion point.

However, other teachers, such as Leah (Jewish, Educator), suggested that “rather than putting the discussion points at the end of each chapter, it might be best to break the chapter down” to better support children with lower attention spans. The placement of discussion points at the end of each chapter had both advantages and drawbacks. Some educators believed that integrating the discussion points within the chapter could cause students to lose focus on the story, while others thought it would be beneficial for children with learning difficulties. The idea of highlighting key discussion points was seen as useful, as it would allow teachers to easily return to specific questions when needed. Tom explained that by bolding the relevant sections related to the questions, it would help children “pinpoint easily where it is where they could find the information”. Nevertheless, for presentational purposes, this suggestion was not enacted.

This theme, *'discussion points',* was viewed as a valuable feature of the resource. While opinions varied on the placement of these points, they were generally seen as a helpful tool for teachers. By serving as learning cues, the provided pre-prepared content saves time and encourages meaningful student engagement. Discussion points provided structure, reinforced key concepts, and supported teachers in assessing students' comprehension, making them an essential part of the resource's effectiveness.

Broad-to-narrow structure

In Phase 1 of data collection, interviews with the experts suggested that the structure of an initiative is crucial, particularly when examining discrimination-related themes. Experts introduced the idea of having a broad-to-narrow structure, supported by the RISE initiative, which starts by exploring individual identities before introducing conversations and discussion on inclusion and equality (MacIntosh and Martin, 2018). This was a major asset cited by educators with regard to the book's proposed structure:

> I liked the structure, I thought about how you built through the story, and then visiting the Synagogue, all of that was really clever, and everything was sequenced very well. (Lauren - Educator)

The progression from broad-to-narrow, throughout the draft book, was also appreciated by Chris (Jewish):

> I thought you handled that very well….I liked the progression, starting with Black Lives Matters all the way through to chapter nine with Joe's uncertainty. I thought you dealt with it very well.

Beginning with different forms of discrimination and moving on to antisemitism, Chris explains the book's gradual progression, highlighting key concepts that are covered throughout the draft book. As a result of the broad-to-narrow structure, the writer and researcher managed to include a variety of narratives that were centred around other forms

of prejudice. This meant that a wide range of subjects were covered throughout, as Sophia discusses:

> I am just amazed at how much you put in and many topics you touched on…. when I initially saw it and thought, I don't know how you are going to cover all this in football and this is going to be quite hard and as I went through it I became more and more invested in the characters and how it worked as the football family, and football community and then all the aspects that could impact upon. Really clever. (Sophia - Deputy Headteacher and Head of Early Years)

Although the main aim was to educate on antisemitism, starting with a broad structure and gradually focusing on this key teaching point allowed for the exploration of other forms of discrimination as well. This approach was particularly appreciated by Iris (Jewish), who valued its broader perspective.

> I think it's obviously been very thoughtful about all the issues that are important for children to start to understand as early as possible. So, you're covering everything. I thought, initially, it was just going to be about antisemitism, but actually, it's good that you're covering just gently, and bringing in all of those issues that are important to young people to consider in terms of the disability, LGBT+ issues, Black Lives Matter, racism and antisemitism.

However, the broad-to-narrow focus did cause confusion amongst some participants, with some questioning if the book was about racism or antisemitism, including Simon, who specifically asked: "I'm sorry, I have to go back right to the beginning here… is this particularly antisemitism or anti-racism?". With the draft book focusing on discrimination more broadly to start, and then narrowing in on antisemitism, there was some understanding of why Simon may have asked this. With this in mind, it was essential to provide greater clarity on the structure of the book, which could be achieved through the development of an additional resource pack (Appendix Q) for staff which highlights the main focus points for

each chapter of the book, alongside which core themes of the Personal, Social, Health and Economic (henceforth, PSHE) curriculum each chapter covers.

Likewise, there was more concern around the broad-to-narrow focus, as participants felt that there was a vast quantity of topics for the children to discuss. Although this was seen as both a positive and negative from participants, and for some this was considered a key strength of the initiative, some felt this was possibly too much for young children to learn. This was reflected in the comments from Iris (Jewish) who liked the broad range of topics, and forms of discrimination were touched upon, stating:

> …what I did think at first was 'Gosh it's huge! How on earth, are the kids going to be able to absorb all this and all the questions?'

Likewise, Hannah (Educator) expressed that "to me, it seemed like a lot of information…I think personally, there were a lot of issues covered". For Hannah, she was concerned that it would be too much for the children to comprehend. In addition, Nancy (Jewish, Educator) discussed removing the chapter that focused on disability:

> I guess the only bit was maybe about the disability bit, not that it's not important, like it hugely is, but it depends on how long you want to work on it and the discussion is a really important piece, because actually the point should be the whole book is about knowing and judging and people that aren't the same as us.

Although Nancy makes a valid point, when discussing the timescale for the project they then felt that there was enough time provided for children to be able to discuss, question, and express their understanding. This concept will be explored in greater depth later in this chapter under the sub-theme 'discussing, questioning, and expressing,' where the contribution of these processes to children's learning and comprehension will be examined. The broad-to-narrow structure also provides up to 9 weeks' worth of content for staff, which was due to previous literature exploring that a significant length will have greater impact. For example, research from Dixon *et al.* (2016) explored the impact that Show Racism the Red

Card has had, concluding that although the charity has been praised for its efforts to combat racism, there is no long-term effectiveness due to the shorter workshops they deliver. This is supported by Pedersen (2005) who recognised that educational courses which have content taught over a longer period of time, would have more of a long-lasting impact.

Therefore, when developing the initiative, it was important that the book should be woven into the curriculum over a longer duration of time. Richard mentioned that he particularly liked this about the resource, saying “I like the idea that it is intended as a chapter a week or chapter a day or chapter a month whatever it is, so that there's time in between to explore the topics.” Furthermore, once Iris had acknowledged that it was intended to be delivered over the course of 9 weeks, she felt it was more achievable. As discussed in this sub-theme, the broad-to-narrow structure has proved helpful in teaching children the notion of discrimination and to acquire an understanding of the numerous marginalised communities that have experienced discrimination. Although this structure does present a wide range of topics for exploration, it is advised that these topics be taught over a longer period of time because, if they are presented in a short amount of time, it may become difficult for both children to comprehend and teachers to instruct.

The ending

The ending of the book also acted as a discussion point for many participants, as the final chapter of the book, on p. 47, invites the readers to finish the story. Tom (Educator) particularly liked this element of the book:

> How do you think the story will end? And that's a good leading question because you don't give them the ending and you say: "How do you think the story will end?”

Likewise, Leah found the ending to play an important role in the children's learning and understanding; she highlights that it strengthens the message of the book, and that students will be encouraged to think beyond the book:

> I like the fact that they have the question, how do you think the story will end? Because I think it's really important that the children realise that this isn't just a book that when you finish it, you shut it, and it's over, and you put it away. This is an ongoing thing that we all need to be aware of and we will need to talk about, and we need to make sure that these discussions are out in the open.

When deciding how to plan educational sessions, 'meaningfulness pedagogy' prioritises meaningful experiences (Fletcher and Ní Chróinín, 2021). It offers a personalised element, which gives ownership to the learners and provides an individualised teaching experience (Ní Chróinín *et al.*, 2023). According to Ní Chróinín *et al.* (2023), allowing for inclusion and student participation are two intrinsic features of the meaningfulness approach. As a result, children have been encouraged to put themselves in the story and choose how it should end by being given the chance to write the ending. Jasmine (Educator) added "I think that's such a lovely idea that they decide how it ends and they can think "Oh, if I was in that situation, what would I do?". The goal of allowing children to finish the book was to encourage them to articulate what they had learned, including demonstrating their ability to become active bystanders, as discussed in Theme 5.

When designing the final chapter, the intention was to have children finish off the story to gauge their understanding. Students will also be able to demonstrate other 'key teachings', such as those covered in Theme 5. Chris states that it would be interesting to know "to what effect do the kids finish that story off" as this would show how well children have comprehended the narrative. In addition, Leah (a Jewish Educator) shares her perspective, noting that:

> the fact that you said "how do you think the story will end?" gives me sort of hope that the children are going to look to a nice sort of brighter future where they will call out people for being discriminated against, regardless of what that discrimination is.

Leah remarked that allowing the children to finish the story instilled a sense of hope in her, as she believed the younger generation would help shape a more promising future. The

initiative was designed to encourage and teach children to be assertive bystanders. Research by Hawkins *et al.* (2001) and Cantor *et al.* (2015) highlights that people often hesitate to intervene in situations of abuse or bullying. By helping children understand the importance of being active and assertive bystanders through the book, the initiative aims to empower them to confidently step in or report incidents if they encounter similar situations in real life.

Calling for a digital resource

During the exploration of the book's structure, discussions were held regarding the practical aspects of its formatting and potential delivery methods. Among the twelve educators involved, nine recommended that the book should not be a physical, tangible copy, but rather an online resource that could be displayed on an electronic whiteboard. Tom (Educator), noted that "if it is online, I suppose teachers could then pick bits to then put on screen". Nevertheless, having an online resource could be supported by a physical copy, as discussed by Leah:

> I would probably have a combination, a big book on the board and then children that are confident readers can follow on the board as your reading. I'm just thinking of children that are maybe dyslexic or have slower processing skills or a poorer working memory, having that physical copy in front of them that they can flick to… you could have one on the whiteboard and then some physical copies for those children that need it. (Leah - Member of Jewish Community and Primary School Teacher)

Nancy (Jewish, Educator) also agreed that a digital resource would be the most suitable option but suggested having both formats. She explained that "...online is really useful… but I think there's something about leaving a room, and that a child can just go over, pick it up and have a look at it again". The following conversation took place in the focus group at 'SH School', where several reasons were discussed for this potential shift:

> Sophia: I think it would be best for the teacher to just have a copy, and she would read it and then choose the discussion points. You read the story, and then you

might hone in on one particular question, because you might want to spend longer on that want and not get around too many of the others.

Charlotte: I would read the story to them.

Lauren: Yes, I would read to them.

Interviewer: Okay, rather than they read a section each?

Charlotte: No, I would read it to them, a chapter a week and then discuss it.

Interviewer: So, there is no need for every child to have a copy?

Sophia: Well, you would just have it up on the white board, and then you can all follow it…

Carly: Yes, because some children will find it hard to follow, listen or focus, or they don't learn the same, then they might have a crib sheet, but it would be on the board so everyone can access it.

Sophia: If it's on the board then everyone is focused on the same thing.

Charlotte: Then if it is on the board you can do it as guided reading, as every child could read one sentence and go around. I think it is the teachers that should be asking the questions, not them deciding.

Carly: What tends to happen with 'Read Write Inc', is that the questions that are in the book, they can't help themselves but start flicking to where the questions are, rather than concentrating on what they should actually be doing and focusing on. I like the questions because they were clear. Sometimes they can be quite ambiguous and you don't know what they actually mean but whereas I think these are nice and easy to understand.

The conversation at SH School highlighted a strong preference for a digital resource, with four out of the six teachers in the focus group advocating for its electronic delivery. Additionally, Carly reflected on previous educational resources, such as 'Read Write Inc,'

pointing out the limitations of its practical application. This led to a reconsideration of the book's potential format, as well as the guidance provided to staff when leading sessions. However, the comments from Sophia and Tom in this sub-theme raised concerns about the possible selectivity of teaching content by staff. It could be problematic if educators choose what to teach based on their own understanding, knowledge, or biases. This selectivity might result in key content being overlooked or misrepresented, as some adults, as discussed in Theme 5, may not fully grasp antisemitism and Judaism. Given the significant role teachers play in children's achievement and engagement (Tellez and Waxman, 2006), it is essential that they avoid projecting personal assumptions onto their students.

In addition to this conversation, Matthew (Development Officer) raised that this would mostly be taught online, as a result of his experiences delivering similar initiatives, suggesting to "embed a link to find a video where it is actually creating that behaviour because it will mostly be used online". Therefore, the overall group consensus from both an expert and educators was that there should be an online version for staff to follow with the children, but physical copies for those students who may have additional needs, or would rather follow along by themselves.

In conclusion, this theme has examined the structure of the initiative, highlighting its perceived strengths, such as enabling students to learn about various forms of discrimination alongside antisemitism. It also addressed some of the complexities that arise from the book's shift from a broad to a more focused approach. Furthermore, the importance of the final chapter was discussed, emphasising how it empowers children to demonstrate their understanding of being assertive bystanders. The final sub-theme revealed a shift in perspective through discussions with educators, suggesting a preference for a digital resource rather than the originally proposed physical format.

Theme 4 - Football as an educational tool

The fourth theme titled *'football as an educational tool'*, discusses the power and the role that football plays within the story. Hansen *et al.* (2023, p. 305) states that "sport has the power to unite as well as divide communities". In addition, literature from Kidd (2008) and Merkel (2016) has showcased that sport is one of the most effective resources for promoting

unity, tolerance, and understanding. It was with that in mind that the researcher authored a book on discrimination through a story which involves football, whereby there are moments of division and unity. On the whole, the aim was that the book uses football to provide a platform for students to engage in wider conversations that extend beyond sport itself. Within the focus groups, discussions centred around the *'role of football,' 'gender and football,'* and the idea that the football-themed resource would have an impact *'even for non-footballers,'* which led to the development of the three sub-themes.

The role of football

With football being described by Roderick (2006) the most popular sport in the world, it has a role in society to reflect the realities of broader social realities, and as such, it should be used in an authentic manner that reflects both the positive and negative aspects of football's role in society, as has been emphasised in previous studies by Penfold and Cleland (2022). Paul discusses how football has been used in a positive way to educate children on a current societal issue, specifically antisemitism:

> I think it's a good way of addressing the issue of antisemitism by looking at something that kids are going to be interested in, namely football. (Paul - Jewish)

Nevertheless, although this book aimed to use football in a positive light to tackle such issues, the European Union Agency for Fundamental Rights (2010) emphasised that men's professional and amateur football is the sport in which acts of racism, including antisemitism, occur most frequently and where the offenders are primarily fans. This was later acknowledged by participants within the focus groups that football, unfortunately, has the power to bring about negative, anti-discriminatory language:

> It doesn’t happen in other sports, I go to rugby, and all you hear is “Come on you Queens”. There is absolutely no anti-anything, they are only trying to out chant each other, with their chant and the volume of the noise. (Lauren - Year 6 Teacher and Head of English)

The concerns that participants had was how the language being heard at football matches can be passed onto young children, having a significant impact on them:

> What do you do when they are 14, they don't need their parents anymore (*to attend)*? I know that *Club Name* have their juniors' section and I wonder how close are they to the action? And how close are they to hearing this? It only takes one comment, one person from that group… (Rachel - Year 3 teacher)

The concerns raised by participants, particularly the one voiced by Rachel, highlight a growing issue regarding the influence of inappropriate language and behaviour at football matches on young audiences. Supporting Rachel's point, Carly, another teacher, expressed concerns about the influence of football on children, arguing that "it leads into it every day though isn't it, so if you're raising your child to like football, then it will filter down". These comments reinforce the importance of having football as a tool in which to teach children about discrimination as football has a unique position in society, which can shape values and behaviours, but it also has the responsibility to ensure that young fans are not exposed to harmful influences. Educators like Rachel and Carly stress the importance of creating an environment where football can be used as a force for good, one that promotes inclusivity and teaches children how to engage with the sport. However, Matthew (Development Officer) works within schools' states that the power football has on his work can be detrimental:

> We do our schools' programme and the kids buy into that. We have a huge engagement, 4,800 children this year, 58 schools, so the message is over there. But if you go to the *Club Name* game yesterday, and the singing is just horrendous… that stuff is still there, even though we teach them it is wrong. They go to the match, and you know in the excitement, all that and their role models and their peers are doing it. So, that's the biggest conflict.

Matthew's quote highlights the significant conflict between the positive messages delivered through football's educational programmes and the harmful behaviours and language that still persist within the culture of the sport. On one hand, the schools' programme he works

on engages thousands of children, teaching them values such as respect and inclusivity. However, on the other hand, when these children attend football matches, they are exposed to inappropriate behaviour, such as offensive chants and language, which can undermine the lessons they have learned.

These comments highlighted the concerns that adults have when young children attend football matches, which greatly emphasised the importance of educating young kids about the language and attitudes that may be observed at games. In addition, it has reinforced some of the challenges faced by individuals and experts, such as Matthew (Development Officer), who are trying to address problems like antisemitism, but football may significantly undermine the education-based work being done for young people. However, it is not only football that creates these attitudes; Brian, who also worked for an organisation which aims to tackle discrimination within sport, states that “they're trying to handle a problem which isn't, solely a football problem. It is a societal issue. So, they're working in a microcosm of society.” His comment is supported in the work of Hartmann (2000), who contends that sports can perpetuate the very discrimination and inequalities prevalent in society and Hylton (2018) who states that sport is a microcosm of society. The issue of antisemitism serves as a crucial example, existing worldwide with 26% of the global population acknowledging they hold antisemitic attitudes (Anti-Defamation League, 2019). With a quarter of the population admitting to holding such attitudes, it reinforces, alongside Brian's observation, how sports organisations are grappling with challenges that mirror broader societal concerns.

Gender and football

Amongst both experts and teachers, there was significant discussion around gender and the impact the book might have on girls. Possibly due to the recent success of the England Women’s football team, known as the Lionesses, at the 2022 Euros and the 2023 Women’s World Cup, which has had a profoundly positive effect on young girls. This impact is reflected in the notable growth in girls’ clubs, ticket sales for women's matches, media coverage, and accolades and achievements for female footballers (Culvin and Bowes, 2023; Williams, 2003). Leah’s comment below reinforces the importance of the Lionesses' achievements:

> I think especially following the Lionesses victory, I think you've got a real kind of opportunity to open that up. I mean, one of my girls plays football for a local team with a whole bunch of boys… But for her because the Lionesses won, the boys don't even question the fact that she's playing football with them now. Whereas if you've gone back 18 months…

Subsequently because of this "far more girls are getting into football", which demonstrates the importance of having female role models. Therefore, having 'Zara' as a key character within the book, who is an avid football fan and player, was positively received from all participants. Leah continues to say that "I thought it was a great touch to have a Muslim girl playing football… I thought that was really cute". Likewise, Brian also "really liked that it had the mixed team, and that the little girl was quite a good footballer too". The character of 'Zara' was also well received at SH school, and because of that there were discussions about why 'Zara' was not the main character as having a girl main character would have been highly influential.

> I definitely did actually read it twice to check, it was a girl's name. (Simon - Jewish)

However, Simon's comment above reveals a lingering misconception that football is primarily a sport for boys. Likewise, comments from Rachel (Year 3 Teacher) stating "but it is also nice that you bought girls into this" and Keagan (EDI Manager) saying "obviously it's football and now for boys and girls it appeals. You know, some girls play football as well," further emphasise the idea that, despite the rapid growth of women's football, the sport is still largely perceived as masculine, dominated by boys and men. While Rachel and Keagan's comments were positive, they highlight a challenge in shifting this perception. As highlighted in the first theme, an additional character has been added to the story, so that there is mention of a female footballing role model, which will also strengthen throughout the story that sport, specifically football can, and is, played by girls and women.

While the primary focus of the book is on antisemitism, it is important to adopt an intersectional approach that also addresses various forms of discrimination, allowing readers to connect more broadly with the resource. This approach aligns with CRT, which has similarly used an intersectional lens to explore how race intersects with other forms of discrimination, such as gender and social class (Crenshaw, 1993). Ultimately, while the goal is to combat antisemitism by acknowledging other social discriminations like gender and race, there is potential to also challenge children's sexist or racist attitudes.

Even for the non-footballers

Within the Phase 1 data collection, interviews with anti-discrimination experts, a key recommendation was that sport, specifically football, should be used as a tool in which to engage individuals with the initiative. This supports literature from both Darnell and Millington (2019), who reinforce that sport can be used to encourage social change for issues that affect society on a broader scale. In particular, the review of literature observed programmes like Show Racism the Red Card to lessen racism and Stonewall's Rainbow Laces to oppose homophobia and transphobia. However, while these initiatives are widely recognised, research from Magrath and Stott (2019) and Hansen *et al.* (2023) discusses the impact of Stonewall's Rainbow Laces; although they promote educational conversations and are frequently supported and well-received by fans, there are concerns about the purpose of wearing them. Hansen and colleagues (2023) discovered that the Rainbow Laces campaign is possibly being implemented by clubs for commercial reasons, as they fail to provide evidence of them supporting the LGBT+ community and movement outside of the Rainbow Laces campaign. On the other hand, Dixon *et al.* (2016) explored the impact that Show Racism the Red Card has had, stating that the charity has been praised for its efforts to combat racism, even though the long-term impact is limited. Similar criticisms have been aimed at the Stonewall Rainbow Laces campaign for having a limited impact because they are only worn for one week out of the year (BBC, 2017).

Furthermore, while these initiatives aim to engage people through sport, they do not always account for the fact that not everyone connects with or enjoys sport. Although the following comment from Patrick, suggests a broad appeal, it reflects a somewhat naive assumption;

while football and friendship are indeed popular among many children, this perspective overlooks the fact that not all children share the same interest in sport:

> It is a book about football and friendships which boys and girls love! (Patrick - Jewish)

As stated above by Patrick, football is enjoyed by many children, but it must be considered that sport and football are not always enjoyed by all. Matthew (Development Officer) says that “we can't make the massive assumption that all the kids enjoy football”, which was a key concern for the researcher that those individuals who were not interested in football would not engage with the book. However, Rachel (Year 3 Teacher) commented that “even though there are many who are not interested in football. I thought it went beyond the kids who are just footballers”, emphasising that kids do not have to be football fans to enjoy and engage with the book. This point was also articulated by other interviewees:

> I mean I’m not a football fan. So, reading the story about football I actually liked the way you described the football, how they're passing it and I was really getting into it even though I’m not a sports fan. (Jasmine - Teacher of Languages and Religious Studies)

Similarly, Jasmine, who is not a football fan, began to enjoy the features involving the matches, suggesting that others who are not already fans of the sport might also develop an interest because of this book. Sophia shared similar comments, stating that:

> I don’t like football and when I read it, it was engaging. It was the stories and the characters in it. The fact that it was football, just provided a nice context.

This comment from Sophia highlights that even for those non-footballing fans, the football has a significance and purpose in the book, which Carly also mentions:

> …the football part it's not a dominant part of the story. It's the characters, and their backgrounds, which is more, I would say, overarching rather than just football.

In summary, this theme has explored the use of football as an educational tool. It acknowledges that football has been used to enhance the impact of previous campaigns to address societal issues, such as Kick It Out's work to tackle discrimination. Nevertheless, participants reinforced that football matches specifically mirror these issues seen in society by displaying higher instances of discriminatory behaviours. Discussions then explored the challenges for experts aiming to educate young children about discrimination. Additionally, the theme has focused on the book's target audience, examining both gender and those potentially disinterested in football. It has been pointed out that the book's impact on gender-related discourses could be substantial due to its inclusion of female characters and the recent surge in women's football. Similarly, it highlights how the book can be appealing to a diverse audience, even those not particularly drawn to football, resulting from its relatable storylines and characters.

Theme 5 - Key teachings

The fifth theme highlighted the key take home messages that children would learn after completing the educational initiative, based on participants' perspectives from the interview data. Children's literature is created with the intention of fun and enjoyment, as mentioned by Yokota (2011). As seen in Theme 4, *'football as an educational tool',* football was incorporated in the book's design to engage children in a fun way. However, the primary objective was to increase kids' comprehension of discrimination, particularly antisemitism. As stated in the quote below, from Leah, teaching children from a young age is thought to have significant influence upon discriminatory attitudes:

> Children don't see it. It's a learned behaviour, the discrimination. A baby is not born wanting to discriminate, and that's what my eight-year-old couldn't grasp. Why would someone do that? And I think if we can get them at this age then it's great.

The quote from Leah reinforces the idea that teaching children at a young age can have a significant impact on shaping their attitudes toward discrimination. Therefore, one of the questions posed to participants was what they believed the key takeaways from the book would be, to ensure it achieved its intended objective. As a result, this theme entitled 'key teachings', investigates how participants interpreted some of the book's most important lessons. This theme was created from a number of sub-themes, including: *'develop a basic understanding of discrimination', 'improving understanding of Judaism and antisemitism', 'discussion, question and expression',* and *'breaking the cycle'.*

Develop a basic understanding of discrimination

Gilmore and Howard's (2016) study on disability discrimination suggests that children's books can help readers accept themselves and others while challenging misconceptions, preconceptions, and stereotypes. This aligns with participants' views, who believed the educational initiative would teach children the basics of prejudice, with a particular focus on antisemitism. Keagan (EDI Manager) emphasised the importance of helping children "get a basic understanding that discrimination is bad, inclusion is good". Keagan's comment highlights discrimination as a broad issue, which Ellen also appreciates, noting "I liked that it explores many different themes and forms of discrimination within one context". Both Keagan and Ellen stress the value of teaching inclusion and combating discrimination, a point Brian further reinforces by emphasising the positives of different cultures and backgrounds:

> I'm hoping what they'll take away from this is an understanding and a tolerance. And to understand that children, and your peers from different backgrounds are all valid and they will have their things to bring to the table, and that you should be interested in other people, not anti-them or not scared of them because they just are the children… children with different backgrounds, and it is nice that they have something to share. (Brian - Jewish)

Similarly, drawing upon the idea of tolerance was Iris (Jewish); she said that she hoped children would learn:

> ...to be tolerant of other people's different ideas and the way that they live their lives and don't have negative views about any religion really… it's tolerance, isn't it? Just because it's different and you don't know that much about it, you don't immediately say that's negative.

While tolerance is an important starting point, it should be noted that tolerance may not be sufficient for fostering deep understanding and acceptance of diversity (Chinnery, 2005). Tolerance implies an unequal power dynamic, where one group has the authority to tolerate or not tolerate another (Mirchandani and Tastsoglou, 2000). This is reflected in the perspectives of Brian and Iris, who both highlight the importance of tolerance in helping children understand and accept peers from diverse backgrounds. Brian emphasises that children should not fear or reject others because of their differences, while Iris hopes children will learn to accept different ideas and lifestyles without immediately labelling them as negative. However, the challenge would remain in moving beyond mere tolerance to genuinely appreciating and valuing these differences.

Furthermore, both Brian and Iris also explore the concept of understanding individual differences, with Gilmore and Howard (2016, p.2) also discussing that "children's literature can potentially promote awareness of individual differences". They argue that literature serves as a tool to introduce young readers to perspectives and experiences different from their own, fostering open-mindedness and reducing prejudices. Patrick, building on these ideas, identified the book's lessons on religion and prejudice as crucial in teaching children the importance of understanding other belief systems. He noted that "a basic need to understand other beliefs properly and not to insult others, especially out of ignorance" is vital for cultivating respect and tolerance. Chris similarly saw the importance of having a resource concentrated on his religion in particular, and said "I think there is a great need for children to be taught from a fairly young age about the Jewish religion."

The focus group discussion at 'SH School' also draws upon a new basic understanding of discrimination and how it can differentiate from children's current understanding of bullying:

> Sophia: All children will know about bullying but this is different.
>
> Carly: Yes, children think bullying is punching someone but it's not that…

> Sophia: It's that lower level… not lower level because it's not important, but that lower level, hidden.
>
> Rachel: It becomes almost acceptable, like the mum doing it.
>
> Carly: But that is racism. The low-level abuse is bullying… ongoing low level could I think, could possibly do more damage long term. Then you know a shorter term of bullying, because I think it is a low level. It's that drip drip, and gradually you will begin to think that because that's what you're hearing.
>
> Jasmine: What I liked about it was, you know, it's not about the physical side, it's about speech, and it's not direct.

The teachers at 'SH School' reflected upon their experiences, and discussed the idea that discrimination, as seen in the book, is often misunderstood by the children, as children's knowledge of bullying is often perceived to be physical. When comparing physical bullying to verbal, Harachi, Catalano and Hawkins (1999) considered verbal bullying to have less of an importance. However, as Carly states, the gradual, verbal discrimination can be considered significantly worse, causing greater long-term impact. Support for this idea came from Iris (Jewish), who expresses the challenges that antisemitism can often create due to the covert nature of it:

> In some ways it's more difficult to handle the prejudice against Jews compared with other minority groups, because it can be covert. I mean, if somebody is prejudiced against somebody disabled, it's obvious in the sense that, you know that they're disabled, and it is awful… But with antisemitism, it can be very covert. And so, people say, "Oh wow, no not me, I'm not antisemitic. And yet the words are used in a way, which is sort of covert, so it's more difficult.

Iris draws upon the covert nature of antisemitism, arguing that at times it is not openly acknowledged or displayed. In addition, drawing upon the idea that antisemitism is often a hidden form of discrimination unlike other overt prejudice seen in society more often. She uses the term covert to describe the nature of antisemitism which often makes it harder to possibly notice, and subsequently then challenge. This supports the work of Rubin (2020) on

HebCrit which acknowledges that Jewish people can often face challenges due to the invisible nature of being Jewish as they are often perceived to have benefited from the perceived Whiteness, and other stereotypical forms of power, such as economic and political power. By having this conversation with Iris, it strengthens the need for this book, as it could help teach children when antisemtism is prevalent and empower them to challenge it. Nevertheless, it also reinforces the challenges children may face when witnessing antisemitism, due to it going often unrecognised. Therefore, through the teachings of this book, staff also hoped that there would be increased awareness of discrimination as a form of bullying, whilst learning the importance of reporting it.

Improving understanding of Judaism and antisemitism

It was also clear from the data collected and previous literature that there is frequently a lack of knowledge of Judaism and antisemitism, despite the desire to teach children at a fundamental level of understanding. A key strength highlighted by Diana (Teaching Assistant) was that the resource will allow children to explore:

> …an important subject that children should have knowledge of. The book would inform children about antisemitism in an informative way whilst making them think.

From Diana's comment it is evident that there is a need for greater education on antisemitism. Bethan also agreed with Diana, and stated that:

> I liked that it features themes not always touched upon in class. There isn't much of a focus on antisemitism specifically in the curriculum.

To support both of their comments, research from Neusner (2000; 2003) has shown that there is often confusion and a lack of understanding when it comes to the Jewish religion - a position which was reflected in the arguments of Brian:

> I read this autobiography, and he said, when he was a child somebody asked him what he wanted to be when he grew up and he said he wanted to be Jewish. Because the only thing he associated with Jewish people was that they seemed to have a lot of money and had big cars, so he thought that was a good job to have and he didn't realise it was even a religion.

This quote highlights that there are often misunderstandings of the Jewish community, including stereotypes about financial power. There are harmful, antisemitic stereotypes which are often used in society and football, including that Jewish people have significant economic and political power (Kofta *et al.,* 2020). Along similar lines, Chris (Jewish) argued that "[t]hey don't know why they are antisemitic and that's where learning is important". Chris' comment highlights that assumptions are often misunderstood, which shows a lack of understanding and which can subsequently lead to antisemitic abuse. Likewise, Iris (Jewish) supports Chris' comment by drawing upon the story, stating that had the mother - who was unable to teach Joe about the use of the term Yid - been more "understanding of it herself then she would be able to talk to him, but she herself was totally ignorant about the implications… but it's not overt in the sense that it's more ignorant, isn't it?". This reinforces that individuals, whether it be in the story or an individual's real life experiences may have a lack of understanding about what constitutes antisemitic behaviour. Predominantly, research by Boyd and Staetsky (2014) has found that stereotypes about Jewish people continue to be misunderstood, which was also reflected in Patrick's comments that he hoped that people would "understand Jews are not evil and are like everyone else, albeit with different looks like other faiths have". In addition, this comment links back to the initial discussion in Theme 2, '*importance of relatability*', about the experiences of Jewish people, whereby there were conversations about what a Jewish person is perceived to look like. Both of these points were two key theoretical tenets of HebCrit (Rubin, 2020); therefore, when developing the book, the aim was to develop people's understanding around harmful stereotypes, about perceived power and Whiteness as a valued characteristic.

Furthermore, Chris thought that the book would provide "opportunities for children and parents to have a much better informative understanding of how the hissing and the chanting is hurtful". In addition to the young children improving their knowledge, there was

hope from participants that adults, parents, guardians and teachers, may enhance their understanding of the Jewish religion:

> Adults as well, you know, grown up people don't understand Judaism. Is it a religion? Is it a race? Is it nationality? It's a whole misunderstanding in society, of Judaism is? (Brian - Jewish)

Iwai (2015, p.81) says that “teachers are encouraged to model positive attitudes toward diversity”. Nevertheless, when gathering data, it was evident that adults, specifically the teachers who may deliver the initiative, might also lack some understanding, as mentioned above by Brian. This could make modelling positive attitudes difficult. This position was supported by Matthew, who has launched a similar programme, who said "I wouldn’t assume that whoever's delivering the resource would understand all of the terms and the terminology themselves". Although Matthew is an expert, not a teacher, his comment was supported by Charlotte, a Year 3 Teacher, who stated "I think it's really useful for the teachers and it's educating us," to which Jasmine and Lauren agreed, stating that they were not aware of some of the teachings and that it would be helpful for them. Therefore, it is not only essential that young children develop a better understanding of cultural assumptions and stereotypes, but possibly adults.

Discussion, question and expression

Kemple, Lee, and Harris (2016, p.99) explored the potential use of children's literature as a conversation starter, describing them as “intimate and powerful tools in early childhood education”. Through exploring the topic of race, they state that from a young age children's literature is important to raise children’s awareness of other communities, to promote acceptance of human diversity. Within both the literature review and Phase 1 results section of this research, it became evident that this resource will be used as a tool in which to promote discussion about discrimination and inequalities (MacIntosh and Martin, 2018). In Theme 3, *‘structure’*, one of the sub-themes explored the role of the ‘*discussion points*’ with participants acknowledging the strengths of these conversation promoters. However, it was

positive to find that participants particularly enjoyed that the book, on the whole, would allow children to discuss, question, and express their understanding:

> From a child's view, actually well, why are you saying that if some people find it offensive? Is it okay to be offensive if you're saying that to fight back against people who are offending you? (Sophia - Deputy Headteacher and Head of Early Years)

This comment from Sophia brings to attention a key aim of the book, which is to allow children to reconsider and learn what might be offensive to marginalised communities, particularly the Jewish community. In addition, Tom mentioned that "it's giving children a chance to have inputs of their own personal knowledge". With this in mind, children are able to share their own understanding, which was particularly important when developing the draft book, and the resource sparked discussion. This was because Keagan (EDI Manager) acknowledged in his first interview (Phase 1) that, the more something is spoken about, the easier it becomes to change and challenge an initial perception, bringing about the idea of questioning your initial understanding.

Although the resource simulates open conversations, it was also crucial to have a resource that allowed children to question what they already know about discrimination, specifically antisemitism. Diana (teaching assistant) particularly liked:

> …Chapter 5, because Joe says Yiddo which he's always said but because of this incident he then questions it, which leads him to understand how this is an offensive word to the Jewish community. Then our students might question what they say and whether it is offensive.

Van Horn (2015) explored LGBT+ children's literature, finding that it provides a space for questioning heteronormative structures; they also found that through questioning, they were able to engage greater and increase their involvement with the story. In this context, Carly discusses how the resource provides opportunity to question actions of discrimination and antisemitism:

> I also like when they are at the match and he starts to question what they are saying. So, I thought that it is okay to start questioning, to think 'No, I'm not happy with this, you know. Then what do I do with that?'

Likewise, Chris believed that the resource "encourages them to take questions, make questions and ask questions… it provides seeds of thought… I just think it provokes questions in children's minds". Bethan (Educator) made a similar comment, suggesting that the book will make children "consider many points of view, allowing them to question and consider how one phrase can be interpreted differently by different people". Leah explores an example of this in her own teaching:

> I was teaching World War Two with my Year 6s in a different school years ago and we were talking about Hitler. And one of the kids said "But he killed all the Jewish people", and one of my kids said "He clearly didn't kill all of them because Miss is still here". And so, it was that child's ability to actually think about or just take a minute to say what you said is wrong because we've got the proof. (Leah - Jewish, Educator)

Additionally, this sub-theme contains the word 'expression', which teachers found particularly appealing because it would provide children a chance to express and articulate themselves. This emphasis on giving students the chance to express themselves aligns with a sub-theme from the Phase 1 data collection round, titled '*safe spaces*'. This sub-theme highlighted the importance of creating a safe environment where children can freely express their thoughts, emotions, and ideas. Research from Chaplin and Aldao (2013) found that children, particularly boys, can often find it challenging to express their emotions and feelings, which Sophia supports by mentioning that for young boys it can be challenging due to stereotypes associated with them being tough and strong:

> Having those emotions raised in a story makes it acceptable to talk about. I think boys especially… especially my son… when they go into secondary school, they feel they've got to be all grown up, and that means not being scared, not being

> worried, not showing those emotions. So, having something in the story that actually encourages them. (Sophia - Deputy Headteacher and Head of Early Years)

Previous research by Elson and Nash (2020) also explored the role of children's literature and expression, demonstrating that it can significantly influence how gender identity is expressed, enabling kids to mould their conception of gender expression. By expressing themselves, children are able to make connections with the real world and their own lives. Lauren thought that some of the "feelings and worries, really were good. It makes it very human, just giving the children the opportunity to express themselves".

'Breaking the cycle'

This sub-theme is titled *'breaking the cycle'* as this was a phrase used by Educators from 'SH School' in the focus groups. The researcher felt that this phrase aligned with the BIM, due to it being a process that prevents discriminatory behaviours, and which can stop the cycle from continuing. As discussed in both the literature review and the Phase 1 results and discussion chapters, the BIM is a useful technique that teaches people how to avoid unwanted behaviours (Cissner, 2009). Furthermore, it enables people to become 'assertive bystanders' rather than 'passive bystanders' (Public Health England, 2020). With this in mind, '*breaking the cycle*' and preventing antisemitism from recurring was noted by educators as one of the book's key teachings:

> …and the mother was doing it, and he had to educate her and that was what was really powerful. It's breaking that cycle of 'you're doing it because that's what everybody else is doing', but breaking that cycle and saying 'yeah, no, this isn't right' (Lauren)

Highlighted within Lauren's comment are some of the key teachings in the BIM: recognising something is wrong, and then taking steps to change and challenge these behaviours. Likewise, the phrase was used by Carly:

> He is breaking the cycle. It is making him think, ‘what are we chanting and why are we saying it?’... we're saying it just because it's what everyone else does… that we follow along with the crowd. Hmm. It's like, ‘yeah, hang on, why?’

In the story, Joe tells his mother not to say the word ‘Yid’, breaking the cycle. Ellen (Educator) stated, “I felt the most important part was when Joe has to stand up to his mum”. The BIM suggests that individuals have a role in preventing harm or addressing inappropriate behaviour (Latané and Darley, 1970), even if they are not the ones directly involved in the situation. In this case, Joe is becoming an active bystander by challenging his mother’s use of harmful language. Participants, including Leah, hoped that this story would be repeated in everyday life, contending that:

> …if this gives even just one child, the tool to stand up to whoever it may be… maybe within their family or their wider community, and turn around and go, “No”, then I think you have done a good job.

As Simon (Jewish) mentions, "babies aren't born racists; they get it from their parents”. Although this comment could be considered a harmful presumption, it was a comment that was made by numerous participants, including Iris (Jewish):

> Children genuinely don't have any issues. That's only learnt, isn't it? Because they come from a family that has these views that they'll just absorb, won't they?

Simon continues to say “and so what you've got to do is you've got to stop the generation." With that in mind, with the teachings of this book it was also hoped that children who read the story will ‘*break the cycle*’ and refrain from engaging with some of the earlier teachings they may have received from their parents, or other figures in their lives. It is in the final chapter, whereby children are instructed to finish the story, where teachers will learn whether the key teaching of the BIM has been learnt. Leah (Jewish, Educator) mentions "I'd like to think that he's educated enough of his friends in the book, that they will help educate others in sort of a pay it forward kind of way," which highlights her hopes that some children might write about standing up against discriminatory behaviours in their final chapter.

Nevertheless, according to research by Rigby and Johnson (2006), from a sample of 400 children, 43% of students would be inclined to assist or support a victim of bullying, while 23% of students said the opposite. This research supports a comment made by Iris (Jewish), whereby she felt that being an active bystander at a young age can be very challenging:

> The most difficult thing, especially for a child to do is respond to something antisemitic… it needs a lot of confidence, to be able to stand up and say 'this isn't right'. And I think that is really, really, really difficult and even into adulthood, some people just don't feel that they can tackle it because it's just beyond their own confidence to be able to do so.

Although the comment from Iris and earlier study from Rigby and Johnson (2006) show that children may feel uncomfortable reporting bullying, the goal of the resource was to motivate children to act as active bystanders and enhance the possibility that they would report such abuse. Although Iris had her reservations about children's abilities to challenge antisemitism, she felt that the draft book was, "really good in order to actually give the children knowledge, which is really important and very good, but not as strong in how to respond [to antisemitism]". Therefore, this highlights a challenge that teachers may face if they were to implement this initiative, requiring additional resources to effectively teach students about being an active bystander. Along with this challenge, other factors that may need to be reconsidered will be discussed in the next theme, titled '*challenges*'.

To conclude, this theme has explored the fundamental lessons of the book, and what the perceived messages that participants aspire for children to learn from their interaction with the resource. Firstly, participants hoped for a development in their understanding, which at current could be quite limited. Likewise, participants felt that one of the key strengths was the opportunity for discussion and questioning, which subsequently would lead to great expression of children's emotions and feelings. This aspect was particularly popular amongst teachers who expressed that children can often find this challenging, yet the resource gives them the platform to do so. Finally, the term *'breaking the cycle'* was employed by educators who found that the book would help to empower children to recognise what is offensive and

hurtful behaviours, and actively challenge it.

Theme 6 - Challenges

This final theme has been named *'challenges',* which recognises potential barriers that participants highlighted that may require some level of reconsideration. Within the Phase 1 of data collection, experts discussed the challenges that come with developing and creating initiatives. Within this second round of data collection, teachers and experts were keen to provide challenges that may be faced. These included potential barriers when incorporating the initiative into educational settings, narratives that participants believed could benefit from modification, and the influence of parents on children. On the whole, the challenges were built around bringing realistic social issues into education-based spaces. Therefore, the sub-themes in this chapter are titled '*implementation', 'role of the parent', 'storylines triggers'* and *'age suitability'.*

Implementation

Due to the National Curriculum, a set of subjects and standards used by primary and secondary schools to ensure that students are taught the same things, teachers in the UK are constrained in what they can teach. The National Curriculum in the UK has been critiqued by Tuner (2013) for its narrow focus, which focuses more on the core subjects, such as English and maths, which does not allow children to develop their critical thinking skills, and creativity. In addition to this, it has been critiqued for being too rigid, not allowing for flexibility amongst teachers (Helsby and McCulloch, 2002). This creates challenges for the proposed initiative, with Keagan emphasising the difficulties the researcher would have while attempting to implement and distribute this book in classrooms:

> I found when we've done stuff I remember at *Organisation Name* with schools, just trying to get anything into the curriculum was really difficult and it was like… even those 27,000 schools getting a way that works. Because, you know, the teachers are under-resourced, they've got loads of targets… It's a really difficult pressure on the curriculum time. (Keagan - EDI Manager)

Similar arguments were expressed by Leah:

> The curriculum is incredibly tightly packed as it is and assuming you want this done through the PSHE curriculum, which is already quite tightly packed. So, it's… I think, for me, from a teaching perspective, I think part of that challenge for me would be trying to fit in, and whether we could take different chapters of the book, and try and sort of into weave them into an already created curriculum, rather than teachers having to go back to the drawing board to create new lesson plans.

Although it was originally envisaged that, in time, the book could be implemented in schools across England as part of the PSHE or Religious Education (RE) curriculum, these comments identify the challenges faced by similar initiatives with comparable aims, where parties are not willing or able to include it in their curriculum. Nevertheless, Diana, Bethan and Ellen mentioned that it would be particularly useful in PSHE. Diana said "it would be a valuable resource in our school, and used in SCARF (PSHE) sessions over a half term". Both Bethan also agreed, stating that "I think it's all very valuable" but also mentioned the idea of fitting it into a half term "if you were aiming to do one chapter a week, I would suggest cutting it down to maybe six chapters so it would fit nicely into a half term". Therefore, teachers have highlighted the value in it but there is a need for external organisations to support the initiative and subsequently getting larger backing for implementation, as was noted in the Phase 1 results and discussion and later in this area of the discussion. In addition, Keagan makes references to 'Premier League Reading Stars' as a means in which to encourage children to read this resource, alongside encouraging and incentivising schools to use your book. Therefore, although the aim would be to get the resource into the curriculum, if it is unsuccessful there is another opportunity to potentially disseminate the book to children.

In addition to the struggles of getting this into the curriculum, there are also challenges around the implementation due to a possible lack of experience for the teachers. Chris states that, firstly, some teachers may not feel completely comfortable in teaching the resource, commenting "if you're being taught by someone that is not Jewish, they may well feel very

uncomfortable about explaining what the history is about". Specifically, Leah felt that those "who don't have a faith, who haven't experienced being a minority… I think that can be quite hard". While these comments raise valid concerns, it should be noted that teachers are already required to address various forms of discrimination, including racism, sexism, and homophobia, as part of the National Curriculum (Alexander and Weekes-Bernard, 2017). This expectation means they must engage with sensitive topics without personal experience of every minority group. Furthermore, teachers should be trained to handle such issues, and there should be opportunities to support them in teaching about diversity and inclusion effectively.

Another factor that could influence teachers' abilities to teach about Judaism was noted as location, with Simon (Jewish) commenting "I think outside London, where it may well be a harder discussion and, of course, the majority of England and the United Kingdom is outside London". This comment, although valid, might underestimate the role of education in fostering understanding, regardless of geographic location. While it is true that there may be fewer Jewish communities outside of larger cities, namely London and Manchester, the responsibility of educators is to teach students about diversity and inclusion in all forms, and this includes expanding students' awareness of different cultures and religions.

The following comment from Leah, acknowledges that these topics can raise difficult questions, which teachers may not feel prepared to answer. However, with the right training and resources, teachers can confidently address these sensitive issues:

> It's like teaching sex ed: some people are very comfortable doing it and others aren't. And it does open up some difficult questions, which sometimes maybe we as teachers wouldn't want to answer, but also maybe parents would find tricky to answer and come to terms with as well.

Leah utilised her teaching experiences in sex education, emphasising that some find it easier to teach than others. Walker and Milton (2006) conducted research indicating that teachers need to feel at ease when addressing the topic, as some teachers encountered uncertainty and awkwardness while teaching it. Regarding discussions of race and culture, Priest *et al.*

(2016) argue that teachers' confidence significantly influences children's participation in conversations about race. However, Leah's comparison to teaching other subjects reinforces that even though educators might struggle and feel uneasy about teaching it, they can do so effectively with the right skills, experience and knowledge.

Role of the parent

Parental involvement in a child's education is often perceived positively (Zellman and Waterman, 1998). Nevertheless, Leah's comment regards the discomfort that might come with this resource, by touching upon the parents, “it's a really positive venture, but it might not succeed in every household”. At times, parents' own political or negative viewpoints can hinder the success of an initiative, as Keagan states:

> parents will be very opinionated, whether they've got an interest in antisemitism or not. I find that for anything ED and I wise people always have an opinion and that can be detrimental or skew the kids' opinions.

When exploring other social issues, parents have been observed to be reluctant to the teaching of LGBT+ information, with some parents objecting, according to research by Gegenfurtner and Gebhard (2017). Although it is evident that some parents may have objections against what is being taught to their child, Nancy (Jewish, Educator) highlights that:

> …if a parent is upset that we are teaching them [their child] the importance of being able to speak up when you feel that you're being discriminated against, and recognising that people can change, I think then they're probably quite misguided.

As Nancy mentions, parents may object to the subject content being taught, but there are also challenges associated with parents preconceived thoughts about religion, and other forms of discrimination:

> I mean, even parents today, if they haven't been taught what it's like, to feel Jewish or to be a Muslim, they've got no idea and they're just going to bring their children up with the same view. (Chris - Jewish community)

As discussed by Chris, parents or guardians who have limited understanding or experience of belonging to a minority group may influence their children's viewpoints. This comment is supported by research from Towles-Schwen and Fazio (2001) and Odenweller and Harris (2018), who discovered that children of parents who had higher levels of racial prejudice and intolerance were less likely to engage positively with children of different races. Therefore, a key concern participants had was the impact the initiative might have on children whose parents will continue to reinforce negative beliefs, including Iris (Jewish) who argued:

> …they have this experience [*the book*], they go home, and it could well be that the parents, unfortunately, will just negate all the things that they've learned… it is covert antisemitism that the child would pick up and not even realise, and then absorb it and then be part of their thinking as well?

Agreeing with Iris about the influence of a parent was Diana (Teaching Assistant), who was conscious that this shouldn't be used as homework, "I don't think homework would be a good idea as there could be parental bias there". Ellen (Educator) also made a similar comment, suggesting that "it should definitely be taught within class as it touches on too many sensitive issues that might not be appropriately discussed at home". Leah's comment below also illustrates the possible negative impact that parents could have on their children, yet found this resource to be a positive way of mitigating those viewpoints:

> You don't know what's going on at home. I like to believe by and large that the majority of people are good and well meaning. But I also think that if you do it in house, you cannot necessarily control the narrative. But you have the ability to sort of nip various things in the bud should you need to. (Leah - Jewish, Educator)

Subsequently, the attitudes a parent or guardian has is going to create challenges for teachers alongside creating uncertainty for children, as Matthew (Development Officer) states:

> ...confusion for young people, when you've got people who are influencing you and people who are important in your life, but they're pretty much sending you a negative message that just kind of happens. So, I think that that's something that kids have to wrestle with every day.

Previously Matthew has faced this when delivering sessions within schools. He discussed how he overcame this, by inviting parents into the school to address their concerns and questions; therefore, initiating and facilitating conversations with parents would be advised to the schools in the future, alongside providing a cover note which could be shared amongst the parents. Therefore, while parental involvement can be a positive influence on a child's education, it is clear that negative biases and preconceived beliefs can pose significant challenges to initiatives aimed at teaching about discrimination and diversity. Going forward it would be important to engage parents in open dialogue and providing clear communication about the educational goals may help mitigate these issues and foster a more supportive environment for children to learn and grow.

Storyline triggers

In the first theme, '*amendments'*, participants highlighted storylines which they would add to the narrative. Nevertheless, participants were also given the opportunity to express which parts of the story may not have been needed or could have been edited out. Rachel, a Year 3 teacher, mentioned that "women aren't the ones, they honestly are pretty quiet and don't join in with the chants". Rachel raises this point in contrast to the portrayal in the story, where it is Joe's mother who chants the term 'Yid'. To support Rachels comment, in the media it is predominantly men who are seen to abuse fans and players (Cleland, Pope and Williams, 2020), which does bring about some challenges as the story may not be reflective of individuals' everyday experiences. Nevertheless, other educators, including Sophia, highlighted that:

> Being the mum has more impact, because you expect them not to do that and to be protective and caring of their children and even to think 'I don't want my child hearing this'.

In order to prevent stereotyping and create a compelling story, the researcher and author agreed it was crucial to maintain the mother as the parental figure who accompanies Joe to matches. In addition, while it has traditionally been assumed that football fans are predominantly male due to the sport's historical association with men, research by Mewett and Toffoletti (2012) and Pope (2017) has explored the evolving demographics of football fandom, revealing a growing number of female supporters.

Another consideration was discussed by Lauren:

> The only particular issue for me was the hissing… which is actually referring to the gas chambers. And I'm just wondering how a Form VI [*Year 6*] group would cope with that, because I'm not sure how much history they would have had… I mean, we do teach the Second World War, but we don't go into detail about the gas chambers.

Short (2003, p. 277) highlights the importance of teaching the holocaust at scholars, stating that "it has long been argued that the Holocaust contains important lessons". Nevertheless, with Lauren's comment there was discussion in the SH School focus group whether the book would be better taught in KS3 (Year 7). However, five out of the six individuals thought it would be best taught in a Primary setting, as planned due to the storyline of moving to a secondary school. However, Leah, a Jewish, Primary school teacher also stated:

> I think the bit that troubled me the most is the bit about the hissing and the gas chambers. The primary history curriculum doesn't really touch on it since it's been changed… Kids are obviously pretty aware of when it was, but less aware of the perpetrators and what happened. And I think trying to discuss something like the gas chambers with primary age children… that is absolutely terrifying to a 9,

> 10 or 11 year old. And the chances are that number one would cause some upsets and number two, it will probably cause quite a lot of parental involvement in some way, shape, or form.

Similar to Lauren from 'SH School', Leah thought that the initiative should be taught when they are older:

> I think it's absolutely fine to sort of talk about the fact that people were killed. I'm not saying we should whitewash that part of our history, I'm not saying that. So, I think it's for when they're older, and they're a little bit more mature, and they understand a little bit better.

However, Richard (Jewish) highlighted the main issue, stating that "the Holocaust is not part of the standard primary curriculum; it isn't taught until secondary school". According to the Holocaust Educational Trust (n.d.), this aligns with the requirement for students to learn about the Holocaust in Key Stage 3, typically around the ages of 13-14. Therefore, with this in mind, the reference to gas chambers and hissing content was removed. It was recommended by Paul (Jewish), that instead of referring to the holocaust and hissing at matches, that phrases such as "offensive chants about Jewish people" could be used instead, as seen on page 20 of the revised version of the book. Although the Holocaust is not introduced until KS3 in the National Curriculum, these changes to the resource could encourage early conversations that help prepare younger children for its study later in their education. Additionally, it would be beneficial for secondary school teachers, as it would provide students with a basic understanding of antisemitism and Judaism. Based on the focus group data, it would not be expected for teachers to cover the Holocaust in its entirety at this stage, but rather to focus on the key elements necessary to understand its historical context.

Another issue was raised by Simon about the teachings of the use of the term 'Yid'. In the media, there continues to be an ongoing debate around the use of the term 'Yid', which continues to create confusion. Literature from Poulton and Durell (2016) and Lunn (2023) has found that there is often a split amongst the Jewish population about its use, and subsequently it becomes challenging when understanding its usage. Similarly, within the

focus groups, it was apparent that individuals had mixed feelings about how the father approached the teachings of the use of the word. Simon felt that the dad's conversation about it being used "threw away all the good work you've done earlier on" and that "the father should have explained its derivation and said it's not a thing one uses, especially to Jewish people, to other members of the Jewish community". With that in mind, it was crucial to gauge a better understanding of other Jewish participants' feelings on how the dad approached the conversation. Chris felt that the "dad was very sensitive, but you know, in the big wide world, not everybody is sensitive… you got around that in a good way". Finally, Patrick felt that "it was quite well dealt with but could have been expanded a little". Therefore, with this in mind, the research aims to reconsider the section and how it is written and addressed, possibly through the suggestion made by Richard (Jewish), to have Joe ask more questions to expand upon it:

> Because he [Joe's Dad] then goes on to explain why the Bradstock fans started to do that and there's an opportunity there for Joe to ask his dad, 'so why do people say these things about Jews?'. And he could say, 'well, there's, you know, there's a lot of things some people think'.

In conclusion, the *'storyline triggers'* theme reveals key concerns about content related to the Holocaust, the use of the term 'Yid', and references to hissing, which some participants felt were too sensitive for younger audiences. The feedback led to revisions, such as removing references to gas chambers and replacing specific terminology, to ensure the material is age-appropriate while still addressing important issues like antisemitism and discrimination. This leads to the next theme, *'age suitability*', where the appropriate age for teaching these sensitive topics is further explored.

Age suitability

Another challenge discussed by the participants was determining the appropriate year group for delivering this resource if it were to be implemented in schools. Conversations around age suitability primarily took place with participants who worked in education. As previously discussed in the sub-theme, *'storyline triggers',* there was some discussion from SH School

about the suitability of the subject content amongst young children. However, with the storyline focusing also on the subject of transitioning from primary to secondary school there was also relevance to have it aimed towards children aged 10-11. In addition, previous data from the Phase 1 interviews found that this age was crucial for challenging attitudes towards discrimination. Yet Hannah (Educator), felt some level of confusion regarding who the story was tailored for, stating “I wasn't quite sure if, if it was going to be for year five to six, or seven, or eight or nine”. Tom (Educator) who worked alongside Hannah, also discussed how each chapter would suit a certain age group:

> I've found that chapters one and two, would very naturally be taught by years five and six. But your chapters three and four would be most certainly secondary. There is the discussion of the Holocaust, that would have to be for older children… The racist comments which are made, that's all very relevant to Year 5, 6, 7. They discuss things like that.

The conversation with Tom raised some challenges for the researcher, as the resource was never designed to span multiple age groups. However, in line with earlier discussions about teaching the Holocaust, it was recommended that references to the Holocaust and gas chambers be removed. This adjustment would mean the resource would not need to be delivered across several year groups. Instead, children could build upon their learning as they progressed through year groups, incorporating additional activities such as those pedagogical suggestions proposed in Theme 1.

Although this does still create some challenges, with content being taught which might prove challenging for younger children. Diana, a teaching assistant, mentioned that “higher ability children would understand it most and engage well with it”, which also provides a consideration of whether this is suitable for children ages 10-11 or whether it needs to be rebranded for KS3. For example, Tom (Educator) and Iris (Jewish), felt that some conversations would be challenging for a child age 11 to understand, specifically Iris (Jewish), though discussions around the use of the term Yid, can be challenging for children to comprehend:

> So it's very confusing for a child to understand, for example, the 'Y word', why it's okay to shout at your football match, but unacceptable outside of it. I think that's quite a difficult thing for a child to understand. It's sort of acceptable, but not quite.

Also discussing the conversations around the phrase 'yid' was Tom, who said "one or two questions which are a little bit controversial children probably find quite hard to actually explain". This was also agreed upon by Paul, who mentioned that:

> You do need to be very simplistic about some things… the concept that it's okay, or possibly okay, for some people to call them or to act in a way, which is fine for them. But if somebody does it to them it isn't fine, it is quite difficult.

However, more broadly in society, discussions about the use of the term 'Yid' have proven confusing for a range of individuals, including adults, due to the nature of how the phrase is being used, as seen in previous research (Poulton, 2013; 2016). Therefore, this highlights that there is a need to have discussions around the use of the term 'Yid' in order for there to be a better understanding:

> I think Year Six towards the end of Year Six (SATs) with that almost going to be seven is probably a good age because I am just beginning to be able to sort of form those opinions and not, not really worry too much about maybe what their peers… So I think they're emotionally mature enough to probably contemplate some of the darker aspects. (Leah - Jewish Educator)

Although Leah previously mentioned some of the subject content being slightly daunting for young children to learn, she felt that the end of Year 6 was a suitable age, which members of SH School also agreed upon. However, to ensure the resource overall aligns to the correct year group, it was recommended by Matthew to complete a pilot: "I would pilot it across year groups and see what gets your best engagement". It is with Matthew's comment in mind, that the aim was to trial the amended version of the initiative to see where the greatest engagement occurs.

To conclude, this theme has presented the researcher with several challenges that may need to be taken into account when considering the longevity of the resource. They offer certain problems that might be resolved, such as piloting the resource to decide the age suitability, as well as some issues that might not have a solution, including the removal of subject content including discussions of the holocaust. The next phase of the research process included making amendments to the draft copy, in which some of these comments were addressed and taken into consideration.

Chapter summary

This chapter explored six key themes emerging from Phase 3 data, which examined feedback from anti-discrimination experts, educators, and members of the Jewish community. These themes explored both the challenges and opportunities in enhancing the proposed educational initiative centred around addressing antisemitism through a book designed for 10-11 year olds. The findings emphasised the importance of relatability, structural coherence, the use of football as an engaging educational tool, and pedagogical adaptability. Key recommendations included integrating diverse personal stories and characters to reflect lived experiences, reinforcing the relatability of the narrative, and providing additional pedagogical tools such as glossaries and cultural activities. These recommendations aim to make the resource not only informative but also emotionally resonant, empowering children to reflect on their identities and confront discrimination effectively. Additionally, the research findings focused on the broad-to-narrow structure of the book, beginning with general discussions on discrimination before narrowing to focus on antisemitism.

The discussion also highlighted the potential of football to serve as a unifying context for addressing societal issues while acknowledging its limitations in perpetuating existing biases (Cleland, 2015; Kidd, 2008; Penfold and Cleland 2022). The incorporation of diverse characters, particularly female and Muslim representations, was praised for broadening the book's appeal and challenging stereotypes. Pedagogical flexibility was discussed, with proposals for digital and physical formats to accommodate various teaching contexts. The narrative structure, which invited students to create their own ending, was discussed as it was crafted to promote active participation, inspiring children to translate the lessons

learned into real-world applications. Lastly, there were challenges associated with ensuring the longevity of the resource, including age suitability and sensitive content such as Holocaust discussions. Therefore, changes to the draft were made to address some of these concerns. These amendments were made for the next round of data collection, ensuring that the resource was more refined and responsive to the identified challenges. This, therefore, leads into the next chapter, which outlines the methodology for Phase 4 of the research process.

Chapter 9 - Phase 4 methods - Expert book review

Introduction

The focus of discussion will now move onto the data collection for the book review (Phase 4). The proposed plan for the final stage of this project was to trial the initiative in May 2024 as part of a pilot study within schools; however, the schools that had initially expressed interest in participating in the trial indicated that they could not proceed with the project due to the ongoing Israeli-Palestinian conflict.

Therefore, the final round of data collection involved conducting a 'book review' with anti-discrimination experts. While the initial intention was to include individuals who had participated in earlier phases of data collection (i.e., Phase 1 interviews and/or Phase 3 focus groups), this review also sought to engage new participants, particularly those with specialised knowledge in antisemitism education and Jewish studies. The purpose of inviting these individuals to participate in a book review was to gather valuable insights on the book's publishability, practicality, implementation feasibility, structure and layout. This was distinct from the earlier phases, where the focus was on discussing their own initiatives and successes (Phase 1), or evaluating the strengths and limitations of the initial draft of 'Joe's Footballing Journey' (Phase 3).

Ethical considerations

As previously mentioned, the intention was to trial the initiative in schools, necessitating a new ethics application. However, since this trial could not proceed, an amendment to the Phase 2 ethics application was submitted and received approval (Appendix C). This amendment enabled additional feedback from anti-discrimination experts who had been consulted during Phases 1 and 3 of the project. In addition, it also allowed for new 'anti-discrimination experts' to be recruited; these were individuals who had not previously taken part in earlier phrases to be recommended and approached to participate in the book review.

As this is an extension of the previous stages of data collection, the ethics application highlighted the same risks which were limited, other than ethical considerations which were mentioned previously in the ethics discussions (see p. 107), which included psychological discomfort when discussing issues such as discrimination, specifically antisemitism. To address potential challenges, participants received a participant information sheet (Appendix R), which included the contact details for the researcher and their team, as well as information about free charities that could provide psychological support if needed. Additionally, participants were informed through the participant information sheet (Appendix R), the GDPR privacy notice (Appendix S), and the informed consent form (Appendix T) of their right to withdraw from the data collection process at any time. They were also given the option to leave any questions unanswered if they chose not to respond. Finally, it was integral that the researcher protected the interviewee's identity (DiCicco-Bloom and Crabtree, 2006); therefore, for the write up of this research, participants have been given pseudonyms to protect their anonymity and to ensure that all comments remain confidential.

Anti-discrimination expert 'book review'

The final round of data collection consisted of a 'book review', which essentially was a questionnaire consisting of twelve open-ended questions (Appendix U). For the purpose of this research, the questionnaires were conducted online, as Gray (2023) discusses how online questionnaires have become increasingly more popular, due to being low in cost and ease in being shared. A questionnaire can either have close-ended or open-ended questions, or a combination; however, open-ended questions are often used within qualitative research, as they contain questions which allow respondents to address their feedback without being limited (Allen, 2017; Mwita, 2022). Additionally, by allowing respondents to express feelings and opinions on the particular question asked, it can often lead to a large collection of data. Questionnaires offer several advantages, including the potential reduction of research bias since no researcher is present, and they provide respondents with more time to consider their feedback compared to methods like interviews or focus groups (Gray, 2023; Jones and Gratton, 2015). Previous data collection methods involved the researcher directly asking questions through interviews or focus groups; therefore, this approach is particularly

beneficial as it allows for greater respondent reflection and unbiased responses. Given the expert status of the participants and the difficulty in securing their time, questionnaires were utilised to allow them to respond at their convenience and to accommodate their busy schedules.

The questionnaire provided valuable insights for this research, as respondents evaluated the book's publishability, practicality, feasibility of implementation, structure, and layout. Nevertheless, although questionnaires are widely used in research, this data collection method had certain weaknesses. It did not allow for probing or following up on responses, and if participants misunderstood any questions or were unable to answer them, they had no opportunity to seek clarification (Jones and Gratton, 2015; Kirk-Smith and McKenna, 1998). However, both the participant and the researcher had access to each other's contact details, allowing them to request additional information from one another if necessary. Although these challenges were taken into account, it is important to note that some of the participants had already engaged in interviews or focus groups. Therefore, selecting a data collection method that avoided unnecessary repetition and did not appear to overuse their time was crucial.

Participants

Participants contacted via email to take part in the book review were anti-discrimination experts who had previously participated in earlier phases of data collection, such as interviews and/or focus groups. These individuals possessed specific knowledge in the fields of education and Jewish studies. They were selected through purposeful sampling, identified as"individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest" (Palinkas *et al.*, 2015, p. 534).

However, upon reaching out to some anti-discrimination experts who participated earlier in the project, the researcher received responses indicating that they were either unable to participate or no longer worked at their respective organisations. They provided suggestions for alternative participants who either worked at the same organisation or external companies. Consequently, snowball sampling was employed, a method where one

participant refers the researcher to additional potential participants (Biernacki and Waldorf, 1981). In this final stage of the research, a total of six participants were recruited to complete the book review, as detailed in Table 8 below.

Name	Role	Organisation
Aaron	Education Project Coordinator	Antisemitism education charity dedicated to promoting awareness, understanding and combating antisemitism through educational initiatives and community engagement.
Gia	Co-CEO and Founder	Jewish education organisation that educates about the Holocaust, challenges prejudice, and inspires young people to oppose discrimination.
Vera	Headteacher	Jewish education organisation that fosters learning, engagement, and community building within diverse Jewish traditions and practices.
Nick	Antisemitism Educator	Body that is responsible for determining the curriculum and guidelines for teaching religious education in schools.
Alana	Education Officer	Representative body of the Jewish community, advocating on their behalf and addressing matters of communal interest.
Sarah	Antisemitism Educator	Body that is responsible for determining the curriculum and guidelines for teaching religious education in schools.

Table 8. *Table providing an overview of the participants, including pseudonym, role and organisation.*

Procedure

The recruitment process began in May 2024, whereby participants were emailed to request their participation in the final part of the project. Before starting data collection, a participant information sheet (Appendix R), GDPR privacy notice (Appendix S) and informed consent form (Appendix T) were provided to participants who showed interest in the project. Participants who agreed to take part returned a signed informed consent form, thereby confirming that they had read the information sheet and consented to participate in the research.

Once participants had returned their consent forms, they then received an amended copy of the book (Appendix P) and accompanying resource pack (Appendix Q) to read. Participants were told that it was expected that it would take no longer than one hour to read the book, alongside its resource pack; however, that it could vary depending on your level of engagement with the book. Finally, they were provided with a question sheet (Appendix U). Since questionnaires can be administered online via email (Mwita, 2022), this method proved to be the most effective, aligning with Wright's (2005) observation that online questionnaires are both time-efficient and cost-effective for researchers. The questionnaire contained twelve open-ended questions and participants were asked to return their feedback via email within 14 days of receiving it.

Analysis

After reviewing the data, themes and trends in the data set were identified through the use of TA (Bruan and Clarke, 2006). As discussed in previous chapters (see p. 111 for a detailed explanation and rationale for this process), TA is a six-step approach that starts with qualitative data and looks for similarities and contrasts before focusing on the link between the different parts of the data set (Braun and Clarke, 2006). TA proved beneficial for this final phase of data collection, as it allowed for the identification of recurring themes and patterns across participants' responses within the questionnaire, providing a rich understanding of their opinions and perspectives. Through the process of TA, five themes were identified, which were titled '*developing content quality', 'educational value', 'usability for educators',*

'design and visual aesthetics' and *'distribution and accessibility'*. As seen in Table 9, these themes contained sub-themes which highlight specific aspects of the main themes. Finally, a definition has been provided for each theme to clarify their meanings and ensure a consistent understanding across the study.

Theme	Sub-themes	Definition
Developing content quality	• *Strengths in content quality* • *Areas for improvement*	The overall standard and effectiveness of the initiative, which is made up of the children's book and accompanying resource pack.
Educational value	• *Relevance to curriculum* • *Learning outcomes clarity* • *Appropriateness for target audience*	The significance of the initiative in achieving educational goals related to understanding antisemitism and discrimination.
Usability for educators	• *Ease of use* • *Teacher confidence and training* • *Flexibility in implementation*	How easily educators can implement the materials and how effectively they facilitate learning.
Design and visual aesthetics	• *Visual engagement* • *Design effectiveness*	This revolves around the visual and structural aspects of the book and resources, and how it impacts engagement and understanding.
Distribution and accessibility	• *Digital accessibility* • *Marketing for dissemination*	How to improve the dissemination and accessibility of the resource for a broader audience

Table 9. *Themes, sub-themes and their definitions constructed from the book review data sets.*

Chapter 10 - Phase 4 - Results and discussion

Introduction

In line with the previous results and discussion chapters (Phases 1 and 3), this chapter will explore the themes which were constructed through TA. The analysis of the book review with anti-discrimination experts led to the identification and construction of five main themes, each comprising several sub-themes detailed in (Table 9). This chapter is organised into five sections, with each section exploring its sub-themes in depth. The chapter concludes with a section outlining the future direction of the initiative.

Theme 1 - Developing content quality

The book review aimed to collect valuable insights from experts with experience in the field of antisemitism and Jewish education. The feedback sought focused on the book's publishability, practicality, implementation feasibility, structure, and layout. Additionally, it provided an opportunity to identify the key strengths and limitations of the initiative, of which some fall into these areas for discussion. Understanding these strengths and limitations allowed for amendments to enhance the book's impact. The previous round of data collection brought forth some '*recommended additions'* (Theme 1), which proved useful as they facilitated necessary changes. These changes were implemented prior to this book review. Therefore, comments from the third round of data collection (Phase 4) will further refine and improve the book going forward. With this in mind, there are two sub-themes in this first theme: *'strengths in content quality'* and '*areas for improvement'.*

Strengths in content quality

Gray (2022) highlighted the importance of obtaining feedback on a product or prototype, emphasising that the feedback is crucial for its future success. Specifically, recognising the strengths of the educational book and resource pack is essential for understanding its value and potential impact. Therefore, participants were asked to share their thoughts on the key strengths of the educational materials provided. Their feedback, detailed in the table below

(Table 10), highlights various aspects of the educational book and resource pack that they found particularly effective.

Strengths (Educational book)	**Strengths (Resource pack)**
“Flow of the story with discussions after each chapter focusing on the key points intended.” (Aaron- Education Project Coordinator)	“Further definitions to support teacher delivery." (Aaron - Education Project Coordinator)
“Conveying feelings of moving to a new school and methods of connecting with people when in secondary school.” (Aaron - Education Project Coordinator)	“Additional tasks highlight how these resources can be expanded upon and looked into further for support." (Aaron - Education Project Coordinator)
“While the main bulk of the story is football based, it effectively hones in on other key aspects that will impact Year 6 students (including moving to a new school, general kindness).” (Aaron - Education Project Coordinator)	“The resource pack is very comprehensive." (Gia - Co-CEO and Founder)
“Highlights the issues that students might face and looks at responding to them, recognising what some may be exposed to, and uses examples that people could experience so grants some wider understanding." (Aaron - Education Project Coordinator)	“The points for discussion are excellent." (Vera - Headteacher)
"The way the story and discussion points build each week as we follow Joe’s transition to secondary school is great." (Vera - Headteacher)	“Great use of key vocabulary." (Vera - Headteacher)
"The story will resonate with many children who support a football team / play football and/or at the end of their primary school journey." (Vera - Headteacher)	"The links to other websites and resources are very useful." (Vera - Headteacher)
“I think it is extremely user-friendly for staff and students.” (Gia - Co-CEO and Founder)	“The resource pack is great as tools to use in addition to teacher knowledge and the book." (Aaron - Education Project Coordinator)
“I do like the way you have tackled difficult issues, such as antisemitism and moving to	“The resource pack is thorough and has an excellent simple glossary. Could the

secondary school, through the prism of football." (Gia - Co-CEO and Founder)	glossary be included with the book?" (Alana - Education Officer)
"The illustrations are great." (Gia - Co-CEO and Founder)	"For teachers it is great to include some potential discussion points." (Alana - Education Officer)
"Football is going to grab the attention of many children instantly." (Alana - Education Officer)	"The resource for teachers is a comprehensive glossary and useful in and of itself." (Nick - Antisemitism Educator)

Table 10. *Quotes highlighting key strengths of the Educational Book and Resource Pack.*

From reviewing Table 10, it is evident that Vera, Aaron (Education Project Coordinator), and Gia (Co-CEO and Founder) identified a key strength of the book in its exploration of challenges that resonate with readers, particularly the transition from primary to secondary school. Prater and Dyches (2008) discuss the importance of children literature, as it provides an opportunity for children to live vicariously through the characters. As the theory of HebCrit emphasises that Jewish individuals continue to be discriminated against (Rubin, 2020), the primary goal of this educational book is to educate young individuals on antisemitism and Judaism, a significant observation was how it also provided students with an opportunity to discuss the transition between schools, which would resonate with Year 6 students. Vera (Headteacher) noted "the story will resonate with many children who… are at the end of their primary school journey" and Aaron (Education Project Coordinator) highlighted that a key strength is how it conveys "feelings of moving to a new school and methods of connecting with people when in secondary school". According to Rubin's (2020) HebCrit theory, Jewish personal stories hold significant value. Therefore, when designing the book, it was essential to incorporate narratives about antisemitism and Judaism. This approach was combined with broader themes, such as transitioning to school, to enhance relatability and foster empathy among students. This approach was explicitly explored in the sub-themes *'relatability'* (Phase 1) and *'importance of relatability'* (Phase 3). By engaging students through relatable topics such as school transition, the book effectively enhances its educational impact, proving to be a significant strength.

During the book's design phase, the integration of discussion points was a crucial element within the initiative, which was supported by Vera (Headteacher) who noted that “the story and discussion points build each week”. This approach not only allowed for continuous engagement but also encouraged reflective thinking among students. In Phase 3, focus group discussions frequently reiterated the importance of these discussion points within the resource's structure, leading to the emergence of the sub-theme ‘*discussion points’.* These points served as a practical tool for teachers to facilitate discussions on discrimination and antisemitism, a feature Aaron (Education Project Coordinator) praised by emphasising that a notable strength was the “flow of the story with discussions after each chapter focusing on the key points intended”. The inclusion of these discussion points aligns with literature, such as Van Horn (2015) who explored the importance of discussion, when exploring heteronormative structures in LGBT+ literature, reinforcing that opportunities to ‘discuss’ plays a pivotal role in enhancing educational impact and retention of material.

Gia highlighted the user-friendly nature of the initiative for both staff and students, by stating “I think it is extremely user-friendly for staff and students”. This can be attributed to the structured design of the story, with each chapter accompanied by discussion points. This format supports easy implementation and consistent engagement, allowing for seamless integration into the curriculum. The ease with which teachers can facilitate discussions and the simplicity for students to follow along have made the initiative particularly effective and accessible. Having a user-friendly product that is easy to engage with for both students and staff was critical in the development of the initiative and has been highlighted as a significant strength. Consequently, this aspect has been discussed in greater depth in the later section of this chapter under the sub-theme ‘*ease of use’*. This section goes into how the straightforward design contributes to the overall success of the initiative.

A key strength of the educational book was its effective use of football as a tool to address important issues, as reflected in Alana’s (Education Officer) comment: "football is going to grab the attention of many children instantly". This aligns with research from Ha and Lyras (2013) and Darnell and Millington (2019) who reinforced the transformative potential of sport to solve a wide range of societal problems and encourage social change, highlighting

its frequent use as a tool to reduce discrimination. Additionally, the initial literature review explored various initiatives that use sport to challenge anti-discriminatory attitudes, including the Rainbow Laces campaign to combat homophobia (Magrath and Stott, 2019; Hansen *et al.*, 2020) and Kick It Out which aims to reduce all forms of discrimination (Kilvington and Price, 2017; Penfold and Cleland, 2022). Furthermore, during both previous rounds of data collection, themes emerged around using football and sport as educational tools, titled '*sport as a conversational tool'* (Phase 1) and *'football as an educational tool'* (Phase 3). Aaron (Education Project Coordinator) emphasised that although the main story is football-based, it effectively addresses other key aspects, and Vera (Headteacher) noted that "the story will resonate with many children who support a football team/play football". This approach enhances relatability and encourages students to reflect on their experiences and the story's themes.

When exploring the right hand column of Table 10, the comments discuss the key strength of the resource pack, which was designed following the Phase 3 focus groups, when experts, staff and members of the Jewish community mentioned the need for an additional resource pack, as noted in the Phase 3 sub-theme '*pedagogical additions'.* On the whole, this was very well received with comments regarding the additional key terms, links to additional resources and websites. For example, Nick (Antisemitism Educator) noted that "the resource for teachers is a comprehensive glossary and useful in and of itself". With these additional points, it acts as a valuable supporting document alongside the main book, as highlighted by Aaron (Education Project Coordinator) who said "the resource pack is great as tools to use in addition to teacher knowledge and the book".

However, it is important to also reflect critically on this feedback. There was minimal discussion from participants, other than the comment from Gia, about the specific teaching of antisemitism and Judaism, which is the book's primary aim. This could be due to the could potentially be attributed to the wording of the questions. These questions may have been designed to solicit feedback on pedagogical details and insights on how the initiative could be implemented going forward, which may have directed the focus away from the nuanced aspects of antisemitism. To address this, further interviews could have been conducted to elicit more information, which could be an avenue for further study in the future.

While the book's relatability and structure were praised, it is essential to ensure that the core message of educating children on antisemitism and the Jewish community remains prominent and effectively conveyed. Future revisions should focus on reinforcing these educational goals while maintaining the engaging and relatable nature of the story, thereby enhancing the narratives developed through CRT (Delgado and Stefancic, 2001) and Hebcrit's (Rubin, 2020) key theoretical tenets.

Areas for improvement

Additionally, it is crucial to acknowledge the weaknesses of the initiative to improve its effectiveness, which is supported by Thompson (2020) whose work in anti-discriminatory practices within social work highlights the need for continuous evaluation. They state that continuous evaluation is essential to ensure practices remain effective and responsive to various changes over time. These changes may include shifts in societal attitudes, updates to legislation, evolving cultural dynamics, or feedback revealing gaps in current approaches. This has been reflected within this project, due to the repeated cycles of data collection and analysis, which shows commitment to ensuring that the voices of the participants are heard and valued. During Phase 3, focus groups were crucial in offering some recommended additions and highlighting areas for improvement, and - although these changes have been made - there is still room for improvement, which reinforces the importance of gathering continuous feedback.

One of the significant issues raised was the need for reformatting the material, although they acknowledged that compatibility with their devices could be a factor. Gia (Co-CEO and Founder) mentioned, "the material needs formatting, as there were issues on my computer screen," while Vera (Headteacher) noted, "the layout of the book was a bit askew in a couple of places, but I have a Mac and it can sometimes do that, so the final version would need to be checked to ensure it works in all formats". Additionally, Nick (Antisemitism Educator) noted that:

> ...the pagination needs attention, although I know this is only a draft. Fixes like not having the last line of a paragraph bleed onto the next page and so on, but this might be how the document gets mangled in transmission.

These observations highlight the need for ensuring that the formatting of the book and resource is accessible to all, and will be discussed further in the sub-theme '*digital accessibility'*. The second round of data collection, the Phase 3 focus groups, explored the resource structure, with a sub-theme focusing on digital accessibility, titled '*call for a digital resource'* (Phase 3). Discussions emphasised the importance of practical formatting and the potential mode of delivery, recommending that the book should be an online resource displayed on the electronic whiteboard. This supports the work of Hennessy and London (2013) who state explore how technology-based innovations in schools, such as interactive whiteboards, can contribute to quality education for all. If implemented in schools, it is crucial to have a professional with the necessary technology skills manage the final documents, ensuring that all documents and information are accessible to everyone. Therefore, ensuring compatibility with all devices will be an ongoing consideration which is crucial for effective implementation.

There was strong agreement amongst all participants that the book would benefit from a professional proofreader or editor. Gia (Co-CEO and Founder) pointed out "there were instances of jumping around with verb tenses and incorrect use of capital letters," and Vera (Headteacher) agreed, noting that "the tenses sometimes conflict with each other; a paragraph may include both present and past tense, which can be a bit confusing". Addressing these issues with the help of a professional proofreader or editor would enhance the overall readability and clarity of the book, making it more engaging for its intended audience. This comment was supported by Nick (Private and public Antisemitism Educator) who felt the "the text is too dense and written completely without flair or style - the narrative verges on the boring" reinforced the importance of having the story written by a specific children's author, as elaborated upon by Nick (Private and public Antisemitism Educator) below:

> It will be a useful starting point for any professional writer with the appropriate expertise commissioned to write the story… writing for children is a specialist

> skill… finding a professional children's story writer who can work to your learning outcomes.

Alana (Education Officer) also agreed that a professional children's writer would benefit the initiative:

> It needs some editing in terms of grammar and to make it flow better (an editor will know how to tweak sentences to make it sound like it's written by a professional children's writer.

By altering the presentation of the text and narrative, it was argued that the story will flow more smoothly, effectively conveying the overall message and objectives of the text. Nevertheless, it is crucial that the story is amended with caution as Rubin (2020) states that Jewish personal stories have value, given that the narrative has been developed through the use of creative nonfiction to ensure that the story is grounded in the research data (Smith *et al.,* 2015). Creative non-fiction was used to ensure that that story illustrates individuals' stories and is reflective of their lived experiences (Smith *et al.*, 2015). This was crucial as the sub-theme *'importance of storytelling'* (Phase 1) discussed the importance of having the narrative informed by the community; therefore, amending the story in great depth could possibly reduce its value and effectiveness.

Lastly, concerns were raised about certain aspects of the story's content, which were identified as potential issues. Specifically, these concerns centred around the use of the term 'Yid' within the story and its appropriateness in the current social climate. Sarah (Antisemitism Educator) expressed her reservations, stating:

> I have huge concerns about telling children who have no knowledge of the term 'Yid' a story such as the one you have written... I am very concerned in the current climate.

Both of the points raised by Sarah, regarding the use of the word 'Yid' and the current gio-political climate, along with similar feedback, will be explored in greater depth under the sub-theme *'appropriateness for the target audience.'* A further weakness and area for improvement associated with the story's content was from Sarah (Antisemitism Educator)

that “it covers rather a lot of different but important issues… I think too many.” Sarah’s comment raises a valid concern about the scope of the story, suggesting that attempting to address multiple complex issues within a single resource might dilute its focus on antisemitism. This was echoed in the focus groups, where some participants questioned whether the book’s broad range of topics could be effectively covered. A narrower focus might allow for deeper engagement with key teachings, namely antisemitism, without overwhelming students or teachers. However, Aaron (Education Project Coordinator) offered a contrasting perspective, advocating for broadening the initiative to include other forms of discrimination. He suggested that:

> Reference/support to other groups discriminated against would be good. I know this pack is specifically looking at antisemitism; however, it is also important to recognise discrimination against other communities as something we can think about and recognise.

This viewpoint aligns with discussions in the Phase 3 focus group under the *‘broad-to-narrow structure’* sub-theme, which highlighted the potential benefits of creating a more inclusive educational resource. A balanced approach, which is already being implemented, involves maintaining a primary focus on antisemitism while gradually incorporating references to other forms of discrimination. This method provides both depth in addressing antisemitism and inclusivity by acknowledging broader issues of prejudice.

Summary

Through comprehensive analysis under the theme of *‘developing content quality,’* the gathered feedback offered valuable insights into the initiative's strengths and areas for improvement. Participants highlighted the book's comprehensive content on antisemitism, practical activities that encourage student engagement, and clear organisation that facilitates teacher implementation. The inclusion of relatable themes, such as the transition from primary to secondary school, was also recognised as a significant strength, allowing students to connect with the material personally. Additionally, the integration of discussion points throughout the chapters was praised for encouraging reflective thinking and meaningful conversations about discrimination.

However, critical areas for improvement were identified. Formatting issues were frequently mentioned, with participants noting that the material may not display consistently across various devices. There was a strong consensus on the need for professional proofreading to enhance clarity and readability. Some expressed concerns about the scope of the content, suggesting that addressing multiple complex issues within a single resource might dilute the focus on antisemitism. Addressing these issues will ultimately strengthen its impact as an educational resource aimed at reducing antisemitism.

Theme 2 - Educational value

The purpose of creating this educational initiative was to enhance individuals' understanding of antisemitism, particularly through the vehicle of sport. Feedback from the initial expert interviews (Phase 1) reinforced that formal and supported education is often the most effective way to address societal issues, such as antisemitism, forming the Phase 1 sub-theme *'educational impact'*. Literature supports this, emphasising that formal education is a crucial factor in challenging and changing discriminatory viewpoints (Crozier, 2012; Hughes, 2016).

Given this, it was essential to explore how the book and resource pack could deliver *'educational value'*, ensuring that it increases children's awareness of Judaism and the Jewish community. This theme of *'educational value'* includes 3 sub-themes entitled '*relevance to the curriculum', 'learning outcomes clarity',* and *'appropriateness for target audience'.*

Relevance to curriculum

Literature from MacIntosh and Martin (2018) and Solomos (2020) reinforces that educational initiatives can significantly impact challenging discriminatory attitudes and beliefs. Supporting this literature were experts who participated in the first and second rounds of data collection, discussing the value of embedding anti-discrimination initiatives, specifically within the Personal, Social, Health and Economic (PSHE) element of England's National Curriculum. Additionally, Waugh and Waugh (2022) highlight the importance of incorporating children's literature into the PSHE curriculum to enhance discussion. PSHE

provides a platform for addressing sensitive topics such as antisemitism and discrimination, encouraging students to develop empathy, understanding, and respect for others (Waugh and Waugh, 2022; Willis, Clague and Coldwell, 2013).

This consensus was reinforced during the Phase 4 book review, whereby participant feedback indicated that the educational resource could fit well into the PSHE curriculum, as intended. Vera (Headteacher) emphasised:

> PSHE is an important and valued subject in primary schools and one that I very much enjoy teaching. The educational resource you have produced has many positive attributes.

She further noted that it "has clear links to the PSHE National Curriculum, which is great for planning." Aaron (Education Project Coordinator) agreed, highlighting that the resource "clearly sets out the core PSHE themes," reinforcing a key strength of the resource pack. This feedback reinforces the relevance of the book and its resources to the curriculum, reaffirming their suitability for the target students, in addition to reinforcing that there is a lack of resources in this area (Pearce, Foster and Pettigrew, 2020).

However, participants who took part in the focus groups also highlighted some potential challenges with embedding this initiative into the curriculum, as noted within the sub-theme of *'flexibility in implementation'* outlined in Phase 3 of the data collection. Leah pointed out that the curriculum, especially PSHE, is quite densely packed. This comment was echoed during the book review, where Vera (Headteacher) noted:

> Lots of primary schools will have already bought into a PSHE scheme that will take them from Early Years through to the end of KS2, so this would have to be slotted into an already tight curriculum.

This feedback reinforces a significant challenge, integrating the book into schools would require careful planning to ensure it fits within the current curriculum structure. The densely packed nature of the PSHE curriculum means that schools often have limited flexibility to introduce new materials (Hilton, 2009; Waugh and Waugh, 2022). The nature of the curriculum poses a potential barrier; therefore, there is a broader issue in supporting

any cultural change initiatives through such resources in the future. Given that this concern had been raised previously during the focus groups, participants in this round of data collection were asked for recommendations on how to distribute the resource into schools. Experts made some suggestions which have been discussed in a later sub-theme entitled '*marketing and dissemination'.*

Learning outcomes clarity

When developing the initiative, an expert during the Phase 1 interviews, Nate mentioned the importance of aligning the aims of the initiative to the curriculum. With this in mind, a resource pack was developed highlighting where the PSHE curriculum has been addressed within the book. Nevertheless, although it was evident from the comments raised in the previous theme that participants felt the educational resource could fit well into the PSHE curriculum, there were some concerns from participants that the learning outcomes required greater clarity. Nick (Antisemitism Educator) commented that:

> The learning outcomes are unclear for me, buried as they were in opening remarks in the Teacher's Resource Pack. Perhaps make these more prominent… By the end of the initiative children will be able to… Recognise… Define… Discuss…

This comment highlights the need to clarify the educational purpose and learning outcomes of the initiative. Learning outcomes are used in an education setting within lessons to guide students' understanding and measure their progress (Adam, 2006; Prøitz, 2010). With this in mind, it is important for the initiative to ensure that the learning outcomes are addressed in a clearer manner. Nick's suggestion to make them more prominent by including terms such as 'recognise', 'define', and 'discuss' is highly relevant, and when the book is taken to external publishers following the PhD, this amendment will be made. This aligns well with Bloom's taxonomy (1956) which continues to be used throughout education as a framework for categorising educational objectives. However, the development of the initiative also revealed challenges in balancing the clarity of learning outcomes with the commitment to the authentic voices central to frameworks like CRT and HebCrit. Therefore, by integrating clearer objectives this will ensure that students and staff

are aware of what they are expected to learn and achieve by the end of each chapter. Furthermore, it will provide staff with a structured approach to assess student progress and tailor their teaching methods accordingly (Prøitz, 2010).

Sarah also raised concerns regarding the aims and objectives of the initiative, specifically questioning whether the book would successfully achieve its intended goals. She expressed doubt that the book would meet its educational objectives, stating:

> I am scared the *raison d'être* won't be achieved, which I think is sad as a lot of thought and planning has gone into the story, the planning, and the resources.

However, it is important to consider her additional remark: "I also feel that in the current climate, maybe it is not the right time for a story such as this". This comment suggests that she felt the timing was inappropriate, with an emphasis on the phrase "current climate." It can be inferred that she may be referring to the ongoing conflict between Israel and Palestine, which has contributed to a rise in antisemitism in the UK (Freedman and Hirsh, 2024; Seymour, 2024). As mentioned in the methodology chapter, schools that had initially shown interest in the project later withdrew, citing the Israeli-Palestinian conflict as the reason for their hesitation. Sarah's comment, therefore, reinforces this concern that the initiative may face challenges due to the sensitive political environment.

Nevertheless, the foundational principles of this thesis remain deeply committed to a belief that, at a time when antisemitism is on the rise, there is an urgent need for more education on the discrimination faced by the Jewish community, rather than avoiding the subject. This mirrors the societal response during the resurgence of the BLM movement and the murder of George Floyd, which reignited calls for anti-racist education in schools (Asare, 2022). This movement spurred an increased demand for diverse and inclusive teachings, particularly for younger students (Agarwal and Sen, 2021). In response, teachers and organisations developed pedagogical tools to address racism within the classrooms (Furrey, 2023). Therefore, this supports the idea of actively confronting prejudice through education, fostering an environment that promotes understanding, empathy, and social responsibility, particularly during times of heightened social and cultural tension, when such efforts are needed the most. Nevertheless, it may also be worth considering whether, in light of

Sarah's feedback, it would be worth considering the timing of the project, alongside the importance of having a professional writer and editor to amend the storyline to ensure that it addresses links between the current climate and antisemitism within the UK.

Appropriateness for target audience

It is essential to consider the appropriateness of the story for the intended audience, to ensure that it is both engaging and developmentally suitable, capturing their attention while also being accessible, relatable, and challenging enough to promote meaningful learning experiences. Feedback from participants was categorised into two areas: a) the appropriateness of vocabulary, and b) the suitability of the content. Although previous focus groups in Phase 3, which included primary school educators, generally agreed that the book was suitable for 10-11 year olds, Vera (Headteacher) raised a concern:

> It certainly is fine for all of KS2, but I think there could be more variety in terms of storytelling vocabulary and techniques. It feels quite young, and I know that 10 and 11-year-olds could access and enjoy a more sophisticated story.

Vera's feedback highlights the need for a balance between simplicity and sophistication in the storytelling style, supporting her earlier suggestion to enhance engagement. By incorporating a richer vocabulary, the story could potentially better captivate older students, thus increasing both engagement and educational value. Alana (Education Officer) echoed this sentiment when asked if the language in the educational resource was appropriate for the target audience. Her response - "Yes, but it may seem simplistic to some" - reinforces Vera's point that the story may not be challenging enough for all readers. This resonates with one oft-cited challenge with CNF which is that crafting high-quality CNF can be challenging (Smith *et al.*, 2015), especially for novice writers who may find it difficult to make the core message engaging (Root, 2008). Additionally, it is essential to maintain a balance between keeping readers engaged and conveying the necessary educational messages. Both pieces of feedback suggest that while the current version of the book is accessible, improvements could be made to better target the upper age range of KS2 students. Alternative narrative approaches, such as exploring themes and contexts that resonate with KS2 readers' interests, could be considered for future works. Furthermore, as

suggested previously, this could be achieved through the use of a professional children's writer.

Conversely, other participants, including Gia (Co-CEO and Founder), Sarah (Antisemitism Educator), and Aaron (Education Project Coordinator), found the book suitable for children aged 10-11 years. Aaron appreciated that it was "kept simple and has definitions if needed", while Sarah (Antisemitism Educator) felt it was appropriate as it was "short and manageable". This contrasts with Vera's perspective. To some extent, simplicity is a strength, as it ensures accessibility for all students, regardless of reading ability. Simplified language and clear definitions help prevent confusion. Maintaining clarity and ease of understanding is essential for this initiative, especially when the goal is to communicate complex ideas and sensitive topics in a way that resonates with young readers without overwhelming them.

When asked about the appropriateness of the language used, Gia (Co-CEO and Founder) commented:

> In the main, yes. For example, the adjective 'distasteful' may not be understood by this age group. I think the verb 'chant' needs more explanation about how it can be used in a threatening way, to differentiate it from 'sing'.

Gia's feedback indicates that while the overall language is suitable, certain words and concepts may need additional clarification to ensure student comprehension. The resource was designed to deepen students' learning and comprehension on a topic that lacks sufficient educational focus. Therefore, Gia's comment reinforces the goal of encouraging students to engage with complex ideas while providing the necessary support to help them grasp key terms. This can be addressed by expanding the glossary within the resource pack to explain terms, especially within the context of sport. Together, the comments reveal differing opinions on the language used in the educational resource. While the book was generally considered appropriate for its target audience, incorporating more sophisticated storytelling elements and offering further explanations for complex terms could enhance its effectiveness.

In addition to discussing vocabulary, the conversation around the story's suitability for the target audience also addressed the relevance of its content. Nick (Private and public Antisemitism Educator) raised concerns about the subject matter, remarking "I do wonder though how much the casual use of antisemitic language is prevalent." His comment suggests the need for careful refining of the storyline, suggesting that the story's focus could be reconsidered. However, during Phase 3 focus groups with members of the Jewish community, a key question posed was whether the story accurately reflected their life experiences. None of the participants echoed Nick's concerns or found the story unrealistic. As detailed in the Phase 3, results and discussion chapter (see p. 171), under the sub-theme titled *'reflective of lived experiences',* participants generally felt the story was representative of real-life situations. Leah's comment, for instance, highlights this, "I don't think it will end here for Noah, it is quite true to life, unfortunately," suggesting that casual antisemitic language may indeed be as prevalent as portrayed in the story.

Additionally, Sarah (Antisemitism Educator) expressed concerns about introducing the term 'Yid' to children, stating:

> I have huge concerns about telling children who have no knowledge of the term 'Yid' a story such as the one you have written... I am very concerned in the current climate, in particular, that children will pick on others, particularly Jewish pupils, and it will have the opposite effect than intended.

Sarah's concern reflects potential misinterpretation of sensitive content, particularly the term 'Yid.' Understandably, it is crucial to ensure that the message does not become misinterpreted and result in unintended negative outcomes. Navigating these differing viewpoints is crucial to conveying the educational message without causing harm. On the other hand, avoiding the term entirely may leave children without an understanding of its meaning and implications, potentially leading to confusion or misuse later on, particularly as the term's prevalence in contexts like professional football means they are likely to encounter it elsewhere. This presents a challenge for the researcher, who must weigh the risk of children misusing the term against the potential for future misunderstandings if it is not addressed.

This concern was echoed by Simon, a member of the Jewish community, who participated in the Phase 3 focus groups and expressed similar reservations about teaching the term 'Yid', as noted in the Phase 3 sub-theme '*storyline triggers.'* With two individuals raising this issue, there is a level of uncertainty surrounding the term's inclusion. Although these concerns represent the minority, only two participants across two phases of data collection, it is important not to dismiss them. Sarah's comment also alludes to the current geopolitical climate, which has heightened antisemitism in the UK. She mentioned this in the previous sub-theme, and the context of the Israel and Palestine conflict has continued to raise challenges for the Jewish community, alongside this project. Therefore, the future of the initiative is unknown and may need to be adapted to address these challenges going forward, with consideration regarding the ethics of introducing a sensitive topic to children without carefully managing the potential for unintended negative consequences. This again reinforces the importance of careful content editing to ensure that the material is sensitive to both the educational goals and the current political climate.

Summary

To conclude, this theme highlights the educational value of the initiative in addressing antisemitism through engaging and relevant content. Key literature emphasises the significance of using education to challenge discriminatory attitudes (Crozier, 2012; Hughes, 2016), reinforcing its role in reducing antisemitism. This theme examines the importance of aligning with the PSHE curriculum. Despite the challenges posed by the already packed curriculum (Hilton, 2009), participant feedback suggested that the educational resource could be effectively integrated into PSHE. Nevertheless, participants highlighted the need to provide greater clarity on what the learning outcomes are to guide both staff and students (Adam, 2006; Prøitz, 2010).

The final sub-theme examined the initiative's appropriateness for the chosen target audience. Feedback suggested that, with certain adjustments, such as incorporating more advanced language, the initiative aligns well with the intended age group. However, there were concerns about the story's suitability, particularly regarding the use of the term 'Yid' and whether teaching this content is appropriate in today's socio-political climate. With some of the concerns highlighted within this theme, it does leave some level of

apprehensiveness regarding if this initiative could address antisemitism through the use of sport or merely raises awareness without producing meaningful change. Additionally, although the researcher accepts these comments and recognises the challenges around discussing the term, this book has been designed to address the use of explicit language and the need to call it out through the teachings of the bystander intervention model (Latané and Darley, 1970). Nevertheless, this comment may provide further reconsideration regarding the age appropriateness of this initiative and whether it should be tailored to the older age group if there are concerns about its impact upon young children.

Theme 3 - Usability for educators

The intention behind conducting the book review was to gain a deeper understanding of experts' opinions on the proposed children's book and accompanying resource pack, which are designed for students to read and for teachers to facilitate. With this in mind, it was imperative to gather insights regarding the design and usability of these products, as this would provide valuable feedback for refining and improving them. Specifically, understanding the experts' perspectives on these aspects would help ensure that the materials are not only engaging and educational for students but also practical and user-friendly for teachers. Therefore, this theme *'usability for educators'* explores these two notions through two sub-themes entitled '*ease of use'* and *'design effectiveness'.*

Ease of use

Since the goal is to implement this initiative in schools, it was crucial to evaluate the user-friendliness of both the book and the resource pack. This would ensure that the content could be delivered smoothly and was accessible to everyone. When asked whether the children's book and resource pack were user-friendly, participants responded positively. Gia (Co-CEO and Founder) remarked "I think it is extremely user-friendly for staff and students". Aaron (Education Project Coordinator) agreed, stating: "Yes, kept nice and simple. If it is just being read, then it is simple for a teacher to deliver." Although Aaron (Education Project Coordinator) felt that the resource was simple to use, he also raised a

point that while the material is straightforward for reading, it might become challenging if teachers are expected to go beyond simply reading it. For example, if teachers need to facilitate interactive activities or lead complex discussions, the simplicity of the resource might not be sufficient.

Therefore, participants offered suggestions to enhance the usability and effectiveness of the resources. Vera, for example, noted that incorporating more interactive tasks and activities would make the sessions more dynamic and impactful:

> The PSHE resources that work best for teachers are ones that have a different activity to accompany each lesson. All the lessons here are discussion-based. It would be valuable to have ideas for follow-on activities for each chapter, e.g., making a poster to kick start discussions.

This recommendation is supported by research from Davies, Newton and Newton (2018), which emphasises the importance of hands-on and child-led activities in fostering engagement. Currently, the educational resource includes two activity opportunities: a) a role-play exercise, and b) a chapter-ending task that allows students to complete the story. However, as Vera (Headteacher) pointed out, expanding the range of activities could further enhance student involvement. Sarah (Antisemitism Educator) also suggested that adjustments could be made to the story to make it:

> ...more exciting and engaging…more variety in both the story and the discussion and tasks. They could use roleplay, hot seating, role on the wall, etc.

These suggestions reinforce the importance of diverse teaching methods to cater to different learning preferences and keep students engaged (Miller, 2001). Vera (Headteacher) also suggested the addition of comprehensive lesson plans with accompanying resources, which could increase the initiative's ease of use for educators. Similarly, a comment from Nick, suggested that additional resources would develop greater and more meaningful discussions:

> ...any resources that support teachers in the thorny task of having meaningful discussions with young people on difficult topics is very much to be welcomed.

The feedback from these participants suggests that while the book is easy to use for basic reading, additional support or guidance might be necessary for more active teaching methods. Incorporating these techniques, such as role playing, would not only make the educational resource more interactive but also more effective in conveying its message (Piscitelli, 2020). The resource was designed to accommodate students with diverse learning needs from the outset, ensuring it is accessible to all. Additional tasks and challenges could be incorporated to stretch students with higher abilities, fostering further engagement and deeper learning. Although time and resource constraints have limited these possibilities, such additions could be implemented with the assistance of educational consultants or stakeholders in future iterations of the program.

As a result of the Phase 3 focus groups, the subtheme *'pedagogical additions'* emphasised the need for the development of supplementary resources to assist staff in effectively implementing the initiative. Vera (Headteacher) commented on these resources, with specific reference to the additional vocabulary and glossary, stating that "the accompanying vocabulary/glossary is well thought out, making it easy to use". Similarly, when asked about the organisation of the resource pack, Aaron (Education Project Coordinator) felt that it was organised "very well, clear, concise" and Nick (Antisemitism Educator) stated that “the resource for teachers is a comprehensive glossary and useful in and of itself”. Ensuring that the additional resource pack is comprehensible and succinct is critical for the implementation of this resource, as it ensures that it will be delivered in line with the researcher's intentions.

Teacher confidence and training

Building on the discussion of usability for educators, Gia (Co-CEO and Founder) noted "I am sure most teachers would find it a usable resource as it introduces a difficult and sensitive topic through the prism of loving sport." While she praised the use of sport as an effective lens to facilitate discussions on sensitive issues, her remark that *most* teachers would find it usable implies that some educators may still struggle with the resource. As highlighted in the Phase 3 sub-theme, *'challenges',* there may be specific obstacles to implementation, particularly due to a potential lack of experience among teachers. This concern is especially pertinent for non-Jewish staff members, who may feel uncomfortable or underprepared to

teach such topics (see p. 222). This challenge is supported by literature, as Priest *et al.* (2016) explain that teachers' confidence in addressing sensitive topics, such as race and culture, directly impacts children's engagement in these conversations. Therefore, Gia's insights, along with the data from Phase 3, emphasise the need to explore strategies that make the resource more accessible and user-friendly for all educators.

To address these challenges, providing additional training or creating adaptable materials that can be easily modified to suit different teaching styles could be crucial. Aaron (Education Project Coordinator) also echoed this sentiment, stating "I do think it would be beneficial for teachers to have some education on the topics (if they are not fully aware) so that they are best equipped to teach this kind of thing." Aaron's (Education Project Coordinator) comment reinforces the need for enhanced teacher education, which could ensure that all teachers, regardless of their experience or comfort level, feel confident in using the resource effectively. It is important to note, however, that literature from Vaught and Castagno (2020) found that after education training, teachers' awareness of issues related to race or culture did not lead to increased empathy or understanding. Instead, it caused the teachers to reinterpret or reshape the meaning of the issues in a way that reinforced pre-existing, culturally ingrained, and racist ideas. Therefore, rather than breaking down harmful frameworks, their awareness unintentionally supported and perpetuated them. Although this research was conducted in the United States, where attitudes towards race differ, shaped by distinct historical, social, and political contexts, both nations deal with issues of racism. Although the way these issues manifest and are addressed can vary significantly, this research has shown that education training for staff must be carefully designed and contextualised to ensure it not only raises awareness but also fosters genuine understanding and empathy, alongside challenging existing biases.

Alana (Education Officer) felt that the book was user-friendly but expressed concerns about the teacher's role: “I think it should be used with teacher input only… we hope all teachers are not racists or antisemites, but unfortunately, many are”. Given that teachers play a vital role in antiracist education (Boyd and Arnold, 2000; Carr and Klassen, 1996; Lynagh, Gilligan and Handley, 2010), it is essential for staff to be educated to critically engage with the material while also feeling comfortable and confident in delivering the subject content. This concern was previously raised with Matthew, during the sub-theme ‘*trusted leaders’* in the

initial Phase 1 interviews, emphasising the importance of having dependable individuals lead the initiative and facilitate open conversations. Literature from Siddiqui (2024) stresses the importance of teachers understanding their own prejudices, biases, and stereotypes when facilitating anti-discrimination workshops or projects. Siddiqui (2024) discusses how time and honesty are required from teachers to address their own prejudices, which can impact how they choose to deliver similar resources. Subsequently, it is crucial to ensure that the teachers delivering the content are trusted with this topic and feel confident and well-prepared to engage with all aspects of the material. If possible, it would include providing training and support to help them navigate sensitive topics, such as discrimination and antisemitism and foster inclusive discussions. By doing so, the resource can be implemented effectively, achieving its intended educational outcomes.

Nevertheless, it has been highlighted in literature from Kitchen and Bellini (2012) and Greytak, Kosciw and Boesen (2013) in their research on LGBT+ education that many educators may lack the necessary training and support to effectively address these sensitive issues. More specifically, Vernikoff *et al.* (2022) found that while most educators believe antisemitism is problematic, it is frequently overlooked due to ambiguities in defining Jews and perceptions of its lack of urgency. Therefore, this can hinder teachers' ability to facilitate meaningful discussions and promote an inclusive classroom environment. The earlier remarks from Aaron (Education Project Coordinator) and Gia, along with insights from focus group participants, suggest that staff may need additional training and knowledge to confidently address sensitive topics, such as antisemitism (Lynagh, Gilligan and Handley, 2010). However, a critical examination of this perspective reveals that merely increasing training is insufficient, especially for those who already hold negative viewpoints or attitudes toward these subjects. Such prejudices can undermine their ability to engage thoughtfully with the material. There are significant concerns about the education of staff members who not only lack a fundamental understanding of antisemitism but may also harbour biases that influence their teaching practices. Without addressing these underlying attitudes, training may not translate into effective practice, potentially leading to misunderstandings or inadequate responses to sensitive subjects in the classroom.

Flexibility in implementation

As discussed in the previous sub-theme, staff may possess varying levels of understanding, which can significantly influence their approach to both teaching and implementing this resource. This variation in knowledge and expertise suggests that the resource accommodates a degree of flexibility, allowing teachers to adapt the content to their individual teaching styles and proficiency levels. In their research, Lebbakhar, Hoskins and Chappell (2022) critiqued the PSHE curriculum for its rigidity, which restricted teachers' ability to adapt the content to suit diverse classroom contexts. Therefore, while implementing this initiative, it is crucial for staff to closely adhere to the resource as the curriculum outlines to ensure consistency. However, the flexibility that the resource allows also presents potential challenges in maintaining uniformity and effectiveness across different teaching contexts.

One implemented strategy that supports staff in navigating this flexibility is the provision of structured discussion points, which has been a notable strength of this initiative. These discussion points serve as a guide to foster dialogue, ensuring that key teachings are addressed. Despite this structured support, some staff raised concerns about the selection and use of the discussion points during the Phase 3 focus groups (see p. 195). They expressed that the flexibility to choose which points to address may lead to inconsistent coverage of important topics. In the final round of data collection, Alana (Education Officer), reflecting on the resource's strengths, remarked, "for teachers it is great that you include some potential discussion points." While Alana (Education Officer) praised the inclusion of these points, her use of the word 'potential' suggests that staff might not engage with all the discussion prompts, instead selectively focusing on those they deem most relevant or comfortable discussing.

This selectivity was also raised by Aaron (Education Project Coordinator), who observed:

> When facilitating it, some teachers will highlight different areas as more important than others. It is trusting the teachers to take away the key points, which is helped by the discussion points at the end of each chapter.

Aaron's (Education Project Coordinator) comment reinforces the value of discussion points in keeping teachers aligned with the resource's objectives, yet it also highlights the risk of inconsistency. The possibility that teachers may prioritise certain aspects of the story over others poses a challenge, especially if it results in diminished emphasis on sensitive topics such as antisemitism and Judaism. While it is important to trust teachers' professional judgement, selective engagement with the resource could undermine the initiative's goal of fostering comprehensive and inclusive discussions on these critical issues.

Summary

In conclusion, the expert feedback on the children's book and accompanying resource pack has provided valuable insights into the usability. The positive responses regarding ease of use and the narrative-based approach highlight the strengths of the materials in engaging both students and teachers. However, the feedback also reinforces the need for additional support, such as interactive activities and lesson plans (Piscitelli, 2020). Furthermore, there is a greater need for education amongst staff members, as experts felt that some members of staff might struggle with teaching the subject (Priest *et al.*, 2016; Vaught and Castagno, 2020). This could also mean that staff teach the resource inconsistently, meaning there might be some flexibility in implementation**.** Addressing these areas in the future will be crucial for enhancing the effectiveness of the initiative, ensuring that it helps to develop meaningful learning and discussions on discrimination and antisemitism, specifically.

Theme 4 - Design and visual aesthetics

This theme delves into critical aspects that were previously touched upon in the sub-theme *'areas for improvement,'* regarding the design and visual aesthetics, identifying key enhancements that, if effectively implemented, could significantly elevate the engagement of Year 6 students. However, these two sub-themes have significant importance as by focusing on the design and visual elements, this section explores how thoughtful and intentional improvements can make a considerable difference in how students interact and engage with the material. The theme is divided into two sub-themes: *'design effectiveness'* and *'visual engagement',* both of which highlight the importance of an engaging and well-structured resource in driving educational outcomes.

Design effectiveness

This sub-theme, titled *'design effectiveness',* delves into the feedback provided about the design of the book and its accompanying resources, examining how these elements contribute to the initiative's educational objectives. One participant, Aaron (Education Project Coordinator), highlights the key aspects of the design that aid in conveying important messages to students:

> I think the format and additional resources complement the intended message of the text, providing young people with information on antisemitism and discrimination as a whole, utilising possible real-life experiences that young people hear about but may not fully understand on a day-to-day basis. It is a well-thought-out text and provides additional support for teachers who will be delivering it.

Aaron's (Education Project Coordinator) reflection emphasises the thoughtful consideration given to the text, format, and additional resources. He also underlines the importance of incorporating real-life experiences to help students grasp the challenges associated with discrimination. This approach aligns with educational theories such as HebCrit (Rubin, 2020) and CRT (Delgado and Stefancic, 2001), both of which highlight the role of storytelling in teaching about inequality. During the Phase 3 focus groups, the sub-theme *'reflective of lived experiences'* underscored the significance of making the story and resources reflect the real-world experiences of marginalised communities, ensuring that students could connect with the material on a deeper level.

Before the initial data collection, a thorough review of literature on anti-discrimination initiatives was conducted, including Chelsea FC's 'Say No To Antisemitism' campaign and Kick It Out (Kilvington and Price, 2017; Penfold and Cleland, 2022). This exploration of current programmes provided a foundation for developing an initiative specifically focused on football and antisemitism. Although the researcher was aware of existing efforts, the Phase 1 expert interviews and subsequent data analysis revealed that a narrative-based approach would be the most effective method for this initiative, reinforcing the educational

potential of storytelling. Much like the work being done by Sense over Sectarianism (n.d.), using storytelling to educate young children about sectarianism is an effective way to foster understanding, tolerance, and empathy from an early age.

As the initiative progressed, the feedback gathered during Phase 3 confirmed the success of this narrative-driven design. Aaron (Education Project Coordinator) observed that the discussion prompts at the end of each chapter "keep students engaged and thinking about the overall intention," allowing for deeper reflection and interaction. Vera (Headteacher) echoed this sentiment, praising the use of storytelling as a powerful tool to introduce sensitive issues like antisemitism in a way that is relatable to young students. This aligns with literature by Kapuzza (2020), who found that framing educational content within a story enhances students' ability to connect with and internalise the material. Additionally, Gia (Co-CEO and Founder) highlighted the clarity and structure provided by the chapter-based format, which organises the content into digestible and focused sections, further contributing to student engagement.

Nevertheless, Nick (Antisemitism Educator) observed that the book itself “feels more like an instruction manual than a story” but suggested that “with the appropriate refining, I can see this as a welcome resource for teachers struggling to deal with complicated and difficult topics”. While this feedback begins critically, pointing out that the resource lacks the engagement typical of a story, it is noteworthy that Nick still recognises its potential value for teachers, particularly those grappling with challenging subjects. However, it is essential to critically assess this piece of feedback, as although Nick's comment about the resource reading more like an instruction manual could provide valuable insights for improving the product, it represents the opinion of a single participant across both the Phase 3 focus groups and the Phase 4 book review. Relying heavily on one individual's opinion may overlook broader user experiences, so further input is needed to determine whether this is a recurring issue or an isolated concern.

Overall, the feedback emphasised the effectiveness of the current narrative-based design, as well as the value of the discussion points. Building on this feedback, this research highlights how the use of CNF has facilitated the sharing and development of personal narratives in creating this book, aligning with the core principles of CRT (Delgado and

Stefancic, 2001) and HebCrit (Rubin, 2020). While the existing format has been successful in promoting engagement and reflection, a minority expressed that the narrative felt more like a manual than a storybook. These insights will be considered in future iterations of the book to ensure it remains accessible, engaging, and relevant for both students and educators.

Visual engagement

Visual aids and imagery are critical in maintaining student engagement, especially when presenting complex or sensitive topics to younger audiences (Cardillo, 2017). Effective visual elements can enhance comprehension, spark interest, and make the learning experience more memorable (Dolati and Richards, 2012). One strength of the book, as noted by Gia, was the quality of the illustrations, as she enthusiastically commented, "the illustrations are great." Her positive feedback highlights the importance of well-crafted visuals in complementing the narrative.

However, other participants pointed out room for improvement in this area. Both Aaron (Education Project Coordinator) and Vera (Headteacher) raised concerns about the quantity of images. Aaron (Education Project Coordinator) emphasised that incorporating more visuals would "ensure this is accessible for all Year 6 students," suggesting that a greater number of illustrations could cater to different learners' needs and increase the material's overall appeal. Visual content, particularly in books designed for young audiences, can serve as a crucial aid for students who may struggle with text-heavy materials (Brill, 2011). Vera (Headteacher) echoed this sentiment, pointing out that in many classroom settings, stories like this are typically delivered via PowerPoint presentations. She added, "More illustrations would be good too, as most stories like this are shared through a PowerPoint and teachers/children do not like lots of text up on the screen". Vera's comment highlights the fact that many educators prefer visual content over text-heavy slides to keep students engaged and prevent cognitive overload. More illustrations could help ensure that key concepts are effectively communicated, especially in digital presentations where images are often more impactful than dense blocks of text. Furthermore, Nick (Antisemitism Educator) commented on the professionalism of the images suggesting that "the illustrations are inappropriately young" highlighting the importance of "finding an illustrator or graphic

artist who can produce images that bring the narrative to life," while acknowledging that "I realise that all this might have funding implications."

This comment from Nick discusses the financial challenges the researcher faced and the impact these had on achieving the project's full potential. During the Phase 3 focus groups, educators and experts discussed the absence of images in the book, emphasising the need for greater imagery to complement the text and further student engagement. Consequently, revisions to the book included the incorporation of images. Due to limited access and funding for a professional illustrator, the researcher utilised Artificial Intelligence (AI) to create images for the book. Nevertheless, using AI presented numerous challenges. Firstly, when using specific terms to generate images such as 'children' and 'football', the majority of generated images consisted of individuals who were white, without visible disabilities and male presenting due to biases and stereotypes ingrained in the AI data sets. Similarly, when typing in words associated with Judaism, such as 'synagogue', the characters were presented as Orthodox Jewish individuals. As mentioned in the literature review and theory of HebCrit (2020), Judaism encompasses a diverse range of appearances, and therefore, assuming that all Jewish people look like Orthodox Jews is a stereotype that has been integrated into the AI data sets. Although it may be argued that, a key challenge with AI is its reliance on well-crafted prompts, requiring users to develop the skill to create these effectively for optimal outcomes, literature from Kong (2022) explores AI fairness regarding women of colour, questioning why algorithm datasets contain only a few images of Black women while reinforcing that these datasets include a significant number of images of white men. Therefore, it is important to recognise that future education designers may encounter challenges when using AI for similar initiatives, particularly those aimed at promoting greater equality, diversity, and inclusion. The literature from both Naudts (2024) and Kong (2022) supports that AI algorithms often reinforce existing structures of oppression and domination.

Drawing on comments from Aaron (Education Project Coordinator), Vera, and Nick, it is unsurprising that participants highlighted the need for more images under the 'Areas for Improvement' sub-theme to boost children's engagement. These comments echo earlier discussions, emphasising the importance of incorporating images throughout the story to maintain high levels of engagement among young readers. This feedback supports

literature which reinforces the crucial role visual aids and imagery play in capturing and sustaining students' attention (Cardillo, 2017; Dolati and Richards, 2012).

Summary

Theme 4 focuses on the importance of 'design and visual aesthetics' in enhancing the engagement of Year 6 students with the proposed educational materials. The theme is divided into two sub-themes: *'design effectiveness'* and *'visual engagement'.* 'Design effectiveness' explores the role of thoughtful design in conveying key messages about antisemitism and discrimination. Participants praised the use of real-life experiences and a narrative-based approach to facilitate student understanding and reflection. 'visual engagement' explores the role of illustrations in maintaining student interest. While participants appreciated the quality of the existing images, there was consensus on the need for more visuals to cater to different learners' needs and enhance overall accessibility. The challenges of using AI-generated images were also discussed, particularly regarding biases in representation. It was concluded that addressing these concerns is key to improving the book's visual appeal and ensuring it promotes diversity and inclusion effectively.

Theme 5 - Distribution and accessibility

This final theme will explore strategies to improve the 'dissemination and accessibility' of the resource, particularly if the goal is to have it widely implemented in schools. Ensuring that the initiative reaches a broader audience is crucial for maximising its impact, especially in addressing issues like antisemitism and discrimination. After analysing the data, this theme contains only two sub-themes, *'digital accessibility'* and *'marketing for dissemination'.*

Digital accessibility

Closely aligned with the previous sub-theme of '*visual engagement'*, one of the significant issues raised was the need for reformatting the material to make it more accessible for both students and staff. Reformatting the material would also make it easier to navigate and understand, as well as more visually appealing. Participants noted that formatting problems

made the resource more challenging to use, which could, in turn, complicate teachers' efforts to facilitate its use. Three participants noted this, although they acknowledged that compatibility with their devices could be a factor. Gia (Co-CEO and Founder) mentioned, "the material needs formatting, as there were issues on my computer screen," while Vera (Headteacher) noted:

> The layout of the book was a bit askew in a couple of places, but I have a Mac and it can sometimes do that, so the final version would need to be checked to ensure it works in all formats.

Additionally, Nick (Antisemitism Educator) noted that:

> The pagination needs attention, although I know this is only a draft. Fixes like not having the last line of a paragraph bleed onto the next page and so on, but this might be how the document gets mangled in transmission.

These observations highlight the need for ensuring that the formatting of the book and resource is accessible to all. Although it was acknowledged that this formatting provided an issue for participants with certain devices, this feedback reinforces the importance of ensuring the resource is accessible to everyone. Moving forward, it is crucial to address these formatting problems to ensure the resource is user-friendly for both staff and students. Ensuring digital accessibility, refining the content with professional editing, increasing imagery, and adapting teaching methods could all be steps towards creating an initiative that can be engaging and accessible for its target audience.

Additionally, Alana (Education Officer) commented that the initiative would be more effective if “it could be printed out easily but to make it more accessible could you have a weblink to it so pupils could download it at a click?”. Within the second round of data collection, focus groups explored the resource structure, with a sub-theme focusing on digital accessibility, titled ‘*call for a digital resource’* (Phase 3). Discussions emphasised the importance of practical formatting and the potential mode of delivery, recommending that the book should be an online resource displayed on the electronic whiteboard. If

implemented in schools, it is crucial to have a professional with the necessary technology skills manage the final documents, ensuring that all documents and information are accessible to everyone. Therefore, ensuring compatibility with all devices will be an ongoing consideration, crucial for effective implementation.

Marketing for dissemination

This sub-theme explores the importance of how the initiative could be disseminated, looking into ways that certain platforms could leverage the initiative to reach a wider audience and maximise its impact. As part of the 'book review' participants were asked what some of the challenges might be when trying to implement and/or publish this resource and for any advice on the process. With this in mind, Gia (Co-CEO and Founder) suggested, "consult with RS [Religious Studies], Citizenship teachers as well as Diversity and Inclusion advisors in some local authorities". As part of the previous focus groups, participants consisted of EDI advisors, alongside teachers, and although this approach helped to amend the current book, engaging with a broader range and greater quantity of stakeholders would be beneficial as they could also provide insights into how the resource can be adapted to meet the specific needs of different schools. This remark echoes earlier observations from the first round of data collection in Phase 1, specifically under the sub-theme *'sport and partnership.'* It highlighted the significance of collaborating with other organisations and working together to develop a successful initiative (Trenerry *et al.*, 2012). Although the goal is to integrate the work into the PSHE curriculum, consulting with other stakeholders could provide alternative placements for the initiative outside of the school environment. Given the challenges, it might be positioned in programmes such as 'Premier League Reading Stars', as suggested by Keagan in the expert interviews under the sub-theme of 'implementation' in Phase 1.

Additionally, Alana's (Education Officer) suggestion of "getting the word spread to teachers about it. Maybe try the Association of Citizenship Teachers, and via PSHE teachers Facebook groups etc." would leverage the project, by creating a network of advocates who can help disseminate the initiative among educators. Such engagement might not only enhance visibility but also encourage buy-in from teachers who can support its implementation within their classrooms. Ultimately, the support of external organisations and key

stakeholders is vital for the initiative's successful implementation (Trenerry *et al.*, 2012). This necessity was consistently echoed in previous rounds of data collection; therefore, it is encouraging to note Nick's final remarks: "I would support this initiative's aims and intentions," along with Alana's (Education Officer) comment, "this is a great project and hopefully will make a real difference when it is up and running". These endorsements from experts in the field of antisemitism serve to reinforce the initiative's credibility and the belief that it can affect meaningful change once in place.

Summary

This final theme explored strategies for improving the *'distribution and accessibility'* of the educational resource and was divided into two sub-themes. The first sub-theme, 'Digital accessibility' focused on the need to reformat the resource for easier use by students and staff. Participants pointed out issues with formatting across different devices, highlighting the importance of ensuring compatibility and user-friendliness. Recommendations included creating a more accessible digital version, potentially downloadable via a weblink, and ensuring that the material could be presented on electronic whiteboards. The final sub-them, *'marketing for dissemination'*, then discussed strategies to increase the initiative's reach, emphasising collaboration with a broader range of stakeholders. Suggestions for dissemination included leveraging teacher networks and platforms and engaging with external organisations to form partnerships.

Chapter summary

In conclusion, this final round of data collection has been valuable in providing a deeper understanding of the initiative's potential for publishability, practicality, implementation feasibility, structure, and layout. Although the initiative was generally well received, and many strengths were presented, it is important to note that this round of data collection revealed increased negative feedback from stakeholders, namely Nick (Private and public Antisemitism Educator) and Sarah, regarding the professionalism of the product, reinforcing the need for a professional writer, editor, or illustrator. Additionally, Sarah (Antisemitism Educator) concerns were raised about the appropriateness of the initiative for children,

particularly in light of the current political climate and the use of the term ‘Yid,’ which carries a risk of misinterpretation and could significantly affect the initiative’s impact.

With this in mind, plans for the initiative will focus on refining the content to ensure it aligns with both educational objectives and the sensitivities of the target audience. Securing funding will be pivotal to supporting these improvements, as well as ensuring high-quality production. Furthermore, engagement with diverse stakeholders, including those in sports, anti-discrimination work, and Jewish education, combined with dissemination efforts across various platforms, will be critical to maximising the initiative's impact and ensuring its sustainability within educational contexts. This chapter finalises the discussion of the original empirical data collected throughout the process of this thesis. The next, and final, chapter will build upon this by synthesising the findings to provide a comprehensive reflection on the overall process and its broader implications.

Chapter 11 - Conclusion

Introduction

Given the project's relatively underexplored research area, this concluding chapter seeks to provide a thorough critical analysis of the research journey, offering a reflective evaluation of the project as a whole. Firstly, the researcher will reflect on key aspects of the theoretical and methodological approaches underpinning the development of this project, while offering a critical analysis of the journey undertaken in the delivery of the project. The latter part of this chapter seeks to conclude the thesis with a comprehensive summary of the research implications before transitioning into an evaluation of whether the aim and objectives of this thesis were achieved. Subsequently, an exploration of the original contributions this research makes to the field will be discussed, before outlining potential directions for future research stemming from this project. Finally, the chapter concludes with a short personal reflection from the researcher.

The project aimed to develop a successful educational initiative to address antisemitism in British football, given its aforementioned prevalence and impact (Boyd and Staetsky, 2014; Curtis, 2019). Despite numerous initiatives in sports to combat inequality and discrimination, it has been demonstrated that few have specifically targeted antisemitism. With the rise of antisemitism in the UK (CST, 2023), it is crucial to understand this issue better to develop effective preventative measures.

To recap, this project undertook a comprehensive literature review followed by a multi-phased approach, consisting of four phases:

- Phase 1: Interviews with anti-discrimination experts
- Phase 2: Creation of an educational resource through creative non-fiction
- Phase 3: Focus group interviews
- Phase 4: Expert book review

Through these phases, a co-created educational resource for children was developed to educate individuals on antisemitism and Judaism, using narratives and discussions centred on football. This reflective chapter provides an in-depth critical analysis of key facets underpinning the entirety of the research process, including an examination of relevant theoretical frameworks integrated within the initiative, methodological considerations for the project, and significant challenges encountered in the execution of the initiative.

Before engaging in any data collection, the first stage of the thesis process involved engagement with key literature to develop a deeper understanding of the current research conducted on antisemitism, specifically in sport and football. As discussed in the literature review (see p.32), scholars including Pavel Brunssen and Jasmin Seijbel have explored antisemitism in the context of European football (Brunssen, 2022; 2023; Brunssen and Schüler-Springorum, 2021; Seijbel *et al.*, 2022; Seijbel *et al.*, 2023). Additionally, Emma Poulton has conducted considerable research on antisemitism in British football, with specific reference to Tottenham Hotspur and the use of the word 'Yid' in British football (Poulton, 2013; 2016; 2020; 2021; 2023; 2024). Other scholars, including Jon Dart, have also explored antisemitism, but more broadly in the context of sport, as opposed to solely focusing on football (Dart, 2019; 2021; Dart and Long, 2021). A crucial stage of this literature review was to engage with sociological theory, which was subsequently used to inform the later stages of the project, including data collection and analysis; reflection on the use of theory will be discussed later in this chapter. The literature review enabled the researcher to identify common challenges in addressing antisemitism in both sport and society, as well as to critique the various theoretical approaches used in previous academic studies on this topic.

Furthermore, the aim of the research was to develop an evidence-based and co-created educational initiative focused on reducing antisemitism in British football; therefore, a review of literature relating to anti-discrimination initiatives was also conducted to explore the strengths and limitations of similar initiatives to the one developed in this thesis. Initially, the intention was to create an initiative for football fans; nevertheless, it became apparent through both the literature review write-up and the later data collection stage, that developing an educational initiative for individuals who already have their preconceived notions about Jewish people may not serve a purpose. This chapter will therefore critically

reflect on the rationale behind the methodological decisions that led to the design of the educational initiative in the form of a book.

Revisiting the research aim and objectives

To recap, the overarching aim of this study was:

> To develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British Football, with input from anti-discrimination experts and the Jewish community.

As discussed in the personal reflection, the primary goal was to create a resource or initiative that could contribute to creating change for the Jewish community. However, it was crucial that the initiative was grounded in theory and shaped by the input of key stakeholders. Therefore, this project's objectives were achieved through the application of various theories, most notably CRT (Delgado and Stefancic, 2001) and HebCrit (Rubin, 2020), to identify key factors that should be considered when addressing inequalities and discrimination, specifically antisemitism. Furthermore, the use of diverse data collection methods facilitated engagement with key stakeholders, including anti-discrimination experts and members of the Jewish community, allowing the researcher to amplify the voices of the Jewish community.

The following research objectives played a pivotal role in providing a framework that would support the completion of the aim:

Objective 1 - Investigate the perspectives of key stakeholders on antisemitism, religion, ethnicity and identity within the football and wider social context.

Through an extensive review of the literature and the Phase 1 interviews with experts in the fields of sport and discrimination, it was possible to explore and analyse the perspectives of key stakeholders on issues such as antisemitism, religion, ethnicity, and identity, both within the context of football and broader society. This process allowed for a deeper understanding of how these interconnected issues exist within sport, particularly football, but also how they

reflect and influence wider society. The literature and data gathered provided a foundation that was critical for examining the role of sport in challenging discrimination, as well as a platform upon which to develop an educational initiative.

Objective 2 - Identify and evaluate anti-discrimination initiatives in football and sport to identify good practice on how antisemitism may be tackled.

Through a comprehensive review of literature (Chapter 2), current research on antisemitism in sport (Brunssen, 2022; 2023; Dart, 2021; Dart and Long, 2021; Poulton, 2016, 2020; Poulton and Durell, 2016), has been explored providing a foundation for the development of an educational initiative. Furthermore, anti-discrimination initiatives that are being used within sport to combat anti-discriminatory behaviours and attitudes in sport were identified (Dixon *et al.*, 2016; Magrath and Stott, 2019). The review of literature highlighted the gaps in existing research, as well as the effectiveness of current initiatives in addressing these issues. Alongside highlighting the key strengths of the work being conducted, the literature review also addresses the limitations and challenges that are often overlooked in these campaigns, such as the lack of funding and the difficulty in measuring the true impact of these initiatives on changing attitudes and behaviours (Kilvington and Price, 2017)

In addition, this objective was met through Phase 1 interviews with anti-discrimination experts in the field of sport. These interviews facilitated a better understanding of the work being done by experts in the field, and the specific elements and concepts applied to produce successful initiatives. Through this process, it has been possible to identify good practice and uncover potential areas for improvement for these initiatives, particularly in terms of addressing the challenges unique to their work, but also with regards to their implementation and long-term sustainability.

Throughout both stages of the research, this objective was addressed by integrating insights from the literature review with expert perspectives derived from original empirical data to explore potential approaches to antisemitism. It is important to note that the term ‘tackled’ was used in the objective. While this term is fitting within the context of a sports-related thesis, it did not entirely capture the complexity of the issue, as ‘tackled’ suggests that the

problem of antisemitism could be fully resolved. Upon reflection, terms such as 'addressed' or 'reduced' may be more appropriate.

Objective 3 - Develop a theoretically-informed educational initiative which could be used to decrease antisemitic behaviour in football.

It is important to note that whilst the third research objective was initially aimed at reducing antisemitic behaviours in football, the initiative shifted its focus to using football as a narrative vehicle to educate younger individuals, some of whom might be fans already attending games. The purpose of this shift comes from empirical data, from both the research findings and secondary data, which discussed the challenge in tackling attitudes of those individuals who already attend matches (Dixon *et al.*, 2016). The initiative now seeks to teach these younger audiences about antisemitism and Judaism, with the goal of decreasing antisemitic behaviour at football matches but also more broadly in society. As a result, the initiative has evolved from being a tool to combat antisemitism in sport to employing a unique, football-based narrative approach that leverages the sport itself to educate and address antisemitism.

The educational initiative was developed using CNF, grounded in the research findings and informed by CRT, HebCrit, and bystander intervention theory. This theoretically-informed initiative is designed to engage children BIM in primary schools, using football as a relatable tool to engage students and deliver lessons on antisemitism and Judaism. Additionally, the initiative aligns with key principles of the Personal, Social, Health and Economic (PSHE) curriculum, ensuring that it not only meets educational standards but also effectively integrates with existing frameworks for teaching about diversity and social cohesion. Through this approach, the initiative aims to educate children aged 10-11 about antisemitism and Judaism, using football to make the lessons both accessible and impactful.

Objective 4 - Explore how key stakeholders respond to an original educational initiative that aims to decrease antisemitism in football.

The key stakeholders of the initiative include the primary target audience, 10-11 year-olds, alongside school educators, anti-discrimination experts, and members of the Jewish community. The original intention was to evaluate how this young audience would respond to the initiative, as it would provide an opportunity to gather data into the effectiveness of the educational content and its ability to engage and resonate with children of this age group. However, due to uncontrollable extraneous circumstances outlined in the previous chapter, this trial could not be conducted.

Despite these challenges, opportunities for feedback were still available during Phases 3 and 4 of the research. Interviews and focus groups were conducted, enabling other stakeholders to contribute valuable insights, each playing a vital role in refining the initiative. The feedback suggested that the initiative shows significant potential in its current form, with participants finding the use of sport as a conversational tool to be highly effective in engaging the target audience and making complex topics more relatable. However, the final phase of data collection also highlighted several essential steps that need to be taken -such as the employment of a professional illustrator and a children's writer - to enhance the initiative's effectiveness and appeal in educational settings.

In the latter part of this chapter, future recommendations will be discussed, focusing on the necessary steps to bring the initiative to fruition. A primary recommendation is to secure funding to finalise the educational resource, which would include hiring an editor and illustrator to polish the content and presentation. Once these elements are in place, it would be essential to pilot the initiative in schools to evaluate its impact and effectiveness in reducing antisemitic attitudes and educating individuals about the Jewish community and the challenges they often face. This trial phase would not only provide insights into the initiative's strengths and limitations but also offer an opportunity for further refinement and broader implementation.

Theoretical reflections

The theoretical frameworks informing this research include HebCrit, CRT, BIM, and CNF each offering unique insights. This chapter will focus on theoretical reflections regarding HebCrit and CRT, while CNF, will be discussed in a later sub-chapter, where its roles in the

methodological process will be explored. After reviewing the literature on antisemitism in football (see p. 28) within the field of sport sociology, it was evident that there is a lack of research that is theoretically informed. There are some researchers who have engaged with frameworks relevant to the specific concept they are looking into; for example, Poulton's (2020) research on policies, using the multiple streams approach or linguistic reclamation to explain how marginalised groups can reclaim derogatory terms (Poulton and Durell, 2016). Therefore, those who have engaged with theory, use theory that focuses more broadly on general social dynamics, rather than on the specific nuances of Jewish identity or antisemitism.

This highlighted a gap in applying a more specific theoretical approach, such as HebCrit (Rubin, 2020), to understanding the complexities of antisemitism in sport. With this in mind, this research incorporated Rubin's (2020) theory of HebCrit which more precisely addresses the unique experiences of the Jewish community, ensuring a deeper and more specific understanding of antisemitism, when applying it to the context of football. Given the aforementioned theoretical underpinnings of past studies of antisemitism in sport and society, it is also worth emphasising that Rubin's (2020) theory of HebCrit has only been used as a theoretical framework in a very limited range of academic research. As mentioned in the review of literature (see p. 81), as of November 2024, Rubin's (2020) theory of HebCrit had eleven citations in Google Scholar. It was cited in nine pieces of peer reviewed literature, two doctoral theses and one Masters dissertation. Therefore, its use in this thesis provides novel contributions to knowledge in the field of sport sociology.

Alongside HebCrit, CRT was also used within the creation of the book for the educational initiative, as the key tenets were embedded within the story. In the field of sport sociology, CRT has been used frequently by scholars, including Kevin Hylton (2005; 2009; 2010; 2021) and Burdsey (2011), to analyse and critique racial inequities and power dynamics within sports settings. Specifically, Hylton's work has used CRT to challenge dominant narratives in sport, such as racial stereotyping and examining how institutionalised racism exists within sport, whilst advocating for social change by addressing how these inequalities in sport could be challenged. Therefore, CRT's application in this thesis has proven valuable for examining how racial identities impact discrimination in football, which evolved from CRT to address the

specific needs and experiences of the Jewish community, was deemed appropriate for this project.

Research from Judaken (2018) emphasised that antisemitism is an under-theorised area of research and advocated for the development of a new theoretical framework to better study this issue. With this in mind, the development of HebCrit in 2020, provided benefits in bringing Jewish issues to the forefront of critical discussions on race, identity, and discrimination (Muller, 2024; Selznick and Greenes, 2024). The framework can therefore be used within both this thesis as well as further studies and/or policy to amplify the voices of Jewish individuals, thus addressing issues unique to this population - as seen in the work of Glauz-Todrank (2022) on court cases and Muller (2024) within educational settings. Specifically, with its particularly strong focus on antisemitism, it offers a tool to analyse and challenge this form of discrimination and prejudice. By doing so, HebCrit fills a gap in traditional CRT frameworks (Rubin, 2020), which understandably, may not explicitly address antisemitism and the Jewish community (Hornsved, 2022).

However, similar to CRT, this theory provides five key tenets alongside explanations for these crucial factors which can be used to provide a more nuanced understanding of the struggles and challenges of the Jewish community. After reviewing twelve recent pieces of literature that reference Rubin's (2020) work, two particular tenets have gained more prominence: "Jewish personal stories have value" and "Jews, and their perception as White, creates invisibility and tension." It is important to note that this thesis has also emphasised the value of stories, particularly when using CNF as a tool for advancing the initiative. Nevertheless, as discussed in Chapter 6, all five tenets of HebCrit were integrated into the narrative through the use of CNF, ensuring that each theoretical concept highlighting the challenges faced by the Jewish community was reinforced for the reader.

Although HebCrit adapts CRT by focusing on the Jewish experience, it, like any theoretical framework, has its limitations and areas for development. The fact that this theory has not been widely used in academic literature presents challenges, as there is limited critique available. Of the twelve cited pieces of literature, none address any specific limitations of HebCrit, other than Selznick and Greenes (2024) who alludes to the idea that addressing all

five tenets and integrating them at the same time would be a challenge. Typically, researchers are aware of such limitations and engage with the critiques while proceeding with caution as needed. Consequently, this creates opportunities for further criticism and refinement of the theory.

It is important to recognise that HebCrit, like CRT, is rooted in the American experience of race, ethnicity, and religion (Burdsey, 2011; Moffitt, Juang and Syed, 2019). This focus may limit its applicability to different geographical contexts, potentially affecting its relevance in the English setting. Literature from Boyd and Staetsky (2014) reinforces that experiences of the Jewish individuals differ in the USA compared to the UK, arguing that Jews in the UK tend to feel more secure and experience lower levels of antisemitism compared to other Western European countries, despite Orthodox Jews feeling more anxious and susceptible to antisemitic incidents. Nonetheless, the principles of these theories are still pertinent and effective in amplifying the voices of the English Jewish community. Similarly, this highlights the potential for further research to adapt HebCrit to better reflect various geographical contexts, including England.

Furthermore, similar to other theories that have evolved from CRT, such as LatCrit (Valdes, 1998) and TribalCrit (Brayboy, 2001), HebCrit might be critiqued for its narrow focus on Jewish experiences. However, given that different communities face unique challenges, it is important to recognise that the specific nature of the theory provides valuable insights into the distinct experiences of the Jewish community (Muller, 2024; Silverman, 2024). While HebCrit may focus on particular issues relevant to Jewish individuals, this nuanced focus allows for a deeper understanding of how specific factors influence Jewish experiences, and can serve as a tool to further explore and address the needs of the community (Selznick and Greenes, 2024).

While the theory examines the interplay between race and economics, particularly addressing issues like the perceived invisibility of Jews due to their perceived Whiteness and the stereotypical claims of Jewish political and economic power (Rubin, 2020), it often overlooks other intersecting identity factors that shape individuals' experience. Intersectionality, as coined by Crenshaw (1989), is a concept which emphasises the

multidimensionality of minority individuals' lived experiences. Although CRT incorporates intersectionality as a core concept (Delgado and Stefancic, 2001), HebCrit does not fully address how Jewish identity intersects with other factors such as gender, race, sexuality, and socioeconomic class. While HebCrit does touch upon economic stereotypes about Jewish individuals, it fails to explore how an individual's socioeconomic status might affect their experiences. Similarly, while the theory acknowledges the perception of Jews as White, this discussion does not fully account for the experiences of individuals who are non-White or from diverse racial backgrounds within the Jewish community.

Similarly, as noted in the literature review, Jewish cultures and traditions vary significantly depending on the Jewish movement to which a person belongs, such as Orthodox, Reform, or Liberal (Kahn-Harris, 2018; Valins, 2003). Consequently, some of Rubin's key tenets may be more relevant to certain movements than others. For instance, the experiences of individuals in Orthodox communities can differ substantially from those in Reform communities due to differing religious practices and social values (Kahn-Harris, 2018; Vulkan, 2012). As a result, while HebCrit provides valuable insights, its applicability might vary, requiring adjustments to address the diverse experiences and issues faced by different Jewish movements.

Lastly, HebCrit may need to incorporate specific contemporary issues and challenges faced by the Jewish community. For example, the Jewish community in England has been notably affected by the ongoing Israeli-Palestinian conflict, which escalated more recently on October 7, 2023. This escalation has subsequently influenced perceptions and experiences within the community (Freedman and Hirsh, 2024; Seymour, 2024). The complexities of this geopolitical situation could prove challenging when incorporating it into theory due to the diverse and at times, controversial viewpoints within the community. Nevertheless, HebCrit must be adapted to address these evolving issues to ensure that it accurately reflects and responds to the current realities faced by Jewish communities. Finally, it is worth noting that the lack of research using HebCrit to date (as of writing in 2024) makes these flaws inevitable and that future research using HebCrit may address these limitations going forward.

Although HebCrit has proved beneficial as a theory to guide the researcher and inform the creation of the initiative, it is important to consider alternative theories that could have been

utilised throughout this project. Initially, employing theories from Norbert Elias was contemplated, given prior knowledge and experience with Eliasian theory (Lunn, 2023). Specifically, Elias's concept of 'established/outsiders' (Elias and Scotson, 1965) was considered, given that Biale *et al.* (1998, p. 5) describes Jewish people as having an insider/outsider status, "standing somewhere between the dominant position of the White majority and the marginal position of people of colour." Additionally, Elias has been frequently referenced in the field of sport sociology to address complex issues, making his work a valuable framework for this study (Waddington and Malcolm, 2006).

However, when comparing the work of Norbert Elias to HebCrit, his work has limited discussion regarding religion, specifically Judaism. Elias's work could have been beneficial in earlier studies examining group identities, like Judaism or other marginalised communities. Furthermore, HebCrit offers a chance for a more nuanced exploration of the specific challenges faced by the Jewish community, which is a central focus of the research question. Therefore, it was concluded that both CRT and HebCrit were the most suitable frameworks due to the increasing use of CRT in sports literature and HebCrit's nuanced approach to exploring the Jewish community. Furthermore, this research project began in 2020, coinciding with the publication of HebCrit in the same year. Although utilising HebCrit presented a challenge, as the researcher was the first in sports academia to apply this theory, it ultimately proved beneficial because the nuanced approach of the theory provided a framework to critique and address antisemitism within the sports context, with specific focus on antisemitic abuse, thus using the theory to then amplifying marginalised Jewish voices. Lastly, both CRT and HebCrit have been instrumental in shaping the thesis' narrative, as they both emphasise the importance of storytelling.

Looking ahead, it would be beneficial for HebCrit to be explored within policy-making to help voice the main concerns of the Jewish community. The start of this has been seen in Glauz-Todrank's (2022) work in giving voice to the Jewish community in court cases, and Muller's (2024) work on using the voices of Jews within an educational workshop. As evidenced by Muller, integrating HebCrit within educational settings would be advantageous as it highlights the challenges the Jewish community face, which students can often be

unaware of. Educating individuals on these matters would foster greater understanding, awareness, and potentially lead to a more inclusive society.

Methodological reflections

As outlined in the introduction of this chapter, this project employed a multi-phased approach, utilising various methods such as interviews, focus groups, and questionnaires to gather data. This diverse methodology has enriched the depth of the research by ensuring methodological triangulation, demonstrating that a rigorous approach has been taken throughout the research process, thereby enhancing its credibility (Gray, 2022). Therefore, reflecting on the use of multiple research methods is essential in providing a critical reflection.

The use of three different methods was intentional, as each addressed a specific aspect of the research problem. Interviews were ideal for one-on-one discussions about individuals' work on anti-discrimination initiatives. Focus groups, on the other hand, were better suited for gathering insights on the strengths and limitations of the proposed children's book. Lastly, questionnaires provided an effective means for implementing a 'book review.' This multi-method approach enabled a deeper understanding of diverse data collection tools, from conducting in-depth semi-structured interviews and moderating focus groups to designing appropriate questionnaires. While the project has greatly benefited from the diverse range of techniques used, it has also been advantageous for the researcher. This approach has allowed the researcher to become proficient in various qualitative methods, enhancing their ability to triangulate data effectively and draw well-rounded conclusions. The next stage of this chapter will offer some methodological reflections in a chronological order reflecting on each phase of the project to provide a clear and structured analysis of the research process.

Phase 1 methodological reflections

As outlined in the Phase 1 methodology, the first phase of data collection involved conducting expert interviews with specialists in anti-discrimination in sport. However, the

researcher encountered some recruitment challenges during the preparation for these interviews. Given the specific focus of this study, the researcher aimed to engage individuals from certain organisations working on antisemitism in football to gain feedback on their current initiatives. However, some organisations declined to participate in the research due to lack of time and changes in their staffing. Additionally, some participants were happy to talk about their work in an informal manner but not to take part within the research process and for any comments not to be included in the research. Hennink *et al*. (2020) explored how participants may be hesitant to engage in certain contexts due to factors such as social hierarchies and expectations. However, it is essential to emphasise that participation should always be voluntary (Nelson *et al.*, 2011). While research ethics mandate that all participation must be voluntary, allowing these organisations the right to decline involvement, their participation would have been especially valuable given the complex nature of this topic. Furthermore, the limited work being done in this area highlights the importance of collaborating with key stakeholders, which would have strengthened specific elements related to antisemitism in football. Despite these challenges, the experts who did participate provided valuable support for developing the initiative.

Unfortunately, due to the Covid-19 pandemic, interviews had to be conducted online (Brown, 2022; Sah, Singh and Sah, 2020). This created some limitations, such as reducing the ability to observe body language and tone, which are crucial elements in understanding the full context of participants' responses (Brown, 2022). The lack of in-person interaction may have also affected the depth of rapport that could be established between the interviewer and participants, potentially leading to more limited discussions (Keen, Lomeli-Rodriguez and Joffe, 2022). Additionally, technical problems, such as internet connection issues, could have disrupted the flow of conversation, further limiting the quality of the data collected (Sah, Singh and Sah, 2020). Despite these challenges, efforts were made to mitigate these limitations by encouraging participants to express themselves fully and by paying close attention to verbal cues during the interviews.

Overall, conducting interviews with experts online proved beneficial, as virtual interviews often help participants feel more relaxed and under less pressure to disclose personal information. Reflecting on the process, the use of online platforms also contributed to the

researcher's own comfort, as being in a familiar environment reduced stress and facilitated better focus. Furthermore, scheduling interviews became more convenient since participants only needed to be available during the interview itself, without the added commitment of activities like travel. As a result, online interviews were less time-consuming for both the interviewer and the interviewees and, ultimately, more cost-effective (Cleland *et al.*, 2019).

Finally, a key strength of the project was the inclusion of those experts who took part in data collection on numerous occasions. This is extremely important for the success of the initiative were it to be implemented, as it is critical to develop relationships with key stakeholders, as discussed in the sub-theme 'Sport and partnerships' in Phase 1. Therefore, throughout the three phases, some expert participants continued to take part in the study and participated in multiple phases, which allowed the researcher to develop a professional relationship with these individuals. Therefore, it was critical to make data collection with these individuals as time-effective and cost-effective as possible to retain their input to the process.

Phase 2 methodological reflections

As discussed in earlier chapters, data was collected through interviews, focus groups, and questionnaires at different stages. This data was then incorporated into the book's narrative in Phase 2 using CNF. Furthermore, CNF allowed the researcher to engage with two theories, CRT and HebCrit, facilitating the development and expansion of these narratives. Therefore, CNF offered a unique contribution to the research by integrating real-life experiences with core tenets and insights from key theories to create a narrative designed to educate people about discrimination (Kotišová, 2019), specifically antisemitism. Additionally, using CNF to integrate data and theory was essential because participants highlighted in the first round of data collection the need to amplify the voices of marginalised communities, as seen in the Phase 1 sub-theme 'First-Hand experience'. This theme emphasised the importance of shaping initiatives based on the experiences of those who have faced discrimination to ensure they accurately reflect their realities.

As discussed in Chapter 6, titled ‘Phase 2: Creation of educational resource and focus groups’, HebCrit (Rubin, 2020), CRT (Delgado and Stefancic, 2001), and BIM (Latané and Darley, 1970) were utilised as foundational frameworks for developing the narrative. These theories were designed to reveal how racism and antisemitism are embedded within societal structures and to challenge and deconstruct various dominant narratives. As CNF enables the reader to viscerally enter the world of these individuals and their lived experiences (Clayton, 2010), these theories have been particularly effective in understanding the complexities of racism and antisemitism in everyday life, thus amplifying the impact of the educational initiative.

Employing CNF also aligns with two key tenets of these theories. In CRT, a central tenet is the use of storytelling and counter-storytelling, which are essential for teaching about inequalities and everyday racism. Specifically, literature from Aguirre (2000, p. 321) stated that storytelling provides a valuable “methodological tool for giving voice to marginalised persons and their communities”. These techniques have been argued to not only educate and motivate, but to also document historical events and engage audiences (Collins and Cooper, 1997). Similarly, HebCrit emphasises the importance of storytelling as a core aspect through the tenet ‘Jewish personal stories have value’; this tenet reinforces the notion that fully incorporating Jewish counter-stories will help to enhance the understanding of Jewish people's lived experiences (Rubin, 2020). As highlighted by both Delgado (1989) and Solorzano and Yasso (2002), storytelling serves as a methodological approach that provides rich, qualitative data articulated by members of marginalised groups who have experienced racial discrimination and silencing. This approach allows these individuals to share their lived experiences in their own voices. CNF enables researchers to incorporate dialogue and vividly bring events to life (Clayton, 2010). By utilising stories rooted in CRT and HebCrit, the use of CNF transforms factual narratives into engaging and relatable accounts for the intended audience. Using CNF to integrate theory into the narrative proved advantageous, as it allowed the researcher to bring theoretical concepts to life. These concepts, derived from the everyday experiences of marginalised communities, helped to illustrate and contextualise complex issues of race and antisemitism. By telling stories that embody the core tenets of both theories, CNF made these complex ideas more accessible and engaging.

The key tenets of CRT and HebCrit thus provided a framework for building narratives; however, there were challenges associated with using these theories in educational settings for children aged 10-11 years. Given that CRT and HebCrit were developed in higher education contexts and contain complex concepts such as intersectionality, adapting these theories to a younger audience required careful consideration. Consequently, not all tenets of HebCrit and CRT could be fully incorporated into the initiative, as some concepts, such as intersectionality, were considered too advanced or abstract for the intended age group. Those tenets which were used have been outlined in Chapter 6. Similarly, it is important to note that throughout the process of this project the researcher did not adhere strictly to all of the principles of CNF. Instead, the research was informed by key CNF principles, such as integrating secondary data from past studies (Cheong, Lyons, Houghton and Majumdar, 2023) on antisemitism in football to inform the initial draft of the book. Rather than basing the narrative solely on empirical evidence collected during data gathering, the researcher first used this secondary data to draft the book, and subsequently incorporated feedback from the Jewish community and anti-discrimination experts through focus groups (Phase 3) and book reviews (Phase 4) to refine and enhance the content.

Having used secondary data, from both media articles and past studies on antisemitism in society, sport, and football, the researcher built a foundation of existing knowledge to develop a narrative around. Then, by engaging with the Jewish community and anti-discrimination experts, significant value was added to the research. This process helped in refining and validating the content, making it more accurate and nuanced. The inclusion of individual experiences ensures that the final work is representative and sensitive to the experiences of those directly affected by antisemitism. Finally, by having an iterative approach - through drafting the book first based on interview data and secondary data, and then refining it with feedback from focus groups and book review - it enhanced the final draft product's quality. This method allows the researcher to incorporate a range of insights and corrections, leading to a more comprehensive and polished work.

However, the project's pragmatic alignment to certain CNF principles may have limited its methodological rigour, as it did not adopt a 'purist' approach to the use of CNF. CNF emphasises grounding narratives in empirical evidence and constructing them through

rigorous processes; by deviating from these principles, the researcher might have missed capturing the most authentic and contextually grounded narratives. Additionally, the reliance on secondary data - especially from media sources - could introduce biases or limitations that might be perpetuated in the book if not carefully addressed during the revision process. Finally, the delay in gathering feedback from the Jewish community (Phases 3 and 4) may have constrained the accuracy of the initial narrative. Ideally, engaging these participants from the outset would have ensured that the narrative was more directly informed by lived experiences, thereby reducing the risk of misrepresentation.

Phase 3 methodological reflections

During Phase 3, focus groups were conducted to gather feedback on the first draft of the initiative. This was particularly beneficial as it allowed the generation of constructive feedback (Gray, 2022) in order to make appropriate revisions. Most importantly, the focus groups highlighted the need for a resource pack to accompany the book, which was especially valuable as it provided additional support and context for staff using the book. Overall, this phase of the project was highly advantageous as it facilitated meaningful improvements based on direct input from participants. Additionally, this was the first phase in which the researcher interacted extensively with members of the Jewish community, some Jewish anti-discrimination experts who participated in Phase 1. This was particularly valuable, as incorporating the voices of the Jewish community ensured that the resource was informed by those it aimed to represent and added authenticity to the narrative.

However, the use of focus groups also presented challenges, as participants had differing opinions on some part of the initiative, leading to conflicting messages in the data. Notably, there were disagreements about the use of the term ‘Yid’ in the book, reflecting broader societal debates on the topic (Poulton and Durell, 2016). Although this development created challenges, the researcher was able to make judgement calls through the support of their supervisory team who facilitated through the role of ‘critical friends’ (Richards and Fletcher, 2020). Nevertheless, looking forward it may be that sensitive topics such as the use of the term ‘Yid’ are re-addressed if the book were to be published for wider distribution.

Another outcome of the Phase 3 focus groups was the need for images. However, as a self-funded researcher, one of the most significant challenges encountered was the lack of funding (Cornell, 2020). This shortage of funds meant that the project could not meet the desired standards, as the researcher could not afford to hire a professional editor, illustrator, or publisher. These financial constraints created some difficulties throughout the duration of the project. Therefore, due to limited funding, the researcher turned to artificial intelligence (AI) software to generate the images for 'Joe's Footballing Journey'. This approach, however, came with its own set of challenges, such as reinforcing existing stereotypes, which were detailed in the previous chapter. This was especially problematic given that the book aimed to educate individuals about discrimination, specifically antisemitism. Using images that perpetuated these biases and stereotypes would simply undermine the book's purpose (Kong, 2022; Naudts, 2024). Nevertheless, it was pivotal that images were included, as feedback from the Phase 3 focus groups emphasised the necessity of including imagery in the book under the sub-theme 'Pedagogical Additions', making the inclusion of images essential.

Given the limited funding available, the researcher and their supervisory team carefully weighed the strengths and limitations of using AI for the images. The primary advantage was the cost-effectiveness of AI, which was either free or available at a minimal annual fee, compared to the high costs quoted by illustrators. Therefore, to overcome some challenges (e.g. biases), the researcher invested considerable time in selecting the most suitable AI software (through which Canva Pro was selected) and edited specific images to ensure they were appropriate for the book. Despite this, it is worth noting that during the final phase of data collection in the Phase 4 book review, a participant suggested the importance of "finding an illustrator or graphic artist who can produce images that bring the narrative to life," while acknowledging that "I realise that all this might have funding implications". This comment underscores the financial constraints the researcher faced and the limitations imposed on realising the full potential of the project.

Despite these challenges, the researcher has initiated several conversations with organisations that showed substantial interest in developing a partnership; these included experts who took part in both the focus groups and 'book review'. However, these

organisations required a finalised product, which had been trialled and tested, before committing to any investment. Therefore, trialling and testing the initiative will likely form part of a future research plan for the researcher in order to develop this work. Looking ahead, securing funding would greatly enhance the initiative's success. It would enable the researcher to hire a professional proofreader and editor, or an illustrator, to ensure the final product meets the highest standards, as highlighted by participants in the final phase of data collection.

Phase 4 methodological reflections

In the previous methodology section (Phase 4), it was discussed that the final stage of this project was to trial the initiative in schools in May 2024. During the initial data collection under the sub-theme *'recommendations'* in Phase 1, it was suggested that a trial or pilot of the initiative, including the children's book and resource pack, was necessary. A trial would have been particularly beneficial during the PhD process, providing an opportunity to evaluate the initiative's success and make any necessary adjustments based on the findings (Lendrum and Humphrey, 2012).

However, in October 2023, when the researcher attempted to arrange this final stage, the schools that had initially shown interest indicated they could not proceed due to the geopolitical situation, particularly the Israeli-Palestinian conflict. This development posed significant challenges for the progression of this research project. Firstly, the researcher faced a significant challenge as they were unable to complete a trial, which would have allowed them to observe the initiative in practice and measure its impact. Additionally, it limited the scope of the research, preventing the collection of crucial feedback that could inform future iterations of the initiative.

Although the trial could not proceed, the supervisory team and the researcher decided to gather a final portion of data to gain further feedback on the amended children's book and the newly created resource pack. They decided the best option would be to gain further feedback from specialist experts to gain greater insights. Although this was not what was

envisioned for Phase 4, it still provided valuable insights into various aspects, including the publishability, practicality, structure, and layout of the materials.

Despite having an alternative plan, the withdrawal of school participation reinforced the greater need for such initiatives. Data from CST (2023) has shown that antisemitism and antisemitic abuse rose by 589% following the Hamas terror attack on Israel on October 7. This highlights how the Israeli-Palestinian conflict had increased prejudice and hostility towards Jewish individuals, reinforcing the persistent issue of antisemitism in the UK. As discussed previously, the IHRA's (2016) definition of antisemitism includes examples related to Israel that are considered antisemitic:

- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterise Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel.

As previously mentioned, antisemitism and antisemitic abuse increased by 589% since October 7th 2023, with these four examples of antisemitism becoming more prevalent during this period. This is supported by reports from CST (2023), which found that of the 4,103 instances of anti-Jewish hate reported in 2023, 2,699 (66%) occurred on or after October 7th. The most common form of antisemitic abuse was related to Israel, Palestine, the Hamas terror attack, or the subsequent war. Additionally, incidents involving damage and desecration of Jewish property, including schools, synagogues, and cemeteries, increased by 146%, often accompanied by language referencing Israel, Palestine, and anti-Jewish sentiments.

Within the book 'Joe's Footballing Journey,' there is no discussion of the Israeli-Palestinian conflict; it solely focuses on Judaism and antisemitism. Although the challenges schools face in navigating the complexities of teaching about antisemitism are recognised, especially in the context of the Israeli-Palestinian conflict (Bernstein, Grimm and Müller, 2022), it is crucial

for schools to recognise that antisemitism, as a form of prejudice and discrimination, can exist independently of geopolitical events (Cohen *et al.*, 2009). Jewish education, including the teaching of Jewish culture and religion, should not be diminished by political tensions. Therefore, schools have a responsibility to educate students about all forms of discrimination, including antisemitism, to foster a more inclusive society.

Before contacting the schools, there was an expectation that they might withdraw from participation in light of the aforementioned concerns. Nonetheless, it was hoped that the schools would recognise the importance of the initiative, especially given the rise in antisemitism at that time. Nevertheless, one particular school consulted with their governors and senior leadership team regarding the trial and feared it might create additional tensions between parents. The *'role of the parent'* (Phase 3) was a significant finding from the focus groups, highlighting that parental political or negative viewpoints can often hinder the success of an initiative. This setback has shown that the role of parents significantly impacts the success of such initiatives, as it prevents the initiative's growth. For example, literature from Hermann-Wilmarth and Ryan (2019) found that the role of the parent can create significant challenges within education for similarly sensitive topics, as their research found that parents often objected to the teaching of same-sex relationships within primary education. This situation highlighted a significant challenge going forward with the initiative, emphasising the need to carefully navigate and address the concerns of all involved individuals to ensure successful implementation. Although this was an unfortunate matter that impacted the final stage of the data collection, it does provide opportunities for future research, which will be discussed within the later stages of this chapter.

Original contribution to knowledge

This thesis has made a significant contribution to the field of the sociology of sport by engaging with HebCrit (Rubin, 2020), a theoretical framework that, as previously discussed, has not yet been applied to the study of sports, particularly within the context of the United Kingdom. Given the recent development of HebCrit, navigating its application required a cautious approach, as it presents certain limitations that are typically acknowledged and addressed by researchers throughout the research process. This thesis thus represents the first critical examination of Rubin's (2020) HebCrit theory in the field of the sociology of sport

- and possibly beyond this field - providing a unique perspective that has yet to be offered in existing literature to the best of my knowledge. As a result, this research not only adds to the academic discussion on antisemitism in sport, but also opens the door for further critique and refinement of Rubin's theory, encouraging ongoing scholarly debate and development.

Rubin (2020) emphasises the significance of Jewish personal stories, particularly when framed through the lens of creative nonfiction (CNF), as it ensures the narratives are both authentic and derived from the research data (Smith *et al.,* 2015). By doing so, these narratives go beyond storytelling to contribute meaningfully to academic discourse, by presenting nuanced insights that amplify the voices of this marginalised community. This approach not only presents and gives voice to individual experiences but also challenges existing frameworks by integrating lived realities into scholarly research.

Furthermore, the use of CNF has demonstrated methodological innovation, particularly in fields like the sociology of sport, where such approaches remain underutilised. As of now, no known scholars within this discipline have employed CNF to develop initiatives addressing racial or religious discrimination. Although similar projects have helped to inspire this project, such as Sense over Sectarianism (n.d.) who use storytelling to educate young children about sectarianism, this is the first children's book on antisemitism in football which has been informed by academic and sociological theory through the use of CNF. By bringing to attention the personal, theoretically-informed, and research-grounded narratives, the study not only enhances scholarly knowledge but also provides an avenue for future research by using CNF as a transformative tool in other areas of sociological research.

As seen in part of ‘Joe’s Footballing Journey’, CNF has not only been utilised to amplify the voices of the Jewish community but has also incorporated media-based experiences and survey data from organisations like Level Playing Field. Through CNF, these efforts aim to highlight the match-day experiences of disabled sports fans, giving them a platform to share their perspectives. As mentioned, the next section of this concluding chapter, a future recommendation is to further encourage the use of CNF to give voice to other underrepresented groups and to explore its potential in addressing broader social inequality issues within sport.

Future recommendations

As mentioned in the review of literature, there are current initiatives being implemented in the field of sport and football to decrease antisemitism in England, such as Chelsea FC's 'Say No To Antisemitism' campaign. Nevertheless, as discussed previously, there is still much work to be done to fully address this issue and these campaigns are not designed to be embedded into traditional school curriculum; instead, they attempt to work with individuals already attending matches, some of which are wishing to reduce their ban for antisemitic behaviours (Chelsea FC, 2018).

As mentioned in the previous chapter, the plan was to conduct a feasibility trial as part of this PhD. However, due to various factors, including the current political climate, funding constraints, and the time needed for a full feasibility study, it was not possible to carry out the trial. Therefore, looking forward, one recommendation would be to complete a trial of the initiative to measure its success and effectiveness. This would involve another multi-phased project including interviews, questionnaires, and observations in order to collect data on the book's utility in a real-world context. The intention behind the following stages is to gather comprehensive data on the effectiveness of the initiative, assess its impact on the target audience, and understand how it is received and implemented by educators and students.

Pre- and post-trial interviews will be conducted with the class teacher to gain insights into their perspectives before and after the initiative. The pre-trial interview establishes a baseline understanding of the teacher's expectations, while the post-trial interview explores changes in perceptions, challenges faced, and the initiative's overall effectiveness. Additionally, short, paper-based questionnaires will be administered to children before and after the trial to measure their understanding of the content, such as Judaism and antisemitism, using Likert scales. Finally, researcher observations will focus on staff and student engagement, assessing the teaching methods and the initiative's reception in the classroom.

Collectively, interviews, questionnaires and observations of this nature would provide a holistic view, offering comprehensive insights into participants' perspectives and experiences

(Gardner, 2010; Koskei and Simiyu, 2015) of the initiative in practice. However, prior to trialling the initiative, the aim would be to secure funding to enhance the book and resources, potentially through the use of an illustrator or editor, as suggested in the final round of data collection. By trialling the initiative, valuable data could be gathered to confirm whether the initiative has scope in schools. If this proves successful, the goal would be to collaborate with relevant organisations or individuals to facilitate its implementation in schools. This might include participants from the research and data collection phases who have shown interest and are well-equipped to contribute.

Having reflected upon this project in depth, there are several areas where further research is needed. This includes exploring HebCrit in the context of England by engaging with members of the Jewish community to determine if the key tenets of HebCrit align with their experiences. To ensure this process remains reflexive, it is essential to acknowledge the researcher's own positionality (Hadi and José, 2016) and actively avoid projecting personal assumptions onto the study. Engaging in dialogue with the Jewish community will allow their lived experiences to shape the research (Rubin, 2020). Additionally, there is scope to explore how policy could implement HebCrit to ensure the voices of the Jewish community are reflected in educational and societal frameworks.

Finally, sport has been recognised as a powerful tool to address and reduce discrimination (Oliver, 2014), supporting the argument that sport as a powerful tool in which to address discrimination from organisations such as Kick It Out who have used their platform to reinforce the importance of equality, inclusion, and diversity within football, while raising awareness and challenging discriminatory behaviour across all levels of the sport. Looking ahead, there are plans to collaborate with other scholars and academics to use creative non-fiction to write a series of books that leverage various sporting contexts to address challenging issues related to discrimination. For instance, narratives could be crafted to discuss topics such as disability, gender, and sexuality, potentially being adapted to reach different populations. For example, working with campaigns and organisations such as 'This Girl Can' or 'Women in Sport' and like-minded scholars whose work has explored challenges, inequalities and discrimination would be beneficial for developing narratives in sport which could amplify the voices and experiences of female athletes in sport.

Personal reflection

Lastly, I wish to reflect personally on this project. In the reflexivity section (see p. 102), I discuss my religious upbringing and heritage, intending to share and reflect upon how my personal experiences and beliefs may have impacted this project, and what measures were put in place to ensure my biases wouldn't affect the research. Reflecting back on the process, I have been able to develop an understanding of how my own upbringing, personal experiences, and Jewish identity likely played a significant role in shaping the research topic, and subsequently the aim and objectives.

Firstly, my upbringing has influenced the selection of research topics, as discussed in this personal reflection as it may have made me more aware of the challenges the Jewish community face. Additionally, the proposed aim and objectives could have been shaped due to my personal motivations, particularly being motivated to explore how antisemitism is experienced and understood by various groups, not just my own experiences. Additionally, my upbringing may have driven me to identify and highlight practices that could be effective in combating antisemitism, as an individual who wishes to advocate for better solutions. Lastly, my background might influence my abilities to ensure that the initiative is culturally relevant and sensitive to Jewish experiences; nevertheless, it was crucial to inform this through numerous Jewish voices, as opposed to only my experiences. Lastly, it was important for me to consider how my perspectives and experiences could shape how I interpret responses from stakeholders, particularly in understanding their feedback on how well the initiative addresses antisemitism.

However, I have not yet addressed how my upbringing and heritage led me to pursue a PhD exploring antisemitism in football. It all started with a conversation during my undergraduate studies. My now father-in-law, a Tottenham Hotspur supporter, asked me "How do your family feel about the use of the word ‘Yid’?". He was referring to my uncle and cousins, who are also passionate Tottenham Hotspur fans and also Jewish. At the time, I was unaware of Tottenham Hotspur's connection to the Jewish religion and, more importantly, the term ‘Yid’. This prompted open conversations with my family about the use of the word ‘Yid’, which I

found fascinating and decided to explore further in my university studies, when undertaking a BA in Sport Studies and, later on, an MRes in Sport and Exercise Science. Throughout my undergraduate and postgraduate studies at the University of Winchester, I continued researching topics related to the term 'Yid', religious identities in football, and antisemitism in football. It was during this time that I began to discover myself as a researcher and academic, finding a research area that I was passionate about and was encouraged to take my research further through the completion of a PhD.

Alongside some personal motivations, my initial motivation for undertaking this PhD was not only to delve deeper into a topic I was passionate about but also to create change for the Jewish community, which, although I have not always felt connected to religiously, has always supported me. When I first began developing the project in February of 2019, I envisioned a project that would ideally create measurable and meaningful change. Therefore, a significant milestone in this project was the realisation that I was going to write a book. I proposed the idea of writing a children's book to my supervisory team, expecting them to dismiss it as too ambitious. Instead, they responded positively and supported me in pursuing it. Ironically, as a child, my parents were always told I needed to read more. Given this, having written a book that could potentially be read by children in schools feels like a full-circle moment.

Finally, within the introduction, I outlined how the context surrounding antisemitism has shifted throughout my time as a researcher, particularly with the rise of populist and far-right politics across Europe and the impact of Trump's first term as U.S. President. These developments, along with recurring tensions around Israel/Palestine, have influenced not only the public visibility of antisemitism but also how it is perceived and discussed (Freedman and Hirsh, 2024; Seymour, 2024). As these dynamics have unfolded, I have reflected on my own position within this changing landscape. They have shaped my approach, both in terms of research focus and my broader commitment to addressing how antisemitism continues to manifest within football and society more widely.

Concluding thoughts

In summary, this chapter has provided an opportunity to critically assess the methodological decisions made throughout the course of this project by examining each phase of the study

in detail. This breakdown enabled the researcher to consider the key strengths and limitations of the project, as well as the challenges encountered during the process. Analysing existing initiatives revealed that very little has been done to address or reduce antisemitism through discussions related to sport. This reflection has also allowed the researcher to identify the novel contributions this project brings to the field of sport sociology, such as the innovative application of theory and the development of a co-created initiative aimed at reducing antisemitism.

This PhD study has achieved its overarching aim to develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British football, with significant input from anti-discrimination experts and the Jewish community. Through the application of CRT and HebCrit, the research identified key factors essential for addressing inequalities and combating antisemitism within the football context. The diverse data collection methods employed, including interviews, focus groups and questionnaires, facilitated meaningful engagement with key stakeholders, ensuring that both experiences and knowledge of the anti-discrimination experts and the voices of the Jewish community were amplified throughout the process.

Hopefully, this project and its outcomes will be the start of some positive change for the Jewish community. However, the discussion also acknowledges the significant challenges that lie ahead in the implementation of such initiatives. It is clear that there is still substantial scope for further research to be conducted in conjunction with the initiative, particularly to assess its impact before implementation. Going into the project, the aim was to change the attitudes of those sporting fans; nevertheless, with the way that the initiative has been designed, it will hopefully create greater change within society as a whole, beginning with educating children. By instilling awareness and understanding from a young age, the initiative aspires to foster a more inclusive and respectful society. Despite the anticipated challenges, the hope is that this project will mark the beginning of a significant and lasting positive transformation in attitudes towards antisemitism.

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Appendices

Appendix A

Research ethics approval letter (201435)

Dr Peter Wright,
Director of Studies
Faculty of Health and Life Sciences
Oxford Brookes University

5th January 2021

Dear Dr Wright,

UREC Registration No: 201435
Study Title: Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives – Phase One

Thank you for the email of 4th January 2021 outlining the response to the points raised in my previous conditional approval letter regarding the PhD study of your research student, Bonita Lunn and attaching the revised documents. I am pleased to inform you that, on this basis, UREC is happy to grant full approval for this study.

The UREC approval period for the data collection phase of the study is two years from the date of this letter, so until 5th January 2023. If you need the approval to be extended please do contact me nearer the time of expiry.

Should the recruitment, methodology or data storage change from your original plans, or should any study participants experience adverse physical, psychological, social, legal or economic effects from the research, please inform me with full details as soon as possible.

Yours sincerely,

Dr Sarah Quinton
Chair of the University Research Ethics Committee

cc Dr Stuart Whigham, Supervisory Team
Dr Adam White, Supervisory Team
Bonita Lunn, Research Student
Dr Andrew Mitchelmore, Research Ethics Officer
Jill Organ, Research Degrees Team

Appendix B

Research ethics approval letter (221627)

Dr Peter Wright
Director of Studies
Faculty of Health and Life Sciences
Oxford Brookes University
9th November 2022

Dear Dr Wright,

UREC Registration No: 221627
Study Title: Antisemitism in British Football: Examining Good Practice in Anti-discrimination Educational Initiatives

Thank you for your email of 9th November 2022, outlining your response to the points raised in my previous conditional approval letter regarding the PhD study of your research student, Bonita Lunn and attaching the revised documents. I am pleased to inform you that, on this basis, CRES is happy to grant full approval for this study.

The CRES approval period for the data collection phase of the study is two years from the date of this letter, so until 9th November 2024. If you need the approval to be extended please do contact me nearer the time of expiry.

As Director of Studies, your responsibilities include:

• Ensuring that (where applicable) all the necessary legal and regulatory requirements in order to conduct the research are met, and the necessary licenses and approvals have been obtained

• Reporting any ethics-related issues that occur during the course of the research or arising from the research (e.g. unforeseen ethical issues, complaints about the conduct of the research, adverse reactions such as extreme distress) to the University Research Ethics Officer

• Submitting details of proposed substantive amendments to the study to the Research Ethics Officer for approval.

Should the recruitment, methodology or data storage change from your original plans, or should any study participants experience adverse physical, psychological, social, legal or economic effects from the research, please inform me with full details as soon as possible.

Yours sincerely,

David E. Evans

Prof. David E. Evans
Interim Chair of the Cross-Faculty Research Ethics Sub-Committee

cc. Dr Stuart Whigham, Supervisory Team
Ms Bonita Lunn, Research Student
Mr Paul Hough, Research Ethics Officer
Dr Robyn Curtis, Research Ethics & Integrity Officer
Mrs Tracy Barber, Head of Research Degrees Team
Dr Carol Brown, Incoming Chair, Cross-Faculty Research Ethics Sub-Committee

Appendix C

Research ethics approval extension letter (221627)

Dr Anne Delextrat
Director of Studies
Faculty of Health and Life Sciences
Oxford Brookes University
6th March 2024

Dear Dr Delextrat,

UREC Registration No: 221627
Study Title: Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives

Thank you for your email of 1st March 2024 requesting an amendment to the original study of your research student, Bonita Lunn, approved by CRES on 9th November 2022.

You would like to extend Phase 2 to completing one final additional round of data collection which would involve returning to a selection (i.e. 2-4) of the anti-discrimination experts who took part in the earlier parts of the project (i.e. those who participated in Phase 1 & 2) for a full review of the final 'v2 book'. In addition, you have added a new member to the research team. For this, you have provided the relevant updated documentation.

There are no other changes to the study and on this basis, I give Chair's approval for this change. The CRES approval remains the same as the original study, so until 9th November 2024.

Should the recruitment, methodology or data storage change from your original plans, or should any study participants experience adverse physical, psychological, social, legal or economic effects from the research, please inform me with full details as soon as possible.

I wish you continued success with your research.

Yours sincerely,

Dr Carol Brown
Chair of the Cross-Faculty Research Ethics Sub-Committee

cc. Dr Stuart Whigham, Supervisory Team
Dr Simon Phelan, Supervisory Team
Ms Bonita Lunn, Research Student
Dr Vasiliki Iadtridi, Faculty Research Ethics Officer
Dr Lauren Morry, University Research Ethics Officer
The Research Degrees Team

Appendix D

Phase 1 information sheet

Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

What is the purpose of the study?
The aim of this project is to develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in Britain. By discussing with organisations and exploring previous initiatives, an initiative will be created. Then the initiative will be trialled on football fans to finalise a plan that can be used to tackle antisemitic behaviours in football.

Why have I been invited to participate?
You were chosen to participate as you have previous experience in developing anti-discrimination educational initiatives in sport.

Do I have to take part?
Participation is completely voluntary and therefore, it is up to you to decide whether or not to take part in this study. If you do decide to take part, you will be given this information sheet along with a privacy notice that will explain how your data will be collected and used and be asked to give your consent. If you decide to take part, you are still free to withdraw at any time and without giving a reason.

What will happen to me if I take part?
If you decide to participate in this study, you will take part in a one-to-one interview with Bonita Lunn, the researcher. This interview will last approximately 30-45 minutes and will be audio recorded. The interview will explore anti-discrimination educational initiatives and their impact.

What are the possible disadvantages and risks of taking part?
The risks associated with this research are no greater than risks in your day-to-day life. However, some information and discussions could be deemed sensitive and may cause some distress. Nevertheless, if the participant feels any psychological discomfort they have the right to withdraw from the research at any given time. Furthermore, all participants have the contact details for the primary researcher and are able to contact them in order to be signposted to appropriate support.

For any further support, please contact:
Bonita Lunn (Primary Researcher) 19137379@brookes.ac.uk 07525 094 186 Dr Stuart Whigham SWhigham@brookes.ac.uk 01865 483 857

What are the possible benefits of taking part?
By taking part in this research, you will be contributing towards a new educational initiative which could be used to tackle antisemitic behaviours. By being involved in the discussions of this educational initiative you will be potentially improving the lives of members of the Jewish community, if this initiative is used by sporting professionals or members of National Governing Bodies.

Will what I say in this study be kept confidential?
All personal information and data collected will be kept strictly confidential. To ensure this, pseudonyms, chosen by the participants, will be ensured to provide anonymity. Any information that could potentially compromise the participants anonymity, will be removed to ensure the participant can not be recognised.

Individuals who will have access to this data are Bonita Lunn (researcher) and members of the supervisory team (Dr Peter Wright, Dr Stuart Whigham and Dr Adam White). All data will be stored on a password protected laptop and/or on the university's Google Drive, which the University has a data security agreement with Google.

Data generated by the study must be retained in accordance with the University's policy on Academic Integrity. The data generated by the research will be kept securely in electronic form for a period of ten years after the completion of a research project. The pseudonymised data could be published within an academic journal article or used for conference presentations which would exceed the ten years.

What should I do if I want to take part?
If you would like to take part in this research, please contact the primary researcher, Bonita Lunn. You will then be provided with a consent form, which you will then have 48 hours to return via email. If you have any further questions, please do not hesitate to contact the researcher.

What will happen to the results of the research study?
The results of this research will be used for the researcher's PhD thesis. There is also potential that results may be used in journal publications and may be presented in academic conferences. A summary of the findings will be available to participants, upon request.

Who is organising and funding the research?
This research has been organised by Bonita Lunn, a PhD student in the Department of Sport, Health Sciences and Social Work in the Faculty of Health and Life Sciences at Oxford Brookes University.

Who has reviewed the study?
The University Research Ethics Committee at Oxford Brookes University has approved this research.

Contact for Further Information
For further information please contact:

Bonita Lunn : 19137379@brookes.ac.uk

Dr Stuart Whigham: SWhigham@brookes.ac.uk

If there are any concerns on the way in which the study has been conducted, please contact the Chair of the University Research Ethics Committee on ethics@brookes.ac.uk.

Thank you for your consideration in taking part in this research project. I look forward to hearing from you in the near future.

Appendix E

Phase 1 GDPR privacy notice

Privacy Notice for Research Participants

This Privacy Notice provides information on how Oxford Brookes University (Oxford Brookes) collects and uses participant's personal information when you take part in one of our research projects. Please refer to the research Participant Information Sheet for further details about the study and what information will be collected about you and how it will be used.

Oxford Brookes is the Data Controller of any data that you supply for this research. This means that we are responsible for looking after your information and using it lawfully. We will make the decisions on how your data is used and for what reasons.

Why do we need your data?

The aim of this project is to develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British Football. By discussing with organisations and exploring previous initiatives, the initiative will be trialled on members of the Jewish community, teachers and experts to finalise a plan that can be used to tackle antisemitic behaviours.

Oxford Brookes' legal basis for collecting this data is:

Your consent is an ethical requirement.

Oxford Brookes University's legal basis for processing your Personal Data (or information) is set out in Art 6 UK GDPR.

The basis for processing data in this case is:

- Public task: your Personal Data will be used in academic research. Oxford Brookes University is a public body and staff and students carry out research in line with the University's legal powers and constitution.

Special Category Data:

Oxford Brookes may ask you for sensitive data such as: racial or ethnic origin, political opinions, religious or philosophical beliefs, trade-union membership, data concerning health or sexual life, genetic/biometric data. This is defined by law as Special Category Data. If Oxford Brookes requests this data it can only be used because one of the following processing exemptions applies as set out in Art 9 UK GDPR:

- You have given OBU explicit consent to do so; and / or
- Processing is necessary for scientific or research in the public interest.

What type of personal data will Oxford Brookes use?

For research purposes only, qualitative data will be collected and utilised.

Who will Oxford Brookes share your data with?

Data will only be used for research purposes. If used for publication purposes, all names will be kept anonymous by using pseudonyms. Anonymity and confidentiality are essential to ensure that your privacy is protected. It also includes any third-party processors that host or have access to the data, such as Google and Zoom with whom the University has a contract.

Will Oxford Brookes transfer my data outside of the UK?

OBU will not be transferring any of your data outside of the UK.

What rights do I have regarding my data that Oxford Brookes holds?

- You have the right to be informed about what data will be collected and how this will be used
- You have the right of access to your data
- You have the right to correct data if it is wrong
- You have the right to ask for your data to be deleted
- You have the right to restrict use of the data we hold about you
- You have the right to data portability
- You have the right to object to Oxford Brookes using your data
- You have rights in relation to using your data in automated decision making and profiling.
- Your rights will depend on the legal ground used to process your data

Where did Oxford Brookes source my data from?

Data will be coming from participants of the study.

Are there any consequences of not providing the requested data?

There are no consequences of not providing data for this research. It is purely voluntary. If you like to withdraw part way through the research, the Participant Information Sheet includes this information. It may be that some of the data that you have provided has already been used in the research. If you would like more information about this, you should feel free to contact the research team.

Will there be any automated decision making using my data?

There will be no use of automated decision making in scope of UK Data Protection and Privacy legislation.

How long will Oxford Brookes keep your data?

In line with Oxford Brookes policies data generated during research must be kept securely in paper or electronic form for a period of time in accordance with the research funder or University policy.

Who can I contact if I have concerns?

In the event of any questions about the research study, please contact the researchers in the first instance (contact details in the study participant information sheet). If you have any concerns about the way in which the study has been conducted, contact the Chair of the University Research Ethics Committee at ethics@brookes.ac.uk. For further details about information security contact the Data Protection Officer at: brookesdpo@brookes.ac.uk or the Information Management team on info.sec@brookes.ac.uk

Appendix F

Phase 1 consent form

OXFORD BROOKES UNIVERSITY

CONSENT FORM

Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives

Bonita Lunn, Postgraduate Research Student, Department of Sport, Health Science and Social Work, Faculty of Health and Life Science, Oxford Brookes University, Gypsy Lane, Oxford.

	Please initial box
I confirm that I have read and understand the information sheet for the above study and have had the opportunity to ask questions.	☐
I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason.	☐
I agree to take part in the above study.	☐

	Please initial box	
	Yes	No
I agree to the interview being audio recorded	☐	☐
I agree to the interview being video recorded	☐	☐
I agree to the use of anonymised quotes in publications	☐	☐

Name of Participant	Date	Signature
Name of Researcher	Date	Signature

Appendix G

Phase 1 interview guide

1. What is the issue you are trying to tackle through sport?
2. Why do you believe it is important to develop education initiatives like yours in sport?
3. What is/was your role in the development of your initiative?
4. If you were involved in the development of the content and materials of your initiative, were there any strategic discussions regarding its content?
5. Did you draw upon particular educational or behavioural change theories when designing your initiative?
6. Did you receive any funding for your initiative from any external stakeholders? If so, were there any particular performance indicators attached to your initiative to satisfy your funders?
7. To what extent did you engage with your target participants during the creation of your initiative?
8. Were the aims or content of your initiative agreed with the input or guidance of any external stakeholders?
9. What components of your initiative(s) do you think were most crucial and made the most
impact?
10. Are there any components of your initiatives that you would change or amend?
11. Was there a certain demographic that your initiative made the most impact on? Why do you believe this to be?
12. How did you measure the impact your initiative made?
13. What do you constitute as antisemitic?
14. If you were creating an education initiative aiming to decrease antisemitism in sport what would you consider?

Appendix H

Phase 1 transcription

Researcher: Could just tell me about your role or your job when developing initiatives.

CG: Yep sure so yeah my name is CG I'm an inclusion consultants so I work for myself and I have done for about five years and I guess the relevant background is, before I worked for myself I've worked for three years for the English Football Association, where I lead on the development and delivery of equality education that went out into the world of pro and grassroots football and some of that was proactive education, is that trying to think about how we make the game, a better place for everybody, and some of it was in response to discriminatory behaviour, so re-educating fans and players and anybody who works in football who's been found guilty of discriminatory behaviour including anti-Semitic behaviour as well. And so, for the year for the past five years I've been working for myself, and I work as a consultant across the sport industry with a lot of governing bodies of sport, with clubs leagues predominately across football and I'm Chelsea football clubs and equality consultant. So, in terms of answering your question,so I've been working with Chelsea for about. Well, since I said it by myself about five years ago and back in 2018 the club's owner Roman Abramovich asked us to develop a campaign around, well, to raise awareness of and try to address antisemitism in football but using the platform of Chelsea to put out global messages about zero tolerance to antisemitism. So it was predominantly an awareness raising campaign to sort of you know get people to understand what anti-Semitic behaviour looks like everything from the use of the y word which some people would deem is absolutely acceptable behaviour you know, I think the Oxford English dictionary has just added the word yid as a as a synonym for spurs fan, which is very, very frustrating in terms of our work, all the way through to that much more pernicious aggressive use of you know that hissing sound of the gas chambers, and you know Nazi salute and some that talk about you know Hilter Gassing people and spurs are on their way to Auchwitz, I'm sure you're you're aware of lots of

that Chelsea has been doing, including bringing Holocaust survivors to meet with. players and fans and staff taking people out to the former concentration camps, Austwitz so that they can understand more about historical antisemitism and how it aligns with modern day antisemitism so lots of lots of different things we've been doing. And following that I was invited to be part of a European Commission research program into restorative approaches to anti-Semitic behaviour it's a program called Changing the Chants, I don't know where the year.

Researcher: yeah I've met with some people from.

CG: There Okay, have you met with?

Researcher: And so I spoke with [redacted]

CG: Oh right yeah.

Researcher: And then [redacted]

CG: yeah yeah. Lovely so yeah so I'm I'm very close with [redacted], yes, so we've been working for two and a half years to develop guidelines for football across Europe to look at what's working well, what good practice looks like and to help football clubs and leagues and governing bodies, think about what they can do to tackle antisemitism through restorative means yeah in in their countries, so I mean I that's a bit of a broad overview of some of the things I've been doing, I don't know if that's helpful.

about you know your behave ethically think about your been hooligan behave yeah they think about racism, I think about discrimination they think about homophobia and they brand the game as racist and the brand the game as homophobic which is really frustrating is obviously there are elements of fans, there are elements of players, people who work across the game, he might have discriminatory attitudes and values, but it doesn't reflect the values of the game itself. From you know from the FA and the other authority so Premier League, AFL, match officials league managers association, pfa all the way down through the clubs and the league's they're very, very committed to creating an inclusive game and to taking a zero tolerance approaches to discrimination but 14.1 million people playing on a regular basis it's so hard to govern that and what the governing body might be saying you know, we need to do, might be very different than what might be happening down at a grassroots level under a county FA's jurisdiction. So that can it's very, very challenging but I think we've got wonderful opportunity to make the game better and to have a wider impact on society, particularly on an issue such as antisemitism.

Researcher: yeah definitely, and so we sort of address my next question that I'll do, and I think it might be best and then to speak about let's say no to antisemitism compared. But could you tell me which components of the initiative you believe are most crucial and make the most impact?

CG: I think it's I'm going to sort of you know, given unsurprising response to this, I think every element of it has a different impact than the sum of all the parts that really you know give the campaign, the strength of it does so, you know, like I said we produce a guide for stewards which has been rolled out to the game. More broadly, which is you know is that that is a direct educational training toolkit that you've got at your disposal to help you understand the issues, think about how it's relevant to you and then put things in place to address it and along with that you know one to one re-education program you've got some very sort of tangible tools that you

Researcher: yeah, and I guess that leads on to my next question which is, is there any maybe aspects of the initiative that maybe didn't go as well, and you either did change or that you would amend now.

CG: Well, I mean, so that the caveat is you know I'm I'm only one of the people who sort of you know, being involved in the development, yeah there's sort of the drafting and development of the campaign, but it is still very much. alive and it's something they're rolling out it much bigger and better ways now so two or three years old and I help them quietly behind the scenes on some elements of it. And I think what I tell you what I think the big issue is the campaign has been that it was very deliberately developed as a blueprint that any professional club can then go in us it ,you know, because you'll appreciate that football can be quite a territorial culture, and you know what one time is doing, they don't necessarily want to share with other clubs but it was very much decided from day one, that the yeah the blueprint for the campaign, the resources, the know-how and support, the expertise will be available to all clubs that wanted to use it and I think that everybody had hoped that there might be more interest from other clubs, a few clubs did sort of come to Chelsea, like AF Bournemouth was one in particular that said, we want to run a campaign we're a much smaller club when you're much, more restricted resource, so we want to think about the elements that we can adapt, which was actually find they've done some great work, but I think it would have been nice to see all 20 Premier League clubs run with the campaign, but all kinds of got different priorities. The you know the the use of the y word, for example, is a very specific Chelsea spurs issue, so it wouldn't have necessarily been relevant for man city, for example, to pick up a campaign around the Y word because it doesn't you know impact on them in the same way, so I think, I think one thing I think everybody is determined to see is more clubs either take elements of the 'Say no to antisemtism' campaign or think about how they can adapt something similar to them, yet to their football culture, but obviously COVID

the sessions that I've been taking part in you know it's it's not a session it's designed to make them feel bad about what they did a session that's designed to make them understand the impact of what they did, and I have to say the majority of people who take part, when you give them the opportunity to have those conversations they realize that, even after if I thought it was a bit of banter or you know, I was using the word Y to mean spurs fan when they understand how that impacts on Jewish people and how that can be seen as anti-Semitic. Most of them are mortified and they want to behave differently, and not only do we want them to behave differently when they go back to the football, we want them to think about how they can challenge their mates if they start taking part in that behaviour as well because everybody's got a role to play in creating a more inclusive game so it's really you know it doesn't. I mean so far and I've not seen any individuals who attended education re-offend so that's great to begin with, and but it, but it does seem that some again we've had people you know, say, what can I do To you know, I love my club I love the game, I don't want to be seen as an Anti-Semite at my club, what can I do to take those messages back to the stands so far, so good, and I guess the proof will be in whether those individuals end up re-offending. Im sure you know this sort of you know as an academic It may well be that We see an increase in anti-Semitic behaviour because people are recognizing it more and not because there is more antisemitism, but because people are recognizing it and reporting it more so it may well be that there's a spike before actual anti-Semitic behaviour starts declining over the long term, and so, yes, just you know, keeping an eye on those individuals and Just kind of look, you know what reporting looks like what the culture of anti-Semitic behaviour doesn't look like over the years, I suppose.

Researcher: yeah and do you sort of links back to that question about the fans and because I know you also mentioned there's some educational stuff and do you see a difference within like demographics, or is there a certain Demographic that you believe it has more impact upon.

this probably isn't the clubs for you and so some people might just nod their head and say yeah fine whatever, but I think most people recognize that yeah that it's not just a bit of banter when they hear Jewish people saying well, that was a word that my grandparents heard when they were you know lining up to be sent into gas chambers, it really makes them start to think differently and, and the more confident clubs are to say, these are our expected behaviours of our fans, and this is unacceptable for our fans then most will start to think differently, you know, but you never going to change everybody's minds, but if, at the very least, they recognize that they've got to change their behaviour then that's fine you just hope with most people that will also change their attitudes as well.

Researcher: yeah, I think, I like to see it as, I guess, even if you can't change all 10 people's attitudes have changed three that's been enough.

CG: yeah absolutely.

Researcher: And so, are there any aspects when developing iinitiatives in general that you may find challenging?

CG: Well, well, and the most important thing is that it absolutely needs to be informed every single time by Jewish people and experts on the Jewish community and antisemitism, I'm not Jewish myself, you know I, so I have no individual experience of Jewish culture and antisemitism so it's just really important that it is informed by those people with the personal live experience or with the expertise and when we look when Chelsea launched the Center 2017 campaign One of the reasons it was it was categorically university welcome was because it was informed by Jewish people and antisemitism experts it wasn't a football club saying this is what we think you

terms of measuring impact, you might say, is quite young so don't know and my question sort of was how do you measure impact and have you noticed that behaviour, how do you know that.

CG: yeah so there's lots of different ways of monitoring and evaluating a program like that, first of all, you know, one of the things you do is measure awareness so one of the things that Chelsea has done, for example, is when it does its annual fans survey and it's asked them about and the fans survey goes out to season ticket holders and people who have attended at least one game in the last season amongst lots of other things they are you know, the last time about you know what you think about the price of the drinks at the stadium, and you know what you think about seats, you know all that kind of sort of everyday stuff that fans care about all the way through to do you recognize any of these campaigns that they will ask them about whether they recognize the say no to anti-Semitism campaign, which is a great way of gauging whether people are paying attention and I think you can do that very tangible like if you're counting the number of resources, where they've been sent to count the number of children who've been on the primary school education program and you know you can you can you can count how many people have seen our films on social media and so you've got this very tangible things that you can do, but in the in the longer term it is, for example, being able to measure is there an increased reporting of anti-Semitic behaviour, are more people being sanctioned, how many people go to the education programs, are they re-offending or you know I've a you know you're no longer partners participating in anti-Semitic behaviour and yeah so there's lots of ways, you can measure and what you what we might want to see in the long term is where they are so the Community security trust they do an annual or it might be every two years report into Anti-Semitic behaviour in society, and it will be interesting to see in the long term if the initiative that Chelsea and other football organizations are doing I having a positive impact on Anti-Semitic behaviour and wider society so there's lots of different ways, you can you know measure it and then again you can't

and the end the re-education programs that we have for people who are sanction to discriminatory behaviour. So yes, I am a I'm passionate about the use of education because it's not just about saying to people you've done X, so your sanction is Y it's about getting them to understand why what they have said or done or participated in is unacceptable and the impact that has on others and I've been doing you know, equality education for many years now, when the big impact we see is that when people understand the impact of the things that they say and do that it might not have even considered that's when they start to behave differently. So yeah you know, a campaign has got to have education at its heart and other wise, people don't respond well to being told what they can and can't do they need to understand why they cause and why they can, and what their role is in helping create a more inclusive game and that and that's what will in the long term change people's behaviour.

Researcher: yeah, do you, do you use any sort of specific like theory to look into that or is it just going on and like educating individuals, not a specific behavioural change theory?

CG: And I'm not an expert on anything around behavioural change theory and the most important part of what one of the most important elements for me of education is about. Individuals hearing first-hand from people who are affected by antisemitism and there is nothing that I say in an education session that has as much impact as hearing from somebody who has either been directly affected by antisemitism themselves or has you know relatives, grandparents, parents who experienced the atrocities of the Holocaust, for example, because you can't argue with that people can argue with my theories of what an inclusive or equitable environment looks like but you can't argue with somebody saying yeah when my when my grandparents heard those words of you know, they were they were lining up to be sent to the gas chambers and yeah

online so, so now we need to think about how we bring into social media platforms and different organizations to really explore what it looks like online and how we can address that online so yeah just reminding ourselves that is ever evolving I suppose.

Researcher: Okay, thank you very much, thank you for your time.

CG: that's all right so I've rambled a bit there at times, but I hope that's What you need.

Researcher: No no, really helpful. i'll just stop the recording.

Appendix I

First draft of 'Joe's Footballing Journey'

Joe's Footballing Journey

Joe's Footballing Journey

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Chapter 1
Introduction

This is Joe Ford; he is eleven years old and is in his final year at Greenfields Primary School. Joe lives with his older sister Lorna, and his Mum and Dad in the North of Bradstock, the capital city.

"Come on, Joe, we are going to miss kick off!" shouts Mrs Ford. This is Joe's mum, Mrs Ford. Both Mrs Ford and Joe are off to see Bradstock Rovers FC play. She is a massive Bradstock Rovers fan and has supported them since she was a young girl. Within the Ford family, it is a tradition to support Bradstock Rovers, with Grandpa Harry being the biggest supporter.

What is funny, though, is that Mr Ford supports Hadleigh City as he grew up in Hadleigh who Joe's sister Lorna supports too. They don't go to matches very often, though, as the stadium is nearly 4 hours away, but when they play away games against Bradstock Rovers the whole family attends the matches and there is often some tension within the Ford household.

“Sorry, Mum, I couldn’t find my scarf!” Joe yells. When his beloved team plays, Joe must always wear his lucky scarf. When Bradstock Rovers played in the FA Cup semi-finals, Mrs Ford accidently put Joe’s scarf in the wash and they lost. Joe claims it was because he didn’t have his lucky scarf. Joe refuses to have his scarf washed now!

“Make sure to wrap up warm and enjoy the game,” muttered Mr Ford. Joe grabs his coat and runs out the door, slamming it behind him. As soon as the door bangs, Joe and Mrs Ford dash in a hurry.

“We are going to miss the train,” Mrs Ford exclaimed as they ran down the road to the train station. Frantically, they sprint down the long, narrow road. The Ford family only live a short distance from the station, and luckily only one stop from Bradstock stadium. With seconds to spare, Joe and Mrs Ford dive onto the train. Gasping to catch their breath, they hear a familiar voice coming from behind them.

“Where have you been? You only just made it!” asks a voice on the train. “Sorry, Grandad, I couldn’t find my lucky scarf!” says Joe. This is Joe’s Grandpa, Harry. He has supported Bradstock Rovers since he was a young boy. Every year, Grandpa Harry buys Joe and Mrs Ford season tickets to Bradstock Rovers for their Christmas present, and every week all three of them attend the matches together. One year for Christmas, he even bought Lorna tickets to watch them play in hope that she would come to matches with them, and become a Bradstock Rovers fan too, but she didn’t.

The train journey was only short, and within a few minutes they had arrived at their stop. Joe's enthusiasm rose as he, Grandpa Harry and Mrs Ford leapt off the train. Masses of people clambered off the train and began walking to the stadium. Joe always enjoyed walking to the ground because he felt a strong sense of togetherness with all the other Bradstock supporters. He could also see the stadium from afar, and, with each step he took, he knew he was moving closer and closer to the ground. Bradstock Stadium was one of the most remarkable football stadiums, both in terms of size and the beauty of its gigantic structure. As they approached the stadium, Joe felt anxious yet excited. As Joe reached his regular seat, he noticed a large number of fans; most of whom were dressed in their blue and white Bradstock Rovers kit.

The football players came onto the pitch and as more fans arrived, the noise level increased, becoming more and more thunderous. Booming sounds echoed within the stadium; as the whistle blew, fans looked down onto the pitch to see the players kneeling. When the players began kneeling, the stadium went silent and an announcement was made to the stadium: "Please, remain silent as players take the knee, in the campaign to eradicate Racism from football." As the crowd remained silent, Joe began to think about why players take the knee.

A few seconds passed, and, as the players rose to their feet, the whistle blew and the game began as Bradstock Rovers star player, Kahn, made the first pass. The game continues with Bradstock Rovers taking the lead at half time and then winning the game 2-0 at the end of the evening. "I told you my scarf was lucky," Joe says to his mum as they leave the stadium. Mrs Ford replies, "You keep telling yourself that! Bring on the next game!"

(IMAGE OF JOE, GRANDPA HARRY AND MRS FORD IN THE CROWD WITH LGBT+ FLAG Etc.)

Discussion Points:

Why are the players kneeling?

What does BLM stand for?

What is racism?

What is discrimination?

What flags can you see in this picture?

Does anyone know what the rainbow-coloured flag is?

People from the LGBT+ community might face discrimination. Why might this be?

Chapter 2
The Final Match

This week was Joe's final week at Greenfields Primary School. Joe had been to this school since he was four years old, so he was feeling a range of emotions about leaving. He knew he would miss his friends but was also excited to meet some new people. Luckily, two of his friends, Zara and Alex, were going to Thorndon High School with him.

It was a busy week at school as there were going to be lots of final events for the Year 6 children, including their sports day and school play. Joe was most excited about his last day, as the parents and staff had organised for the children to go to a theme park. Joe had never been to a theme park before and was looking forward to riding one of the world's biggest roller coasters.

“Okay, Year 6, have we all got our football kits?” asked Joe’s teacher. Today was the final football match for the Year 6 team, they were playing against another local school. Joe already knew some of the players from the other school, as they were going to Thorndon High School too. “Make sure you don’t forget your boots, it’s muddy out there!” said Joe’s teacher.

Not only does Joe enjoy watching football, but he loves playing the game. When Joe plays football, he gains a sense of accomplishment and pride, and when Joe is experiencing a difficult day, he knows that he will feel much better when he plays a game of football since it makes him happier and more relaxed. He also likes spending time with his friends, some of his closest friends are those he has played football with, either at school or his local club.

As it was their last game, some of the parents and guardians were there to watch. The game gets underway, with Greenfields kicking from left to right. Alex heads forward, with the defence heading towards him. There is a tumble for the ball, and it is booted off the pitch by the opposition. One of Joe’s teammates steps in to take the throw, he tries to throw the ball over the defender, but they manage to head it towards their teammate. The opposition start to attack, successfully sending it towards the goal, but Joe’s team work together to defend the ball. Alex receives a long ball down field and makes the break to get behind the defence. He takes a shot, but the goalkeeper makes a superb save.

As the game continues, the score remains 0-0. Joe gains possession of the ball and dribbles it past the defenders. He could hear Mrs Ford cheering from the side-lines, "Go on, Joe, shoot!". Joe scored and ran up to his teammates, giving them all a high five. He ran past his mum and gave her a high five too.

It was half-time, and as Joe's teacher was discussing tactics with the players, Mrs Ford came over and handed them a box of orange segments to enjoy. As the children devoured their oranges, Joe's teacher continued to motivate the children, they finished by saying, "This is your last match as a group, so go out and enjoy yourselves." All the players huddled in a circle. put their arms in and, after the count of three, lifted their arms together, "1, 2, 3 GREENFIELDS," they exclaimed!

The players got into their starting positions, the whistle blew and the second half began. Although the other team scored a goal within the first 5 minutes of the second half, the second half went well for Joe's team. One of his closest friends, Zara, scored an outstanding goal in the top left corner. The game finished, and it was a great way to end their final game. Joe's team won 5-1, with Joe scoring two of the goals. As they headed back to school, Joe wondered what playing football would be like at high school. Will he still have the time to play football in his new school due to an increase in school work? Will he make the school team if there are more students to be selected from?

Discussion Points

What do students enjoy about being physically active?

What are the benefits (mental, social and physical) of playing sport?

How do you feel about leaving primary school?

What will you miss most about primary school?

Create a list of words that you associate with this image. Provide an image of a school.

What are you most looking forward to when going to secondary school?

How are you feeling about going to secondary school?

What are you most excited about for secondary school?

What are you most nervous about for secondary school?

Chapter 3
A New Day at Secondary School

It was just before 9 o'clock, and the sun was shining brightly on the morning of Joe's first day at secondary school. He eagerly awaits outside the gates with two of his close friends, Zara and Alex, who used to go to Greenfields Primary with him. Joe, Zara and Alex all have two things in common: they love football and they also support Bradstock Rovers. "Tough game on the weekend, Kahn was on top form though!" said Zara. Kahn is Zara's favourite Bradstock Rovers player, she has always looked up to him as a role model because he is a Muslim and so is she. She has also met him at her Mosque, when he came to encourage young Muslim boys and girls to take up football.

"If only we weren't offside in the second half. We would have won!" chipped in Alex. Alex has two older brothers and they play football in their garden, even when it's raining! Zara plays for her local team every Saturday; she is their leading goalscorer. Today is their first day of secondary school. Alex and Zara also go to Thorndon

High School but are in different form groups. Once they arrived at the front door, they parted ways and agreed to meet up at lunchtime.

“See you both on the field at lunchtime for a kickabout” shouts Joe. Joe felt a range of emotions, including excitement and nervousness, a similar feeling to when he arrived at football matches. Joe walks hastily down the corridor searching for his classroom, he turns around and sees a teacher. “Excuse me, I think I am lost,” mumbled Joe. He recited the room number as the teacher explained where to go.

As he approaches the classroom, his teacher welcomes him in, “I’m Miss Cooper, do come in and take a seat”. As Joe sat down, he noticed a class full of faces, some looked nervous and others looked eager to learn. “Welcome to Thorndon High, I am Miss Cooper, your form teacher this year.” As Miss Cooper introduced herself, some students gazed around the room with apprehensive faces. “To start, I would like us to introduce ourselves to the rest of the class. I am Miss Cooper, and I am a teacher of Religious Studies and History.”

Each student took it in turn to say their name and something interesting about themselves; Joe was frantically trying to think of something fascinating to say about himself. However, before it was his turn a boy, in the front row said, “My name is Noah and I support Bradstock Rovers,” just hearing the name of his beloved club filled Joe with happiness. Next, it was Joe’s turn to introduce himself.

“Hi, I am Joe and over the summer holidays I went to Spain and visited the FC Barcelona Stadium.” Miss Cooper thought Joe’s fact was interesting and encouraged the rest of the class to share something they did over the summer holiday with the student sitting next to them. As the children were talking, the bell for breaktime rang.

“Please, just let me finish up before you head off,” yelled Miss Cooper, so the students could hear her voice over the noisy bell. Miss Cooper continued to speak as she explained what the plan for their first day was, but Joe was hardly listening as he was thinking about the next coming match at the Bradstock stadium. It was the big derby against their rival club, Kingswood City. As Miss Cooper allowed the class to leave, he picked up his drink and headed to the field to meet Zara and Alex.

“Alex!” yelled Joe.

“Oh, Hi…How was your lesson?” asked Alex.

“It was okay, have you seen Zara?” as he asks, they notice her walking towards them. Alex, Joe, and Zara sat down on the grass, began having a snack and chatted about the upcoming match against their rivals. While they ate their lunch, Joe spotted one of his classmates sitting alone. It was Noah, the Bradstock Rovers supporter. He decided to approach him, “Hey, you support Bradstock Rovers don’t you?”.

The boy mumbled “yes, I do!”.

“So do we. Did you see the game this weekend?” asks Alex. The group immediately started talking about Saturday’s game. As their football-related discussions continued, the group decided to play a brief game before returning to their class. Joe was pleased that he had spoken to someone in his class, and this marked the beginning of a new friendship between Joe and Noah.

Discussion Points

Who are your role models and why?

What emotions may Joe and his classmates been feeling?

What are some similarities/differences between primary and secondary school?

What are some changes you might expect when going to secondary school?

What are you most excited/nervous for starting secondary school?

How do you think Adam was feeling before/ after Joe and his friends approached him?

Why was it important that Joe spoke to Noah?

What are the similarities between Joe and Noah?

Would you feel confident enough to approach someone at school, standing alone?

Chapter 4
Derby Day

Finally, the big derby between Bradstock Rovers and Kingswood City arrived. Because they were so close to one another, these teams were fierce rivals. Joe is attending a game versus Kingswood City for the first time. Mrs Ford didn't want Joe to go 'til he was older since the two clubs dislike each other and there is sometimes boisterous behaviour from fans. "Mum, we are going to beat Kingswood City 2-0, I know it!" thundered Joe.

"Well, if you walk that slowly, we will miss it, keep up!" cried Mrs Ford. Hastily walking towards the station, Mrs Ford and Joe eagerly discuss the starting line-up. Arriving at the train station, Mrs Ford notices a passenger is having some difficulties getting onto the platform. "Hi, can I help you?" asks Mrs Ford.

(INSERT IMAGE OF MRS FORD HELPING SOMEONE WITH A DISABILITY ONTO THE TRAIN)

“Yes, please. Thank you very much,” says the passenger. As Mrs Ford supports the passenger onto the platform, she notices they are a fellow Bradstock Rovers supporter.

“It’s going to be a tough game tonight, isn’t it?” whispered Mrs Ford.

As Mrs Ford continued her discussion, Joe gazed up and down the platform in search of Grandpa Harry. As Joe spots his grandfather, he shuffles his way through the crowded train to say hello to him. “Grandpa, I have told mum that Bradstock Rovers are going to win 2-1, what are your thoughts?” As the train journey continues, they carry on making predictions for the game. The train comes to a halt and the fans eagerly get off the train and head towards the stadium.

As they arrive, Joe can see thousands of spectators beginning to crowd into every cold, hard seat available. The whistle blows and all the players kneel again to call attention to the issue of racism. The start of the match was intense, but also a fair game with two shots on target for Bradstock Rovers and the same for Kingswood City. But then, half an hour into the game, Bradstock Rovers’ key player, Kirby, gets the ball and the opposing team starts to make noises. Joe heard a loud sound ringing in his ears, it was quite overwhelming and sounded like the hissing of a snake or a boiling kettle. It was not a noise he had heard before. He didn’t understand what it meant and found himself distracted from the game. “No! No! No!” trumpeted Grandpa Harry, as Kingswood City took the first goal. At the Bradstock Rovers end, it goes silent, and the

atmosphere becomes unpleasant. The tension increased and the same hissing noise came from the Kingswood City fans.

“Why are they making that noise? What does it mean?” Joe questioned.

“They are just doing it to upset us. Don’t listen!” says Mrs Ford. Just then, from nowhere came a loud response from the Bradstock Rovers fans.

“Yid Army! Yid Army!” The roaring of Yid Army from Bradstock Rovers continued until the hissing noise from Kingswood City stopped.

“Well, that got them to be quiet, didn’t it, Dad?” said Mrs Ford to Grandpa Harry.

The game continued as Bradstock Rovers pushed back and were desperately defending Kingswood City’s fierce attack. Frantically, trying to not let them concede another goal the half time whistle blew. It was 1-0. After a gruelling and exhausting first half, the players exited the field and returned to their locker room.

During halftime, Joe noticed that the stadium felt different to usual. It felt silent and empty. He had been to many games where Bradstock Rovers were losing at half time, but this felt different.

As the game resumed, thousands of supporters began singing and chanting for their favourite team. The star player Kahn had been substituted at half time, as he had been fasting for Ramadan, and the Bradstock manager has said in the newspaper he’d need to be

rested over the next few games. About 15 minutes into the second half, Pearce made a fantastic run down the left side and delivered a good cross into the six-yard box, where leading goal scorer Kirby rushed towards it and dived for the ball. Kirby scores to tie the game at 1-1. The Bradstock Rovers fans erupted in loud cheers.

However, as the game progressed, each team did its best to win the match. The game kept going and there was no sign of a winner. Each team matched the other side's efforts, but then Kingswood City gained a corner in the last minute of extra time. Their attacker, Garcia, headed the ball and a final goal was scored. During that final moment, the game got extremely exciting and riveting for Kingswood City fans, but Bradstock Rovers fans began to leave the stadium with faces of despair.

As they were walking home, Grandpa Harry said: "So, Joe, your first game against Kingswood City, what did you think?"

A bit short for words, Joe replied: "it was good, shame we lost." Joe could still vividly remember the noise coming from his rival team, and asks: "What was that noise Kingswood City were making?" Grandpa Harry turns to Mrs Ford and repeats the question which she answers.

"Don't worry about it, Joe. They do it to upset us, but as you saw when we shout back Yid Army they stopped" she responded.

"What is 'Yid army'?" Joe asked curiously.

"That is our name! We are the Yid army. We are the Yids!" she said with pride in her voice.

The idea of having a name for the fans filled Joe with excitement. What Joe didn't realise was that the term Yid was an offensive word that can be offensive to members of the Jewish community.

Discussion Points

Who knows what a derby is? Has anyone been to a derby match before?

Why do some teams not like each other? Does anyone have any examples?

What might the crowd do at a derby match?

Why is Mrs Ford worried about Joe going to a derby match?

What is a disability?

Difference between physical and non-physical disabilities?

What challenges may an individual with a physical/non-physical disability face when attending a big sporting event?

What adaptive equipment could have been used to help the supporter get on the train?

What is Ramadan? Why might someone rest during this time?

Does anyone know what the noise it they are making?

The book says that the word Yid is offensive, has anyone heard that word before?

Does anyone know what the word Yid means?

Chapter 5
Why would you say that?

Standing in the lovely bright sunshine on their break, a group of Year 7s was playing a five-a-side game. Taking a corner for his team was Joe. He aims for Zara, she takes a shot, it bounces off the crossbar. Noah goes for the rebound, he shoots and he scores! "Great goal, Noah!" shouts Joe from the sidelines. Noah celebrates by performing his signature move, which involves jumping high in the air whilst making the letter 'N' above his head with his arms.

"Yiddo," Joe screams, as an expression of collective identity.

With confusion in his voice, Noah questions: "What did you say?"

Joe responds with a massive, "Yiddo!".

Still unaware why Joe would be using that word, Noah asks: "Why would you say that?" With confusion on his face, Joe was not sure what he had said wrong, and was silenced. "Why did you call me a Yiddo?" Noah repeats.

“That’s what we say at Bradstock,” Joe says. As Noah was a fellow Bradstock Rovers supporter, Joe was uncertain why Noah was so upset. “Surely, you know that?” Joe asks.

“My family told me that I should not say that word. You do know it’s offensive to the Jewish community?” said Noah.

“But my mum said it’s fine. It’s just our nickname and it’s not like there are any Jewish people here that would be offended,” Joe responds.

“I am Jewish, and I don’t like the word being used. When we go to matches and we hear fans chant that word, my family feels uncomfortable,” said Noah, starting to become tearful. “Someone in my family died in the Holocaust, it’s not a nice word. Please, don’t say it.”

“I’m sorry, Noah, I didn’t know. How would I know? You don’t look Jewish” murmured Joe. Not realising that what he said was offensive to Noah, Joe looks towards his peers confused. Noah walked away upset whilst trying to avoid any more arguments with his peers. Other students in Joe and Noah’s class began to laugh at Noah and made comments about his religion. These comments were what is known as being anti-Semitic.

(INSERT IMAGE OF NOAH WALKING AWAY FROM THE FIELD WITH STUDENTS MAKING COMMENTS)

"I bet his family have loads of money"

"There is no way his family member died in the Holocaust, the Holocaust isn't real"

Later that evening, Noah arrives at his house. "Hello, sweetie, how was your day?" asks Noah's mum. Without acknowledging her question, Noah goes up to his room, closing the door behind him. Mrs Geller follows him up to his room, she could tell there was something wrong with Noah, so she enters his room asking: "What's wrong?"

"No one at school understands what it means to be Jewish" Noah says with upset in his voice. "At my old school, everybody was Jewish, so I wasn't different." He continued to explain to his mother how people at school were using the word Yid and how it made him feel uncomfortable. "I told them to stop, but they didn't understand why. They say they use the word at Bradstock Rover matches, which I know is true, but I would never expect to hear it at school." Noah' mother gave him a hug as she shared her own experiences of being

a young Jewish child. Noah continued to say: "They started to laugh at me and they made some nasty comments".

As Noah continued to confide in his mother, a few roads away Joe laid in bed thinking about how he upset Noah. Joe was still confused as has been told by his family that it is fine to say the word; likewise thousands of fans would do it at matches. He got up, went downstairs and spoke with his parents. He explained what happened at school and how he had upset Noah. Mrs Ford silenced Joe and said: "It is okay to say the word Yid," repeating what she had already told him in the past: "It is our nickname!".

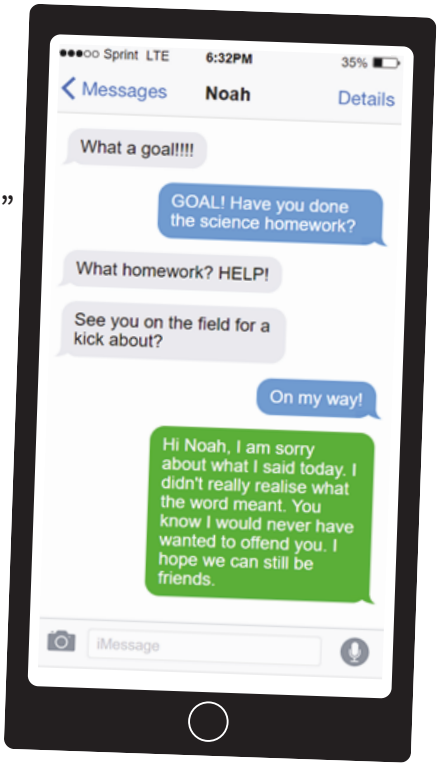
Mr Ford, on the other hand, was not too comfortable with Joe using the word, specifically outside football grounds. As Mrs Ford left the room, Mr Ford could see that Joe was clearly upset and confused by the matter, and he knew that Joe wouldn't want to upset his friend. "Hey, Joe, come and sit down" Joe approached his father and took a seat next to him. "Your mum is correct, it is your club's nickname, but Noah is also correct, this word is offensive to Jewish people."

"But why do we say it if it's offensive?" Joe questioned.

"Well, did you know that where we live there used to be a large Jewish community?" Mr Ford asked, "this meant that Bradstock Rovers had quite a lot of Jewish supporters in their fan base at one point". He continued to explain to Joe how other football fans, belonging to opposite teams would shout horrible things at Bradstock Rovers just to upset their fans, he told Joe that other

fans would even make noises to imitate the gas chambers, which killed many Jewish people in the Holocaust. It was at that moment that Joe was reminded of the horrible noise he heard at the match against Kingswood City. "So, then Bradstock Rovers took the name Yid, Yiddo and Yid Army and shouted it back to silence them. Showing them that they support the Jewish community and that they are proud of it."

"So we shout it because we are trying to stop all the horrible things the other teams are doing?" questioned Joe. "But if that's the reason, then why did I upset Noah?"



Mr Ford explains to Joe how some Jewish people don't mind it being said, but others do. He also said that some don't mind it when at football matches, and when they chant it to silence the other teams, but at other places it shouldn't be said. From speaking with his dad, Joe understood what he did to upset Noah and decided to text him to apologise.

Discussion Points

What does the term Yid mean?

Who was Hitler?

Noah said: "Someone in my family even died in the Holocaust." What was the Holocaust?

What does you know about Judaism?

Joe said: "it's not like there are any Jewish people here that would be offended." Should you say something offensive even if there is no one around to offend?

Joe said: "you don't look Jewish," why could this be offensive?

What do the words antisemitism and anti-Semitic mean?

What is considered anti-Semitic?

Noah says: "No one at school understands what it means to be Jewish", how might Adam be feeling?

How has this incident affect Joe and Noah's friendship?

Some of the other students laughed at Noah, what could have been done by the other students?

Chapter 6
Yid Army

That weekend, Mrs Ford, Grandpa Harry and Joe went to their weekly Bradstock Rovers match. This week, they were playing the current champions for their league, Alport Forest. The Ford family knew this was going to be a tough game for Bradstock Rovers as they had their finest players on the pitch. Like the previous matches Joe had attended, it started with a player taking the knee. However, this time one of the opposing team members did not kneel. Joe heard a voice behind him say, "I read online that he wasn't going to take the knee, he doesn't think he should kneel to show that his community matters."

The game began, and from the offset the opposing team were chanting and singing songs, both to show pride in their club, but to also wind up the opposition. Even some of those songs and chants contained some discriminatory words.

Opposing teams continue to chant, sing and shout:

As the chanting continues, without hesitation Mrs Ford joins in with her fellow Bradstock Rovers fan and chants, "Yid Army! Yid Army!" This caused much confusion for Joe. Should I say anything? He thought to himself. Why does she not realise this word is offensive and upsetting for the Jewish community? A funny feeling came over Joe as he remembered how Noah told him not to use that word, and how his dad had explained to him how it can be offensive.

Suddenly, Joe shouts, "Mum!", raising his voice so that she could hear him over the chanting of his fellow fans. "Please stop saying it! I know it is our nickname, but it is also offensive." As Mrs Ford

looked down towards her son, she could see he wanted her to stop. At this moment, she acknowledges that Joe was correct and that it was best to stop chanting it. Mrs Ford stopped immediately; however, the remaining fans continued as they drowned out the distasteful chanting from the other team.

What Joe came to realise was that the chanting from Bradstock Rovers did silence the abuse from other teams. However, as Joe continued to hear his fellow Bradstock Rovers fans chant the word Yid, he wondered what he could do to get everyone to stop, not just the Bradstock Rovers fans but also the other teams. Why did they have to say such horrible things?

Bradstock Rovers were unfortunate to lose 1-0 that night. Despite playing stronger football and having several chances to equalise, Bradstock Rovers were unable to get past their defence. However, as Joe walked home, it wasn't football that was on his mind: all he was thinking was, what could he do to make a difference?

Discussion Points

Ask the children to look at the phrases in this chapter and get them to explain which are offensive and which are not.

What is your understanding of discriminatory words?

How can words make people feel?

Why do people chant and sing songs at sport matches?

What else could you chant to show your support?

How might people who belong to these communities feel if they heard these chants?

Have you ever been in a position where you have heard someone say something and you not know whether to tell them to stop? Examples welcomed!

If this happens at school, what might you do?

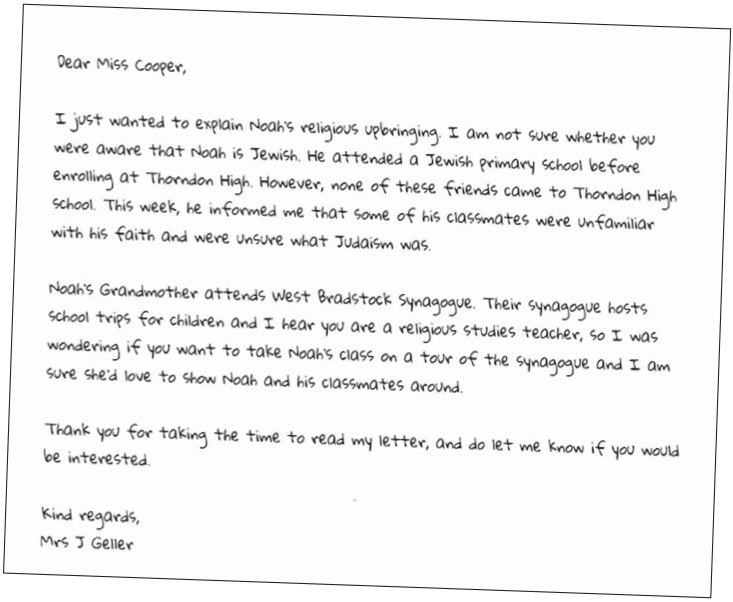
What suggestions might you have for Joe?

Chapter 7
An Invitation

Noah entered the classroom, laid his backpack on his chair, and then emptied his belongings onto his desk. "Good morning, Miss Cooper," he said, whilst handing her a letter.

"Good morning, Noah, what is this?" she asked.

"I think it's a letter, my mum gave it to me and asked me to give it to you." The letter read:



Dear Miss Cooper,

I just wanted to explain Noah's religious upbringing. I am not sure whether you were aware that Noah is Jewish. He attended a Jewish primary school before enrolling at Thorndon High. However, none of these friends came to Thorndon High school. This week, he informed me that some of his classmates were unfamiliar with his faith and were unsure what Judaism was.

Noah's Grandmother attends West Bradstock Synagogue. Their synagogue hosts school trips for children and I hear you are a religious studies teacher, so I was wondering if you want to take Noah's class on a tour of the synagogue and I am sure she'd love to show Noah and his classmates around.

Thank you for taking the time to read my letter, and do let me know if you would be interested.

Kind regards,
Mrs J Geller

Miss Cooper was overwhelmed by the letter and went to speak to the Head of Religious Studies, requesting to take the students of Year 7 for a day trip to the synagogue.

Later that day, Miss Cooper contacted Mrs Geller, thanking her for the offer to attend the synagogue. "Hello Mrs Geller, it is Miss Cooper. Thank you ever so much for your letter and the invitation to attend the synagogue. I think it would be a great opportunity for the children to learn more about the Jewish religion," she said.

"No worries. Noah came home a little upset the other day after an incident in the playground, but it seems that it was just a misunderstanding. I think it would be great if the children could find out more about his religion," Mrs Geller replied. Miss Cooper wasn't aware of what happened in the playground and was hesitant to ask.

"I am sorry to hear that, I am more than happy to speak with Noah if he would like to discuss what happened," said Miss Cooper. "I have also spoken to the Head of Religious Studies, and we would like to bring Noah's whole year group to the synagogue if they would be happy to provide a tour to all of Year 7."

"That is great news!" Mrs Geller exclaimed. They continued their conversation and came to an agreement on a date. "I will contact his grandmother this afternoon and I will be back in contact with further information." That evening Mrs Geller contacted Noah's Grandmother, she was so glad that she would be able to show Noah and his friends around the synagogue.

Mrs Geller spoke to Noah to tell him about the trip to the synagogue. He became overwhelmed, worried that his classmates would think he was different and not understand their religion. She told him why it was important to teach people about their religion and that both Miss Cooper and the Head of Religious Studies would be there if anyone was unkind to him.

Discussion Points

What is a synagogue?

What other religious buildings do you know?

Why do you think Noah's mother wants other students to visit the synagogue?

How else might Noah be feeling?

Chapter 8
The Synagogue

It was the day of the school trip to the synagogue. As the children stepped off the bus, they were greeted by a friendly face, Noah's Grandma. "Hello, and welcome to the synagogue, please follow me." She led them through the reception of the building and into the prayer hall. As they entered some were amazed to see such a magnificent building, standing tall with beautiful detailing.

"Wow, is this where you come to pray?" enquired Tom, one of their classmates. The synagogue that the children were seated in was very grand, decorated with patterns and bible stories.

Noah was delighted that one of his peers had asked a question "I come here on Saturdays, for Shabbat," answers Noah.

"Hello, Year 7. I am Noah's Grandma, you can call me Naomi," she said, whilst introducing herself to the group. "Please come in and please take a seat in our synagogue." The children scrambled to find themselves a seat next to their friend. Joe takes a seat next to Noah. "I am excited to be talking to you today and showing you around our synagogue. A synagogue is a building where Jewish people go to pray. It is like a church, where Christians go to or a

Mosque, where Muslims go to or even a Temple, for Hindus. We don't only come here to pray, as sometimes the synagogue is used for various other communal activities, like this visit today."

As the students settled down, Grandma Naomi approached a table holding a very large scroll, "firstly, I am going to start by showing you this. This is the Torah; this is the first 5 books of the Old Testament," says Grandma Naomi whilst pointing to the Torah on the table. "The Torah is so special that most people are not allowed to touch it. It is usually kept in a safe place called an Ark. This is our Ark." Although all synagogues look different from one another, they all have an Ark with an everlasting light on, which is lit all the time. The children look towards the Ark, amazed to see a range of large scrolls.

"So when we read from the Torah, we use a special pointer stick to follow the words. This is called Yad, we do this so that we don't make the parchment dirty." Naomi holds the shining Yad up to her face, and then passes it to Noah and tells him to pass it around so all the children can see it. "We also read in the opposite direction, from right to left."

"Why do you read the Torah?" asks Arlo.

"The Torah contains 613 commandments known as mitzvah. They are the rules that Jews strive to adhere to. The Ten Commandments are the most important," she explained, "We read the Torah on religious holidays, on special occasions for example on Shabbat. Shabbat is when I come to synagogue on Saturdays to attend services."

“Shabbat begins on Friday evenings and finishes on Saturdays at sundown. This is the day of rest, and we shouldn’t do any work. This would mean no homework too!” she explains. “On Friday nights families gather and light the candles.” Naomi begins to bring out some candles, a loaf of bread and a cup.

Whilst placing the items on the table, Grandma Naomi invites the children to do Shabbat with her. Whilst listening to Grandma Naomi, they stand up quietly and place themselves around a large circle. Grandma Naomi asks if Noah wanted to come up to recite the blessing of the candles. As he approaches, he places a small cap on his head. This brimless cap is called a kippah. Noah says the prayer as his grandmother lights two candles. After the candles, the students were all given a glass of grape juice, to represent the wine, and a piece of Challah which is like a loaf of bread plaited in an oval shape.

“So, why do you do this?” asks a student in Noah’s class.

“Another wonderful question. During this time, we remember that God created the world and rested on the seventh day. Saturday is considered to be God’s Day of rest by Jews, so we rest too on a Saturday. So we all come here, and our Shabbat services are usually led by a Rabbi, which in Hebrew means teacher. Sometimes, the service can be led by a Jewish person, and it doesn’t always have to be the Rabbi. Rabbi means ‘teacher’ in Hebrew. Hebrew is the language we speak. Our Rabbi is called Simon, both men and women can be Rabbi.”

"Who here likes Christmas?" questioned Grandma Naomi. Many of the children raise their arms quickly. "Does anyone else follow any other religious holidays?" she asks. Zara raises her hand slowly. "That's great, would you like to share which holidays you enjoy?" Zara begins to tell the other students about Ramadan, a religious holiday whereby her family won't eat or drink during the hours of daylight. "Thank you for sharing that with us," remarked Grandma Naomi. "Just like Christmas and Ramadan, we celebrate holidays. Hanukkah, Passover, Yom Kippur are amongst some of the holidays we celebrate."

As the children were leaving the synagogue and getting onto the bus, they thanked Naomi for the wonderful day they had and for teaching them about the Jewish religion. At the start of the day Noah was nervous about what his peers would think but by the end, he was glad that his classmates learnt more about his religion.

Discussion Points

What have we learnt about Judaism?

What did you find most interesting about the children's trip to the synagogue?

Who would like to share experiences of their religion?

Why was Noah nervous beforehand, but glad at the end of the day?

Chapter 9
How will the story end?

It was break time, and having scoffed down their lunch, Joe, Noah, Alex, and Zara had just enough time to have a quick kick about. They dashed over to the field where some Year 8's were already playing. Joe knew some of them as they went to his primary school, and they are also in his team at the local club he plays for. A student, named Charlie, noticed Joe and his friends, and asked, "Fancy a quick game?".

"Sure," replied Joe. They quickly formed a team and began their match.

Charlie begins by passing the ball to their friend, Taylor, who dribbles it down the line but is halted by Alex who makes a superb interception. Alex kicks the ball to Zara who then passes to Noah. Noah strides forward and takes a shot, it hits the back post, the ball edges towards a Year 8 student. Joe defends well and takes the ball, he dribbles his way up to the goal, he taps it in and scores. As Joe celebrates his goal, the Year 8's students begin to make a move towards their goal. One of Joe's classmates makes a fabulous tackle

and sends it back towards their goal. However, the Year 8 student, Charlie, finds a gap and manages to break away from the players. They take a shot, hit the crossbar which rebounds to Charlie's teammate, who manages to header the ball into the goal.

"GOAL!" shouts Charlie as they run up to their teammates to celebrate.

After 10 minutes of play, the school whistle blew, reminding students breaktime was over and that it was time to head back to class, Zara shouts, "Next goal wins." Both teams frantically start to build pressure on their opposition, but then Alex manages to intercept, passes the ball down the line to Zara who crosses it over to Noah, and he scores. As Noah celebrates his winning goal, one of the Year 8 students makes a comment to his friend, "Such a Yid!". This comment was similar to one Joe had heard at Bradstock Rovers games. Joe was not certain how to respond to what he heard. So many thoughts were going through his head:

IMAGE OF JOE WITH THE THOUGHT BUBBLES SAYING THE FOLLOWING

"Where they are being anti-Semitic?"

"Should I say something?"

Discussion Points

Invite the students to finish the story.
Some points to consider may be:

Were the Year 8's being anti-Semitic?

What should Joe do?

What might Joe be thinking about?

Should Joe say anything?

How will the story end?

Appendix J

Phase 3 social media advert

Call for Research Participants

As part of my PhD, I have developed an education-based initiative for children aged 10-11 years, which aims to decrease antisemitism and am currently looking to get feedback from:

1. **Members of the Jewish population (18+) who would be happy to take part in a short interview/focus group to provide feedback on the initative.**

2. **I am also looking for Teachers/TA's who work in a primary school setting that would be happy to take part in a short interview/focus group, to provide feedback prior to trialling it within schools.**

3. If you would be happy to participate, please DM me or email me at **BLunnebrookes.ac.uk** and I will provide more details on the initiative and process. Likewise, if you know anyone who may be interested, please do share amongst your networks. Thank you!

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Appendix K

Phase 3 vignettes of participants

1) **Keagan - interview**

Keagan is an Equality, Diversity and Inclusion Manager. He has worked for a range of organisations, but predominantly is focused on sport, whereby he has designed and delivered inclusion projects within the sport sector. For confidentiality reasons, this interview was conducted alone. Keagan previously part in the Phase 1, expert interviews.

2) **Matthew - interview**

Matthew is the Development Officer for the council, whereby his role involves developing and supporting initiatives to combat and decrease religious prejudice. Likewise, For confidentiality reasons, this interview was conducted alone and for practicality purposes, it was done online. Matthew also took part in the Phase 1, expert interviews.

3) **Nate - Email interview**

Nate is the Head of Education at a Jewish Charity, with a wealth of experience in education and project management. Nate took part in the initial expert interview, in Phase 1. When providing feedback on the book, it should be noted that his responses were provided via email, due to time constraints.

Educators

1) **SH School focus group**

The first focus group that took place with educators was at SH School. This consisted of six, female members of staff. The following job titles were held: Head of SENCO (Carly), Year 6 teacher and Head of English (Lauren), Head of Mathematics (Charlotte), Year 3 Teacher (Rachel), Teacher of Languages and Religious Studies (Jasmine), Deputy Headteacher and Head of Early Years (Sophia). It should be noted

that, SH School is an all girls, private, primary school. This focus group was conducted face-to-face.

2) **CH School - Pair interview**

The second focus group that took place was with educators at CH School. This consisted of two educators; one male primary school teacher and one, female, learning support assistant, with experience in supporting SEN students, predominantly in secondary schools. This focus group was conducted face-to-face.

3) **LB School focus group**

The final focus group that took place was with educators at LB School. This consisted of three, female members of staff. These individuals were recruited via the social media advert. Two members of staff were class teachers, and the other was a teaching assistant. It should be noted that all three teachers, at current, primarily work with students with Special Educational Needs but have experience in working with students in a mainstream setting. This focus group was conducted face-to-face.

4) **Nancy- interview**

Nancy is currently the Head Teacher of a Jewish School in North London. Given this, she responded to questions designed for both Educators and Members of the Jewish community. She has been Head Teacher for four years, but had twelve years of teaching experience. This interview was conducted online, and for confidentiality reasons was conducted alone.

Members of the Jewish Community

1) **Brian - interview**

Brian was recruited through a synagogue to take part in the research process, to gain feedback on whether the book was reflective of the Jewish community. Brian had also some experience working for a company that aims to combat all forms of

discrimination within sport. With that in mind, an individual interview was done with Brian so that he could also discuss his experiences when working in the field of anti-discrimination.

2) **Simon and Leah - Pair interview**

A pair interview was completed with Simon and Leah, who both belonged to the same synagogue. Both Simon and Leah belong to the Jewish community, however, Leah also fell into the category of Educator, as she was a Year 4 teacher in a mixed, state, primary school. It is important to take this into account considering a range of her answers focused around using it within a teaching context.

3) **Chris - interview**

Chris was recruited through a synagogue to take part in the research process, to gain feedback on whether the book was reflective of the Jewish community. Due to Chris' limited time, this interview was conducted online and individually.

4) **Patrick - interview**

Patrick was recruited through a synagogue to take part in the research process, to gain feedback on whether the book was reflective of the Jewish community. Due to Patricks limited time, this interview was conducted online and individually.

5) **Iris - interview**

Iris was recruited through a synagogue to take part in the research process, to gain feedback on whether the book was reflective of the Jewish community. Due to Iris' limited time, this interview was conducted online and individually.

6) **KH Synagogue - focus group**

The final focus group that took place with members of the Jewish community took place at KH Synagogue. This consisted of two, male members and one female. One of these participants was recruited through a social media advertisement and then

referred to additional participants using a snowball sampling method. One member of staff was also a volunteer in delivering holocaust workshops to primary school students. This focus group was conducted face-to-face.

Appendix L

Phase 3 information sheet

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Participant Information Sheet

Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives

You are being invited to take part in a research study. Before you decide whether to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

What is the purpose of the study?
The aim of this project is to develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British football. By discussing with organisations and exploring previous initiatives, an initiative has been created. The initiative will be given to Members of the Jewish Community, Teachers and Experts to gain their feedback, which can be utilised to produce a finalised initiative that can be used to tackle antisemitic behaviours.

Why have I been invited to participate?

You have been asked to participate in this study, as you are either a member of the Jewish community, a teacher or an anti-discrimination expert. Your feedback and opinions on the planned initiative is essential when implementing this project into school settings.

Do I have to take part?

Participation is completely voluntary and therefore, it is up to you to decide whether or not to take part in this study. If you do decide to take part, you will be given this information sheet along with a privacy notice that will explain how your data will be collected and used and be asked to give your consent. If you decide to take part, you are still free to withdraw up to the point of analysis, without giving a reason.

What will happen to me if I take part?

If you decide to participate in this study, you will be given a draft copy of the initiative to read over prior to taking part in a focus group with the researcher. This might take 15-45 minutes, depending on your level of engagement. The focus group will last approximately 40-60 minutes and will be audio recorded. If you agree to take part in the later focus group, you will take part in reviewing the proposed initiative with 4-8 other individuals who share the same demographic as yourself (Jewish, Teacher or Expert). You will be asked a range of

questions about an initiative which you would have seen previously to gain your feedback on it.

What are the possible disadvantages and risks of taking part?

The risks associated with this research are no greater than risks in your day-to-day life. However, some information and discussions could be deemed sensitive and may cause some distress. Nevertheless, if the participant feels any psychological discomfort, they have the right to withdraw from the research at any given time. Furthermore, all participants have the contact details for the primary researcher and are able to contact them in order to be signposted to appropriate support.

For any further support, please contact:

Samaritans	116 123	www.samaritans.org
Mind	020 8215 2243	www.mind.org
Jami	020 8458 2223	www.jamiuk.org
Jewish Care	020 8922 2222	www.jewishcare.org

What are the possible benefits of taking part?

By taking part in this research, you will be contributing towards a new educational initiative which will be used to tackle antisemitic behaviours and hopefully reduce antisemitic attitudes for future generations.

Will what I say in this study be kept confidential?

All personal information and data collected will be kept strictly confidential. To ensure this, pseudonyms, chosen by the participants, will be ensured to provide anonymity. Any information that could potentially compromise the participants anonymity, will be removed to ensure the participant cannot be recognised.

Individuals who will have access to this data are Bonita Lunn (researcher) and members of the supervisory team (Dr Peter Wright, Dr Stuart Whigham and Dr Adam White). All data will be stored on a password protected laptop and/or on the university's Google Drive, which the University has a data security agreement with Google.

Data generated by the study must be retained in accordance with the University's policy on Academic Integrity. The data generated by the research will be kept securely in electronic form for a period of ten years after the completion of a research project. The pseudonymised data could be published within an academic journal article or used for conference presentations which would exceed the ten years.

What should I do if I want to take part?

If you would like to take part in this research, please contact the primary researcher, Bonita Lunn. You will then be provided with a consent form. Please ensure that you have returned

this consent form at least 48 hours before the focus group/interview via email. If you have any further questions, please do not hesitate to contact the researcher.

What will happen to the results of the research study?
The results of this research will be used for the researcher's PhD thesis. There is also potential that results may be used in journal publications and may be presented in academic conferences. A summary of the findings will be available to participants, upon request.

Who is organising and funding the research?
This research has been organised and funded by Bonita Lunn, a PhD student in the Department of Sport, Health Sciences and Social Work in the Faculty of Health and Life Sciences at Oxford Brookes University.

Who has reviewed the study?
The University Research Ethics Committee at Oxford Brookes University has approved this research.

Who has reviewed the study?

You should state that the research has been approved by the University Research Ethics Committee, Oxford Brookes University and you **must** give the UREC registration number.

Contact for Further Information:

Bonita Lunn	**19137379@brookes.ac.uk**
Dr Stuart Whigham	**SWhigham@brookes.ac.uk**

If there are any concerns on the way in which the study has been conducted, please contact the Chair of the University Research Ethics Committee on ethics@brookes.ac.uk.

Thank you for your consideration in taking part in this research project. I look forward to hearing from you in the near future.

Appendix M

Phase 3 GDPR privacy notice

Privacy Notice for Research Participants

This Privacy Notice provides information on how Oxford Brookes University (Oxford Brookes) collects and uses participant's personal information when you take part in one of our research projects. Please refer to the research Participant Information Sheet for further details about the study and what information will be collected about you and how it will be used.

Oxford Brookes is the Data Controller of any data that you supply for this research. This means that we are responsible for looking after your information and using it lawfully. We will make the decisions on how your data is used and for what reasons.

Why do we need your data?

The aim of this project is to develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British Football. By discussing with organisations and exploring previous initiatives, the initiative will be trialled on members of the Jewish community, teachers and experts to finalise a plan that can be used to tackle antisemitic behaviours.

Oxford Brookes' legal basis for collecting this data is:

Your consent is an ethical requirement.

Oxford Brookes University's legal basis for processing your Personal Data (or information) is set out in Art 6 UK GDPR.

The basis for processing data in this case is:

- Public task: your Personal Data will be used in academic research. Oxford Brookes University is a public body and staff and students carry out research in line with the University's legal powers and constitution.

Special Category Data:

Oxford Brookes may ask you for sensitive data such as: racial or ethnic origin, political opinions, religious or philosophical beliefs, trade-union membership, data concerning health or sexual life, genetic/biometric data. This is defined by law as Special Category Data. If Oxford Brookes requests this data it can only be used because one of the following processing exemptions applies as set out in Art 9 UK GDPR:

- You have given OBU explicit consent to do so; and / or
- Processing is necessary for scientific or research in the public interest.

What type of personal data will Oxford Brookes use?

For research purposes only, qualitative data will be collected and utilised.

Who will Oxford Brookes share your data with?

Data will only be used for research purposes. If used for publication purposes, all names will be kept anonymous by using pseudonyms. Anonymity and confidentiality are essential to ensure that your privacy is protected. It also includes any third-party processors that host or have access to the data, such as Google and Zoom with whom the University has a contract.

Will Oxford Brookes transfer my data outside of the UK?

OBU will not be transferring any of your data outside of the UK.

What rights do I have regarding my data that Oxford Brookes holds?

- You have the right to be informed about what data will be collected and how this will be used
- You have the right of access to your data
- You have the right to correct data if it is wrong
- You have the right to ask for your data to be deleted
- You have the right to restrict use of the data we hold about you
- You have the right to data portability
- You have the right to object to Oxford Brookes using your data
- You have rights in relation to using your data in automated decision making and profiling.
- Your rights will depend on the legal ground used to process your data

Where did Oxford Brookes source my data from?

Data will be coming from participants of the study.

Are there any consequences of not providing the requested data?

There are no consequences of not providing data for this research. It is purely voluntary. If you like to withdraw part way through the research, the Participant Information Sheet includes this information. It may be that some of the data that you have provided has already been used in the research. If you would like more information about this, you should feel free to contact the research team.

Will there be any automated decision making using my data?

There will be no use of automated decision making in scope of UK Data Protection and Privacy legislation.

How long will Oxford Brookes keep your data?

In line with Oxford Brookes policies data generated during research must be kept securely in paper or electronic form for a period of time in accordance with the research funder or University policy.

Who can I contact if I have concerns?

In the event of any questions about the research study, please contact the researchers in the first instance (contact details in the study participant information sheet). If you have any concerns about the way in which the study has been conducted, contact the Chair of the University Research Ethics Committee at ethics@brookes.ac.uk. For further details about information security contact the Data Protection Officer at: brookesdpo@brookes.ac.uk or the Information Management team on info.sec@brookes.ac.uk

Appendix N

Phase 3 consent form

OXFORD BROOKES UNIVERSITY

CONSENT FORM

Full title of Project: Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives

Bonita Lunn, Postgraduate Research Student, Department of Sport, Health Science and Social Work, Faculty of Health and Life Science, Oxford Brookes University, Gypsy Lane, Oxford

	Please initial box
1. I confirm that I have read and understand the information sheet for the above study and have had the opportunity to ask questions.	☐
2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason.	☐
3. I agree to take part in the above study.	☐
4. I understand that the focus group will be audio-recorded	☐

	Please initial box	
	Yes	*No*
5. I agree to the focus group being video recorded	☐	☐
6. I agree to the use of anonymised quotes in publications	☐	☐
7. I agree that an anonymised data set, gathered for this study may be stored in a specialist data centre/repository relevant to this subject area for future research	☐	☐

Name of Participant	Date	Signature
Name of Researcher	Date	Signature

Appendix O

Phase 3 focus group questions

For all:

1. What do you like about the book?
2. What don't you like about the book?
3. What are the main take home messages that you picked up from the book?
4. How beneficial did you find the resources and tasks?
5. Was there a section within the book that you felt was more influential?
6. Are there any sections that you think could be removed from the book/ edited?
7. Was there anything you felt was missing from the book?
8. Was the length of the book suitable?

Members of the Jewish Community:

1. As part of the Jewish community, do you feel that this book reflects or captures their experiences/voice?
2. Based on your experiences, are there any suggestions or recommendations you would make?
3. Have you heard of a similar initiative?

Schools (Educators):

1. Do you think this worked well being taught in class, or would it work better as homework?
2. Is there anything that could be changed in the book that would enhance educational impact?
3. Were there certain groups/individuals that you think would engage with the book well?
4. Do you think your school would value the book as part of its curriculum? If so, where?
5. Do you think the resources/talking points are best placed within the chapter or at the end?

Anti-discrimination experts:

1. Would this resource align with your aims and strategies for tackling antisemitism?
2. Would the Jewish community feel that this book reflects or captures their experiences/voice?

3. Based on your experiences of tackling antisemitism, are there any suggestions or recommendations you would make?
4. Have you tried any similar initiatives before?

Appendix P

Revised draft of 'Joe's Football Journey'

Joe's Footballing Journey

Joe's Footballing Journey

Chapter 1 Introduction

Chapter 2 The Final Match

Chapter 3 A New Day at Secondary School

Chapter 4 Derby Day

Chapter 5 "Why would you say that?"

Chapter 6 Yid Army!

Chapter 7 A Trip to The Synagogue

Chapter 8 How will the story end?

Meet the Characters

Joe

Noah

Alex

Zara

Chapter 1
Introduction

This is Joe Ford; he is eleven years old and is in his final year at Greenfields Primary School. Joe lives with his older sister, Lorna, and his mum and dad in a town called Bradstock.

This is Joe's mum, Mrs Ford. "Come on, Joe, we are going to miss kick off!" shouted Mrs Ford. Both Mrs Ford and Joe are off to see Bradstock Rovers FC play. She is a massive Bradstock Rovers fan and has supported them since she was a young girl. Within the Ford family, it is a tradition to support Bradstock Rovers, with Grandpa Harry being the biggest supporter.

What is funny, though, is that Mr Ford supports Hadleigh City, as he grew up in a town called Hadleigh, who Joe's sister, Lorna, supports too. They don't go to matches very often, though, as the stadium is nearly 4 hours away, but when they play away games against Bradstock Rovers the whole family attends the matches and there

is often some tension within the Ford household.

"Sorry, Mum, I couldn't find my scarf!" Joe yelled. When his beloved team played, Joe would always wear his lucky scarf. When Bradstock Rovers played in the FA Cup semi-finals, Mrs Ford accidently put Joe's scarf in the wash and they lost. Joe claimed it was because he didn't have his lucky scarf. Joe refused to have his scarf washed now!

"Make sure to wrap up warm and enjoy the game," muttered Mr Ford. Joe grabbed his coat and ran out the door and slammed it behind him. Joe and Mrs Ford dashed off in a hurry.

"We are going to miss the train," Mrs Ford exclaimed as they ran down the road to the train station. Frantically, they sprinted down the long, narrow road. The Ford family only lived a short distance from the station, and luckily only one stop from Bradstock stadium. With seconds to spare, Joe and Mrs Ford dived onto the train. They gasped to catch their breath and heard a familiar voice coming from behind them.

"Where have you been? You only just made it!" asked a voice on the train. "Sorry, Grandad, I couldn't find my lucky scarf!" said Joe.

This is Joe's Grandpa, Harry. He has supported Bradstock Rovers since he was a young boy. Every year, Grandpa Harry bought Joe and Mrs Ford season tickets to Bradstock Rovers for their Christmas presents, and every other week all three of them attended the home matches together. One year for Christmas, he even bought Lorna tickets to watch them play in the hope that she would come to matches with them, and become a Bradstock Rovers fan too, but she didn't.

The train journey was only short, and within a few minutes they had arrived at their stop. Joe's enthusiasm rose as he, Grandpa Harry and Mrs Ford leapt off the train. Masses of people also clambered off and began walking to the stadium. Joe always enjoyed walking to the ground because he felt a strong sense of togetherness with all the other Bradstock supporters. He could also see the stadium in the distance, and, with each step he took, he knew he was moving closer and closer to the ground. Bradstock Stadium was one of the most remarkable football stadiums, both in terms of size and the beauty of its gigantic structure. As they approached the stadium, Joe felt anxious yet excited. As Joe reached his regular seat, he noticed a large number of fans; most of whom were

dressed in their blue and white Bradstock Rovers kit.

Before the game began, Joe skimmed his programme; as he flicked through, he stopped to read about Bradstock Rovers Women's team. "They are top of the league", Joe exclaimed to his Grandad.

Grandpa Harry said, "That's because we have Williams. She scored the winning goal at the Euro's." The football players came onto the pitch and as more fans arrived, the noise level increased, becoming more and more thunderous. Booming sounds echoed within the stadium; as the whistle blew, fans looked down onto the pitch and saw the players kneeling.

When the players began kneeling, the stadium went silent and an announcement was made, "Please, remain silent as players take the knee, in the campaign to eradicate racism and discrimination from football." As the crowd remained silent, Joe began to think about why players take the knee. A few seconds passed, and, when the players rose to their feet, the whistle blew and the game began as Bradstock Rovers star player, Khan, made the first pass. The game

continued with Bradstock Rovers taking the lead before half time and then winning the game 2-0 at the end of the evening. "I told you my scarf was lucky," Joe said to his mum as they left the stadium. Mrs Ford replied, "You keep telling yourself that! Bring on the next game!"

Discussion Points:

Why are the players kneeling?

What does BLM stand for?

What is racism?

What is discrimination?

What is equality?

What people might face discrimination?

What flags can you see in this picture?

Does anyone know what the rainbow-coloured flag is?

People from the LGBT+ community might face discrimination. Why might this be?

Chapter 2
The Final Match

This week was Joe's final week at Greenfields Primary School. Joe had been to this school since he was four years old, so he was feeling a range of emotions about leaving. He knew he would miss his friends but was also excited to meet some new people. Luckily, two of his friends, Zara and Alex, were going to Thorndon High School with him.

It was a busy week at school as there were going to be lots of final events for the Year 6 children, including their sports day and school play. Joe was most excited about his last day, as the parents and staff had organised for the children to go to a theme park. Joe had never been to a theme park before and was looking forward to riding one of the world's biggest roller coasters.

"Okay, Year 6, have we all got our football kits?" asked Joe's teacher. Today was the final football match for the Year 6 team; they were playing against another local school. Joe already knew some of the players from the other school, as they were going to Thorndon High School too. "Make sure you don't forget your boots, it's muddy out there!" said Joe's teacher.

Not only did Joe enjoy watching football, but he loved playing the game. When Joe played football, he gained a sense of accomplishment and pride, and when Joe experienced a difficult day, he knew that he would feel much better when he played a game of football since it made him happier and more relaxed. He also liked spending time with his friends, some of his closest friends were those he had played football with, either at school or his local club.

As it was their last game, some of the parents and guardians were there to watch. The game got underway, with Greenfields kicking from left to right. Alex headed forward, with the defence heading towards him. There was a tumble for the ball, and it was booted off the pitch by the opposition. One of Joe's teammates stepped in to take the throw, he tried to throw the ball over the defender, but they managed to head it towards their teammate. The opposition started to attack, successfully sending it towards the goal, but Joe's team worked together to defend the ball. Alex received a long ball down field and made the break to get behind the defence. He took a shot, but the goalkeeper made a superb save.

As the game continued, the score remained 0-0. Joe gained possession of the ball and dribbled it past the defenders. He could hear Mrs Ford cheering from the side-lines, "Go on, Joe, shoot!". Joe scored and ran up to his teammates, giving them all a high five. He ran past his mum and gave her a high five too.

It was half-time, and as Joe's teacher was discussing tactics with the players, Mrs Ford came over and handed them a box of orange segments to enjoy. As the children devoured their oranges, Joe's teacher continued to motivate the children; they finished by saying, "This is your last match as a group, so go out and enjoy yourselves." All the players huddled in a circle. put their arms in and, after the count of three, lifted their arms together, "1, 2, 3 GREENFIELDS," they chanted!

The players got into their starting positions, the whistle blew and the second half began. Although the other team scored a goal within the first five minutes of the second half, the second half went well for Joe's team. One of his closest friends, Zara, scored an outstanding goal in the top left corner. The game finished, and it was a great way to end their final match. Joe's team won 5-1, with Joe scoring two of the goals.

As they headed back to school, Joe wondered what playing football would be like at high school. Would he still have the time to play football in his new school due to an increase in school work? Would he make the school team if there are more students to be selected from?

Discussion Points

What do you enjoy about being physically active?

What are the benefits (mental, social and physical) of playing sport?

What will you miss most about primary school?

What are you most looking forward to when going to secondary school?

How are you feeling about going to secondary school?

What are you most excited about for secondary school?

What are you most nervous about for secondary school?

ACTIVITY: Create a list of words that you associate with this image. Provide an image of a secondary school.

Chapter 3
A New Day at Secondary School

It was just before 9 o'clock, and the sun was shining brightly on the morning of Joe's first day at secondary school. He eagerly waited outside the gates with two of his close friends, Zara and Alex, who used to go to Greenfields Primary with him. Joe, Zara and Alex all had two things in common: they loved football and they also supported Bradstock Rovers. "Tough game on the weekend, Khan was on top form though!" said Zara.

Alongside Williams, the leading goal scorer for Bradstock Rovers Women's team, Khan was Zara's favourite Bradstock Rovers player, she had always looked up to him as a role model because he was a Muslim and so is she. She had also met him at her Mosque, when he came to encourage young Muslim children to take up football.

"If only we weren't offside in the second half. We would have won!" chipped in Alex. Alex has two older brothers and they played football in their garden, even when it was raining! Zara played for her local team every Saturday; she was their leading goalscorer. Although Alex and Zara attend the same school as Joe, they were in different form groups. Once they arrived at the main door, they parted ways and agreed to meet up at lunchtime.

"See you both on the field at lunchtime for a kickabout" shouted Joe. Joe felt a range of emotions, including excitement and nervousness, a similar feeling to when he arrived at football matches. Joe walked hastily down the corridor searching for his classroom, he turned around and saw a teacher. "Excuse me, I think I am lost," mumbled Joe. He recited the room name and the teacher explained where to go.

As he approached the classroom, his teacher welcomed him in, "I'm Miss Cooper, do come in and take a seat". As Joe sat down, he noticed a class full of faces, some looked nervous and others looked eager to learn. "Welcome to Thorndon High, I am Miss Cooper, your form teacher this year." As Miss Cooper introduced herself, some students gazed around the room with apprehensive faces. "To start, I would like us to

introduce ourselves to the rest of the class. I am Miss Cooper, and I am a teacher of Religious Studies and History."

Each student took it in turn to say their name and something interesting about themselves; Joe was frantically trying to think of something fascinating to say about himself. However, before it was his turn a boy in the front row said, "My name is Noah and I support Bradstock Rovers," just hearing the name of his beloved club filled Joe with happiness. Next, it was Joe's turn.

"Hi, I am Joe and over the summer holidays I went to Spain and visited the FC Barcelona Stadium." Miss Cooper thought Joe's fact was interesting and encouraged the rest of the class to share something they did over the summer holiday with the student sitting next to them. As the children were talking, the bell for breaktime rang.

"Please, just let me finish up before you head off," yelled Miss Cooper, so the students could hear her voice over the noisy bell. Miss Cooper explained what the plan for their first day was, but Joe was hardly listening as he was thinking about the upcoming match at the Bradstock stadium. It was the big derby against their rival club, Kingswood

City. As Miss Cooper allowed the class to leave, he picked up his drink and headed to the field to meet Zara and Alex.

"Alex!" yelled Joe.

"Oh, Hi...How was your lesson?" asked Alex.

"It was okay, have you seen Zara?" as he asked, they noticed her walking towards them. Alex, Joe, and Zara sat down on the grass, began having a snack and chatted about the upcoming match against their rivals. While they ate their lunch, Joe spotted one of his classmates sitting alone. It was Noah, the Bradstock Rovers supporter. He decided to approach him, "Hey, you support Bradstock Rovers don't you?".

The boy mumbled "yes, I do!".

"So do we. Did you see the game this weekend?" asked Alex. The group immediately started talking about Saturday's game. As their football-related discussions continued, they all decided to play a brief game before returning to their class. Joe was pleased that he had spoken to someone in his class, and this marked the beginning of a new friendship between Joe and Noah.

Discussion Points

Who are your role models and why?

What emotions may Joe and his classmates have been feeling?

What are some similarities/differences between primary and secondary school?

What are some changes you might expect when going to secondary school?

How do you think Noah was feeling before/ after Joe and his friends approached him?

Why was it important that Joe spoke to Noah?

What are some similarities between Joe and Noah?

ACTIVITY: Role play how you might approach someone at school standing alone.

Chapter 4
Derby Day

Finally, the big derby between Bradstock Rovers and Kingswood City arrived. Because they were so close to one another, these teams were fierce rivals. Joe was attending a game against Kingswood City for the first time. Mrs Ford didn't want Joe to go 'til he was older since the two clubs disliked each other and there was sometimes boisterous behaviour from fans. "Mum, we are going to beat Kingswood City 2-1, I know it!" thundered Joe.

"Well, if you walk that slowly, we will miss it, keep up!" cried Mrs Ford. Hastily walking towards the station, Mrs Ford and Joe eagerly discussed the starting line-up. Arriving at the train station, Mrs Ford noticed a passenger is having some difficulties getting

onto the platform. "Hi, can I help you?" asked Mrs Ford.

"Yes, please. Thank you very much," said the passenger. As Mrs Ford supported the passenger onto the platform, she noticed they were a fellow Bradstock Rovers supporter.

"It's going to be a tough game tonight, isn't it?" whispered Mrs Ford.

As Mrs Ford continued her discussion, Joe gazed up and down the platform in search of Grandpa Harry. As Joe spotted his grandfather, he shuffled his way through the crowded train to say hello to him. "Grandpa, I have told mum that Bradstock Rovers are going to win 2-1, what are your thoughts?" As the train journey continued, they carried on making predictions for the game. The train came to a halt and the fans eagerly got off the train and headed towards the stadium.

As they arrived, Joe could see thousands of spectators beginning to crowd into every cold, hard seat available. The whistle blew and all the players kneeled again to call attention to the issue of racism and discrimination. The start of the match was intense, but also a fair game with two shots on target for Bradstock Rovers and the same for Kingswood City. But then, half an hour

into the game, Bradstock Rovers' key player, Kirby, got the ball and the opposing team started to chant offensive songs about Jewish people towards Bradstock Rovers. "No! No! No!" trumpeted Grandpa Harry, as Kingswood City scored the first goal.

At the Bradstock Rovers end, it went silent, and the atmosphere became unpleasant. The tension increased and the same chants came from the Kingswood City fans. Joe couldn't understand what they were chanting. "What are they chanting? What does it mean?" Joe questioned.

"They are just saying it to upset us. Don't listen!" said Mrs Ford. Just then, from nowhere came a loud response from the Bradstock Rovers fans.

"Yid Army! Yid Army!" The roaring of Yid Army from Bradstock Rovers continued until the hissing noise from Kingswood City stopped.

"Well, that got them to be quiet, didn't it, Dad?" said Mrs Ford to Grandpa Harry.

The game continued as Bradstock Rovers pushed back and were desperately defending Kingswood City's fierce attack. Frantically, trying to not let them concede another goal the half time whistle blew. It was 1-0. After a gruelling and exhausting first half, the players

exited the field and returned to their locker room.

During halftime, Joe noticed that the stadium felt different to usual. It felt silent and empty. He had been to many games where Bradstock Rovers were losing at half time, but this felt different.

As the game resumed, thousands of supporters began singing and chanting for their favourite team. The star player Khan had been substituted at half time, as he had been fasting for Ramadan, and the Bradstock manager has said in the newspaper he'd need to be rested over the next few games. About 15 minutes into the second half, Pearce made a fantastic run down the left side and delivered a good cross into the six-yard box, where leading goal scorer Kirby rushed towards it and dived for the ball. Kirby scores to tie the game at 1-1. The Bradstock Rovers fans erupted in loud cheers.

However, as the game progressed, each team did its best to win the match. The game kept going and there was no sign of a winner. Each team matched the other side's efforts, but then Kingswood City gained a corner in the last minute of extra time. Their attacker, Garcia, headed the ball and a final goal was scored. During that final moment, the game became extremely exciting and riveting for

Kingswood City fans, but Bradstock Rovers fans began to leave the stadium with faces of despair.

As they were walking home, Grandpa Harry said: "So, Joe, your first game against Kingswood City, what did you think?"

A bit short for words, Joe replied: "it was good, shame we lost." Joe could still vividly remember the chants coming from his rival team, and asks: "What were the chants Kingswood City were making?" Grandpa Harry turned to Mrs Ford and repeated the question which she answered.

"Don't worry about it, Joe. They do it to upset us, but as you saw when we shout back Yid Army they stopped" she responded.

"What is 'Yid army'?" Joe asked curiously.

"That is our name! We are the Yid army. We are the Yids!" she said with pride in her voice. The idea of having a name for the fans filled Joe with excitement. What Joe didn't realise was that the term 'Yid' was an offensive word that can be offensive to members of the Jewish community.

Discussion Points

Who knows what a derby is? Has anyone been to a derby match before?

Why do some teams not like each other? Does anyone have any examples?

Why is Mrs Ford worried about Joe going to a derby match?

What is a disability?

What are the differences between physical and non-physical disabilities?

What challenges may an individual with a physical/non-physical disability face when attending a big sporting event?

What adaptive equipment could have been used to help the supporter get on the train?

What is Ramadan? Why might someone rest during this time?

Does anyone know what noise they are making?

The book says that the word Yid is offensive, has anyone heard that word before?

Does anyone know what the word Yid means?

Chapter 5

Why would you say that?

Standing in the lovely bright sunshine during break, a group of Year 7s were playing a five-a-side game. Taking a corner for his team was Joe. He aimed for Zara, she took a shot, it bounced off the crossbar. Noah went for the rebound, he shot and scored! "Great goal, Noah!" shouted Joe from the sidelines. Noah celebrated by performing his signature move, which involves jumping high in the air whilst making the letter 'N' above his head with his arms.

"Yid Army!" Joe screamed, as an expression of collective identity.

With confusion in his voice, Noah questioned: "What did you say?" Joe responded with a massive, "Yid Army!".

Still unaware why Joe would be using that word, Noah asked, "Why would you say that?" With confusion on his face, Joe was not sure what he had said wrong, and was silenced. "Why did you call me a yid?" Noah repeated.

"That's what we say at Bradstock," Joe said. As Noah was a fellow Bradstock Rovers supporter, Joe was uncertain why Noah was so upset. "Surely, you know that?" Joe asked.

"My family told me that I should not say that word. You do know it's offensive to the Jewish community?" said Noah.

"But my mum said it's fine. It's just our nickname and it's not like there are any Jewish people here that would be offended," Joe responds.

"I am Jewish, and I don't like the word being used. When we go to matches and we hear fans chant that word, my family feels uncomfortable," said Noah, starting to become tearful. "It's not a nice word. Please, don't say it."

"I'm sorry, Noah, I didn't know. How would I know? You don't look Jewish" murmured Joe. Not realising that what he had said was offensive to Noah, Joe looked towards his peers confused. Noah

walked away upset whilst trying to avoid any more arguments. Other students in Joe and Noah's class began to laugh at Noah and made comments about his religion. These comments were what is known as being anti-Semitic.

Zara ran after Noah, her footsteps quickening as she caught up with him near the playground. Out of breath, she sat beside him on the bench, "Noah," she began, "if anything like this ever happens to you, you can always talk to someone. You don't have to keep it all inside." She looked at him earnestly. "You could talk to a teacher, or even a friend, because schools have rules against bullying and they'll help you."

Later that evening, Noah arrived at his house. "Hello, how was your day?" asked Noah's mum. Without acknowledging her question, Noah went up to his room, closed the door behind him. Mrs Geller followed him up to his room, she could tell there was something wrong with Noah, so she entered his room asking: "What's wrong?"

"No one at school understands what it means to be Jewish" Noah said with upset in his voice. "At my old school, everybody was Jewish, so I wasn't different." He continued to explain to his mother how people at school were using the word Yid and how it made him feel uncomfortable. "I told them to stop, but they didn't understand why.

They say they use the word at Bradstock Rovers matches, which I know is true, but I would never expect to hear it at school." Noah's mother gave him a hug as she shared her own experiences of being a young Jewish child. Noah added: "They started to laugh at me and they made some nasty comments".

As Noah continued to confide in his mother, a few roads away Joe laid in bed thinking about how he had upset Noah. Joe was still confused as had been told by his family that it was fine to say the word; likewise thousands of fans would do it at matches. He got up, went downstairs and spoke with his parents. He explained what happened at school and how he had upset Noah. Mrs Ford silenced Joe and said: "It is okay to say the word Yid," repeating what she had already told him in the past: "It is our nickname!".

Mr Ford, on the other hand, was not too comfortable with Joe using the word, specifically outside football grounds. As Mrs Ford left the room, Mr Ford could see that Joe was clearly upset and confused by the matter, and he knew that Joe wouldn't want to upset his friend. "Hey, Joe, come and sit down." Joe approached his father and took a seat next to him. "Your mum is correct, it is your club's nickname, but Noah is also correct, this

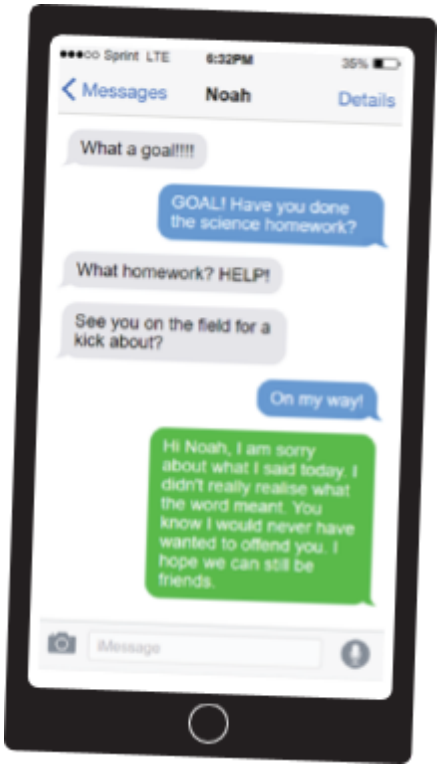
word is offensive to Jewish people."

"But why do we say it if it's offensive?" Joe questioned.

"Well, did you know that where we live there used to be a large Jewish community?" Mr Ford asked. "This meant that Bradstock Rovers had quite a lot of Jewish supporters in their fan base at one point". He continued to explain to Joe how other football fans belonging to opposite teams would shout horrible things about Jewish people at Bradstock Rovers just to upset their fans. "So, then Bradstock Rovers took the name Yid, Yiddo and Yid Army and shouted it back to silence them. Showing them that they support the Jewish community and that they are proud of it."

"So we shout it because we are trying to stop all the horrible things the other teams are doing?" questioned Joe. "But if that's the reason, then why did I upset Noah?"

Mr Ford explained to Joe how some Jewish people don't mind it being said, but others do. He also said that some don't mind using it, at football matches, and when they chant it to silence the other teams, but at other places it shouldn't be said. From speaking with his dad, Joe understood what he'd done to upset Noah and decided to text him to apologise.



Discussion Points

What does the term Yid mean?

What do you know about Judaism?

Joe said: "it's not like there are any Jewish people here that would be offended." Should you say something offensive even if there is no one around to offend?

Joe said: "you don't look Jewish," why could this be offensive?

What do the words antisemitism and anti-Semitic mean?

What is considered anti-Semitic?

Noah says: "No one at school understands what it means to be Jewish". How might Noah be feeling?

How has this incident affected Joe and Noah's friendship?

When some of the other students laughed at Noah. What could have been done by the other students.

Chapter 6
Yid Army

That weekend, Mrs Ford, Grandpa Harry and Joe went to their weekly Bradstock Rovers match. This week, they were playing the current champions in the league, Alport Forest. The Ford family knew this was going to be a tough game for Bradstock Rovers and they had their finest players on the pitch. Like the previous matches Joe had attended, it started with a player taking the knee. However, this time one of the opposing team members did not kneel. Joe heard a voice behind him say, "I read online that he wasn't going to take the knee, he doesn't think he should kneel to show that his community matters."

The game began, and from the offset the opposing team were chanting and singing songs, both to show pride in their club, but to also wind up the opposition. Some of those songs and chants even contained some discriminatory words.

Opposing teams continue to chant, sing and shout:

As the chanting continued, without hesitation Mrs Ford joined in with her fellow Bradstock Rovers fan and chanted, "Yid Army! Yid Army!" This caused much confusion for Joe. Should I say anything? He thought to himself. Why does she not realise this word is offensive and upsetting for the Jewish community? A funny feeling came over Joe as he remembered how Noah told him not to use that word, and how his dad had explained to him how it can be offensive.

Suddenly, Joe shouted, "Mum!", raising his voice

so that she could hear him over the chanting of his fellow fans. "Please stop saying it! I know it is our nickname, but it is also offensive." As Mrs Ford looked down towards her son, she could see he wanted her to stop. At this moment, she acknowledged that Joe was correct and that it was best to stop chanting it. Mrs Ford stopped immediately; however, the remaining fans continued as they drowned out the distasteful chanting from the other team.

What Joe came to realise was that the chanting from Bradstock Rovers did silence the abuse from other teams. However, as Joe continued to hear his fellow Bradstock Rovers fans chant the word Yid, he wondered what he could do to get everyone to stop, not just the Bradstock Rovers fans but also the other teams. Why did they have to say such horrible things?

Bradstock Rovers were unfortunate to lose 1-0 that night. Despite playing stronger football and having several chances to equalise, Bradstock Rovers were unable to get past Alport Forest's defence. However, as Joe walked home, it wasn't football that was on his mind: all he was thinking was, what could he do to make a difference?

Discussion Points

What is your understanding of these discriminatory words?

How can words make people feel?

Why do people chant and sing songs at sports matches?

What else could you chant to show your support?

How might people who belong to these communities feel if they heard these chants?

Have you ever been in a position where you have heard someone say something and you do not know whether to tell them to stop?

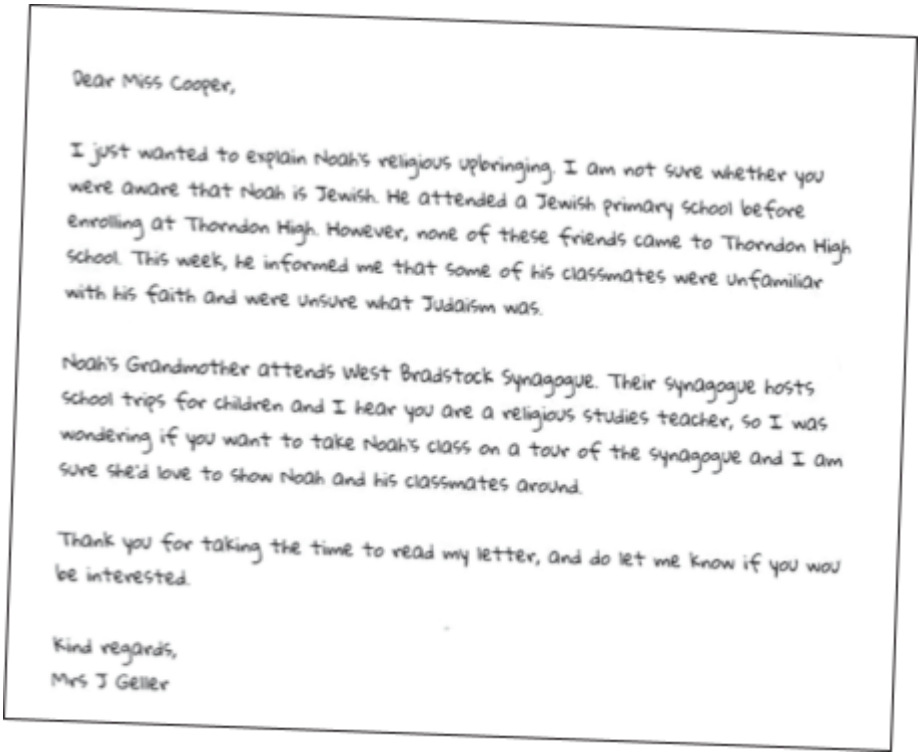
If this happens at school, what might you

do?

ACTIVITY: To help stand up against discrimination, the children could write a letter suggesting ways to stop it.

Chapter 7
A Trip to the Synagogue

The next day, Noah's mum wrote the following email to Miss Cooper:



Dear Miss Cooper,

I just wanted to explain Noah's religious upbringing. I am not sure whether you were aware that Noah is Jewish. He attended a Jewish primary school before enrolling at Thorndon High. However, none of these friends came to Thorndon High School. This week, he informed me that some of his classmates were unfamiliar with his faith and were unsure what Judaism was.

Noah's Grandmother attends West Bradstock Synagogue. Their synagogue hosts school trips for children and I hear you are a religious studies teacher, so I was wondering if you want to take Noah's class on a tour of the synagogue and I am sure she'd love to show Noah and his classmates around.

Thank you for taking the time to read my letter, and do let me know if you wou be interested.

Kind regards,
Mrs J Geller

Miss Cooper contacted Mrs Geller, "Hello Mrs Geller, it is Miss Cooper. Thank you ever so much for your email and the invitation to attend the synagogue. I think it would be a great opportunity for the children to learn more about the Jewish religion," she said.

"No worries," Mrs Geller replied. " Noah came home a little upset the other day after an incident in the playground, but it seems that it was just a misunderstanding. I think it would be great if the children could find out more about his religion." Miss Cooper wasn't aware of what happened in the playground and was hesitant to ask.

"I am sorry to hear that and I am more than happy to speak with Noah if he would like to discuss what happened," said Miss Cooper. "I have also spoken to the Head of Religious Studies, and we would like to bring Noah's whole year group to the synagogue if they would be happy to provide a tour to all of Year 7."

"That is great news!" Mrs Geller exclaimed. They continued their conversation and came to an agreement on a date. "I will contact his grandmother this afternoon and I will be back in touch with further information." That evening Mrs Geller contacted Noah's Grandmother. She was so glad that she would be able to show Noah and his

friends around the synagogue.

Mrs Geller spoke to Noah to tell him about the trip to the synagogue. He became overwhelmed, worried that his classmates would think he was different and not understand his religion. She told him why it was important to teach people about their religion and that both Miss Cooper and the Head of Religious Studies would be there if anyone was unkind to him.

It was the day of the school trip to the synagogue. As the children stepped off the bus, they were greeted by a friendly face, Noah's Grandma. "Hello, and welcome to the synagogue, please follow me." She led them through the reception of the building and into the prayer hall. As they entered, some were amazed to see such a magnificent building standing tall with beautiful detailing.

"Wow, is this where you come to pray?" enquired Tom, one of their classmates. The synagogue that the children were seated in was very grand, decorated with patterns and bible stories.

Noah was delighted that one of his peers had asked a question. "I come here on Saturdays, for Shabbat," answered Noah.

"Hello, year 7. I am Noah's Grandma, you can call me Naomi," she said, whilst introducing herself to the group. "Please come in and please take a seat in our synagogue." The children scrambled to find themselves a seat next to their friend. Joe took a seat next to Noah. "I am excited to be talking to you today and showing you around our synagogue. A synagogue is a building where Jewish people go to pray. It is like a church, where Christians go to or a Mosque, where Muslims go to or even a Temple, for Hindus. We don't only come

here to pray, as sometimes the synagogue is used for various other communal activities, like this visit today."

As the students settled down, Grandma Naomi approached a table holding a very large scroll. "Firstly, I am going to start by showing you this. This is the Torah; this is the first 5 books of the Old Testament," said Grandma Naomi whilst pointing to the Torah on the table. "The Torah is so special that most people are not allowed to touch it. It is usually kept in a safe place called an Ark. This is our Ark." Although all synagogues look different from one another, they all have an Ark with an everlasting light on, which is lit all the time. The children looked towards the Ark, amazed to see a range of large scrolls.

"So when we read from the Torah, we use a special pointer stick to follow the words. This is called a Yad. We do this so that we don't make the parchment dirty." Naomi held the shining Yad up to her face, and then passed it to Noah and told him to pass it around so all the children could see it. "We also read in the opposite direction, from right to left."

"Why do you read the Torah?" asked Arlo.

"The Torah contains 613 commandments known as mitzvah. They are the rules that Jews strive to adhere to. The Ten Commandments are the most

important," she explained. "We read the Torah on religious holidays, on special occasions for example on Shabbat.
Shabbat is when I come to synagogue on Saturdays to attend services."

"Shabbat begins on Friday evenings and finishes on Saturdays at sundown. This is the day of rest, and we shouldn't do any work. This would mean no homework too!" she explained. "On Friday nights families gather and light the candles." Naomi began to bring out some candles, a loaf of bread and a cup.

Whilst placing the items on the table, Grandma Naomi invited the children to do Shabbat with her. Whilst listening to Grandma Naomi, they stood up quietly and placed themselves around a large circle. Grandma Naomi asked if Noah wanted to come up to recite the blessing of the candles. As he approached, he placed a small cap on his head. This brimless cap is called a kippah. Noah said the prayer as his grandmother lit two candles. After the candles, the students were all given a glass of grape juice, to represent the wine, and a piece of Challah which is like a loaf of bread plaited in an oval shape.

"So, why do you do this?" asked a student in Noah's class.

"Another wonderful question. During this time, we remember that God created the world and rested on the seventh day. Saturday is considered to be God's Day of rest by Jews, so we rest too on a Saturday. So we all come here, and our Shabbat services are usually led by a Rabbi, which in Hebrew means teacher. Sometimes, the service can be led by a Jewish person, and it doesn't always have to be the Rabbi. Hebrew is the language we speak. Our Rabbi is called Robin."

"Who here likes Christmas?" questioned Grandma Naomi. Many of the children raised their arms quickly. "Does anyone else follow any other religious holidays?" she asked. Zara raised her hand slowly. "That's great, would you like to share which holidays you enjoy?" Zara begun to tell the other students about Ramadan, a religious holiday whereby her family won't eat or drink during the hours of daylight. "Thank you for sharing that with us," remarked Grandma Naomi.

"Just like Christmas and Ramadan, we celebrate religious holidays. Hanukkah, Passover, Yom Kippur are amongst some of the holidays we celebrate."

As the children were leaving the synagogue and

getting onto the bus, they thanked Naomi for the wonderful day they had and for teaching them about the Jewish religion. At the start of the day Noah was nervous about what his peers would think but by the end, he was glad that his classmates learnt more about his religion.

Discussion Points

What is a synagogue?

What other religious buildings do you know?

Why do you think Noah's mother wants other students to visit the synagogue?

What have we learnt about Judaism?

What did you find most interesting about the children's trip to the synagogue?

Which religion would you like to learn more about?

Why was Noah nervous beforehand, but glad at the end of the day?

Chapter 8

How will the story end?

It was break time, and having scoffed down their lunch, Joe, Noah, Alex, and Zara had just enough time to have a quick kick about.

They dashed over to the field where some Year 8's were already playing. Joe knew some of them as they had attended his old primary school, and they were also in his team at the local club he played for. A student, named Charlie, noticed Joe and his friends, and asked, "Fancy a quick game?".

"Sure," replied Joe. They quickly formed a team and began their match.

Charlie began by passing the ball to their friend, Taylor, who dribbled it down the line but was halted by Alex who made a superb interception. Alex kicked the ball to Zara who then passed to Noah. Noah strode forward and took a shot, it hit the far post, the ball edged towards a Year 8

student. Joe defended well and took the ball, he dribbled his way up to the goal, he tapped it in and scored. As Joe celebrated his goal, the Year 8 students began to make a move towards their goal. One of Joe's classmates made a fabulous tackle and sent the ball back towards their goal. However, the Year 8 student, Charlie, found a gap and managed to break away from the players. They took a shot, hit the crossbar which rebounded to Charlie's teammate, who managed to head the ball into the goal.

"GOAL!" shouted Charlie as they ran up to their teammates to celebrate.

After ten minutes of play, the school whistle blew, reminding students break time was over and that it was time to head back to class, Zara shouted, "Next goal wins." Both teams frantically started to build pressure on their opposition, but then Alex managed to intercept, passed the ball down the line to Zara who crossed it over to Noah, and he scored. As Noah celebrated his winning goal, one of the Year 8 students made a comment to his friend, "Such a Yid!". This comment was similar to one Joe had heard at Bradstock Rovers games. Joe was not certain how to respond to what he heard. So many thoughts were going through his head:

Discussion Points

ACTIVITY: Invite the students to finish the story. Some points to consider may be:

Were the Year 8's being anti-Semitic?

What should Joe do?

What might Joe be thinking about?

Should Joe say anything?

How will the story end?

Appendix Q

Teachers resource pack

Resource Pack for Teachers

I am pleased to share a resource pack designed to complement the story "Joe's Footballing Journey." This story employs sports as a medium to educate young children about discrimination, with a specific focus on antisemitism. It is tailored for children aged 10-11, addressing not only these important issues but also the challenges of transitioning to secondary school and meeting new people.

Throughout the story, Joe encounters various challenging situations, from changing schools to witnessing instances of antisemitic abuse during football matches. The primary goal is to engage young learners in open and safe discussions, fostering an understanding of societal issues and encouraging them to explore ways to address these issues proactively.

Before creating this book, we conducted interviews with experts in the field of discrimination, revealing the importance of sustaining education-based initiatives over an extended period. Therefore, we recommend dedicating time within your PSHE lessons to each of the book's chapters over 8 weeks. The content has been conveniently divided to align with this timeframe. Nevertheless, you have the flexibility to condense this into a briefer timeframe or propose an alternative schedule that aligns with your school's requirements.

Each chapter includes discussion points to facilitate conversations, alongside some additional resources to support students' learning, including:

- A Glossary of Key Terms.
- Recommended additional activities.
- Application of Core Themes from the PSHE National Curriculum for Key Stage 2.

Glossary of Terms

Chapter 1

Black Lives Matter (BLM)	Black Lives Matter is a movement that speaks up against unfair treatment and racism towards Black people. It reminds everyone that Black lives are important and should be treated with respect. In football, players, teams, and fans may show their support for BLM to promote equality.
Discrimination	Discrimination happens when someone is treated unfairly or differently because of who they are. It's not right to treat people poorly just because they're different from us.
Diversity	Diversity is all the ways people can be different, like their skin colour, where they're from, what they believe, or how they look. It's important because it makes the world interesting and colourful.
Equality	Equality means that everyone should be treated the same way and have the same opportunities, no matter their differences.
Gender Identity	Gender identity is how someone feels inside about whether they are a boy, a girl, or something else. It's what feels right for them.
Kneeling	In football, some players might choose to kneel before or during a game as a peaceful way to show support for the BLM movement. It's a way of saying that they want fairness and respect for all people, regardless of their skin colour.
LGBT+	LGBT+ stands for Lesbian, Gay, Bisexual, Transgender, and other identities. It's a way to talk about people who have different ways of loving, expressing their gender, and being themselves.
Prejudice	Prejudice is when people have negative thoughts or feelings about others based on stereotypes, without really knowing them. It's not fair to judge someone before getting to know them.
Racism	The belief that all members of each race possess characteristics, abilities or qualities specific to that race. Racism is when people are treated unfairly because of their race or skin colour. It's important to fight against racism and stand up for what's right.

Rainbow Flag	The rainbow flag is a symbol of the LGBT+ community. Each colour represents something special, like red for life, orange for healing, yellow for sunlight, green for nature, blue for harmony, and purple for spirit.

CHAPTER 2

Healthy Lifestyle	A healthy lifestyle means doing things that are good for your body, like eating healthy foods, getting enough sleep, and being active every day.
Mental Benefits	Mental benefits are about the positive impact that engaging in sports and physical activities has on a person's mental well-being.
Physical Activity	Physical activity is any movement that makes your body work, like running or playing sports. There are many benefits: Having Fun: Playing sports is a fun way to spend your time. Making Friends: When you play sports, you get to make lots of new friends. Getting Stronger: Playing sports helps make your muscles and bones stronger. Feeling Happy: Playing sport makes your brain release happy feelings that stay with you even after the game is over. Learning New Skills: Sports teach you new tricks and moves. Being Healthy: Sports keep you healthy.
Physical Benefits .	Physical benefits in sports refer to how our bodies move and stay healthy.
Social Benefits	Social benefits in sports are about how we interact, play, and make friends.

CHAPTER 3

Islam	Islam is a religion followed by Muslims. It teaches belief in one God (Allah) and follows the teachings of the Prophet Muhammad.

Mosque	A place of worship for Muslims. It's where they gather for prayers and community activities.
Muslim	A person who follows the religion of Islam is called a Muslim.
Role Model	A role model is someone you look up to and admire because of their qualities, achievements, or the way they treat others.

CHAPTER 4

Accessibility	Accessibility means making places, things, and information easy for everyone to use, including people with disabilities.
Adaptive Devices	Adaptive devices are tools that help people with disabilities do things they might find hard otherwise. For example, wheelchairs or hearing aids.
Chanting	Songs and shouts that fans sing or yell to support their team. During derby days, you'll hear chants that are unique to the rivalry.
Derby Match	A football match played between two local rival teams from the same city or region. Derby matches are often intense and have a strong historical and cultural significance.
Disability	A disability is a condition that might affect the way someone's body or mind works. It doesn't define who they are and they should be treated with respect.
Invisible Disability	An invisible disability is a condition that can't be seen from the outside, like some kinds of health issues or learning differences.
Jewish	Relating to or associated with Judaism, the religion of the Jewish people.
Ramadan	The ninth month of the Islamic lunar calendar, a holy month of fasting, prayer, reflection, and community.
Rivalry	A competition or strong competition between two teams or groups. In football, rivalries can be friendly but are often characterised by passionate fan support and historical clashes.
Yid	Historically, "Yid" is a Yiddish term for a Jewish person. However, in some contexts, it has been used as a derogatory term, and its usage can be offensive. Over time, the term has been used pejoratively, especially as a derogatory slur against Jewish people. In some instances, it has been employed as a form of antisemitic language.

	In the context of football matches, some fans have used the term in offensive chants directed at opposing teams with a significant Jewish fanbase. In football the word has been adopted as a form of self-identification, so some fans may use the term "Yid" in chants and cheers to show support for their team.
Yiddish	Yiddish is a language historically spoken by Ashkenazi Jews (descended from Central or Eastern Europe). It incorporates elements of German, Hebrew, and Slavic languages.

CHAPTER 5

Antisemitic	Antisemitic is a word used to describe actions, words, or ideas that are mean, unfair, or hurtful toward Jewish people. It's like being unkind or unfair to someone simply because they are Jewish.
Antisemitism	Antisemitism is when people treat Jewish individuals unfairly, dislike them, or even hate them just because they are Jewish. This is not right, and everyone should be treated with kindness and respect, no matter where they come from or what they believe.
Bullying	Bullying is when someone hurts or scares another person on purpose. It's not okay and everyone should work together to stop it.
Comment (You don't look Jewish)	Making a comment about how someone "looks Jewish" suggests there is a specific physical appearance associated with being Jewish. In reality, Jewish people come from diverse ethnic backgrounds, and there is no singular "look" that defines Jewish identity. This assumption can cause stereotypes.
Jewish	Being Jewish means belonging to the Jewish people, who share a common history, culture, and religion. It's a diverse group with members all around the world.
Judaism	Judaism is a religion that Jewish people follow. It has a long history and includes beliefs, traditions, and teachings that help guide their way of life.
Offend	To make someone feel upset, hurt, or disrespected by words or actions.
Stereotype (Go back to where you came from)	This phrase assumes that the person targeted is not from the place where they are located. It is often used based on physical appearance, accent, or cultural differences, making

	unfair and inaccurate assumptions about a person's background.
Stereotype (I bet his family have lots of money)	Associating wealth with an entire religious or ethnic group creates a stereotype that may not reflect the reality of individual experiences. This harmful stereotype about Jewish people has often been used to promote discrimination and prejudice. It can be hurtful and can contribute to an unwelcoming environment.
Stereotyping	A stereotype is a belief or idea people might have about a group of people that might not be true for everyone in that group. It's important to remember that everyone is unique.

CHAPTER 6

Discriminatory Words	Discriminatory words are words that people use to treat others unfairly or unkindly just because they are different in some way. These words can be mean and hurtful because they make someone feel bad about themselves for something they can't control, like the colour of their skin, where they come from, or how they look.
Offensive Phrases	Offensive phrases are words or sentences that can hurt people's feelings, make them sad, or make them feel bad about themselves. These phrases are usually not kind or polite, and they might be mean or disrespectful. Money Grabbing- These harmful stereotypes about Jewish people and money have often been used to promote discrimination and prejudice. It can be hurtful and can contribute to an unwelcoming environment. Bomber- The term "bomber" is often associated with acts of violence, terrorism, or warfare, where individuals use explosives to cause harm and destruction. Calling someone a "bomber" can perpetuate harmful stereotypes and assumptions about their background, ethnicity, religion, or beliefs. This can lead to discrimination and prejudice.
What could Joe do to make a difference?	**Report Discrimination:** Kick It Out provides a facility for football lovers to report **any** incidents of abuse or discrimination seen at Football matches. report@kickitout.org Community Security Trust (CST) is a charity where they have a dedicated team that deals with antisemitic incidents. incidents@cst.org.uk

CHAPTER 7

Challah	A special braided bread eaten on Shabbat
Community	People often come together as a community to celebrate Shabbat.
Hanukkah	Hanukkah, also known as the Festival of Lights, is a special Jewish holiday. People light candles on a menorah, play games, and enjoy delicious foods to remember a historic event.
Hebrew	Hebrew is the ancient language of the Israelites in which the Bible and most of Jewish liturgy is written.
Judaism	Judaism is a religion that Jewish people follow. It has a long history and includes beliefs, traditions, and teachings that help guide their way of life.
Kippah	A kippah is a small cap that some Jewish people wear as a sign of respect when they pray or go to the synagogue. It's also a way to show their connection to God.
Mitzvah	A good deed or commandment in Judaism.
Passover	Passover is a holiday that celebrates the story of the Jewish people's escape from slavery in ancient Egypt. Families gather for a special meal called a Seder and remember the important story of freedom.
Purim	Purim is the Jewish festival commemorating the legendary rescue of the Jewish people from the threat of extermination in Persia. The festival celebration, with its costumes and revelry, always includes the reading of the book of Esther which tells the tale of the survival of the Jews.
Rabbi	A Rabbi is a Jewish leader who helps teach and guide the community. They often lead prayers, offer advice, and share wisdom from the Torah.
Shabbat	Shabbat is the Jewish day of rest and celebration, which starts on Friday evening and ends on Saturday evening. Families come together to light candles, share a special meal, and rest.
Shabbat Candles	Candles lit on Friday evening to welcome Shabbat.

Shavuot	Shavuot means “weeks” and is the Jewish festival celebrated seven weeks after Passover. It celebrates the first fruits of the grain harvest and commemorates the revelation of the Torah on Mount Sinai.
Synagogue	Synagogue, shul in Yiddish, is the most widely used term for a Jewish house of worship. A synagogue is a place where Jewish people gather to worship, learn, and celebrate. It's like a special building where they pray and connect with their community.
Torah	The Torah is the most important holy book in Judaism. It contains the first five books of the Hebrew Bible and teaches important lessons and stories.

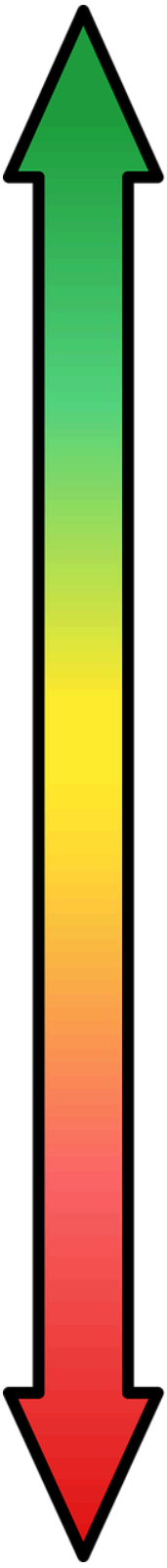
OTHER WORDS ASSOCIATED WITH JUDAISM

Bar/Bat Mitzvah	Bar Mitzvah (for boys) and Bat Mitzvah (for girls) are important ceremonies in Judaism. They mark the time when young people become responsible for their actions and are seen as adults in the Jewish community.
Kosher	Kosher is a term used to describe food that follows Jewish dietary laws. These rules help Jewish people eat in a way that aligns with their religious beliefs.
Star of David	The Star of David is a symbol often associated with Judaism. It's a six-pointed star made of two triangles and is an important emblem for Jewish identity.
Menorah	A special candle holder with nine branches used during Hanukkah.
Mezuzah	A small box with a prayer scroll inside that is placed on the doorposts of some Jewish homes.

Remember, it's always a good idea to ask questions and learn more about different cultures and religions so that we can all understand and respect each other better.

Additional Tasks

Some of the additional tasks could be completed during a lesson, and others might require additional time and effort outside of class. These tasks are designed to enhance the children's understanding of antisemitism and deepen their learning experience. You are welcome to select the tasks that align best with your school and personal preferences, as they vary in difficulty from simpler to more challenging.



Visit online websites

Websites such as BBC Bitesize contain a range of information and additional activities for children.

Celebrate different religious holidays

Mark religious holidays with your students by savouring specific dishes and engaging in fun activities. Dreidels are great fun!

Invite a speaker to your school

Organisations such as the Jewish Small Communities Network can organise for a speaker to visit your school.

Visit a Jewish Museum

Allow the children to learn more about Judaism and its history by visiting a Museum.

Visit your local Synagogue

Request a visit from your local synagogue (or other religious places of worship) to learn more about different religions.

Hold a religion or culture day

Promote open discussions about children's religions or cultures by inviting them to wear attire reflecting their faith or culture and encouraging them to share cultural foods.

Host an interfaith day with a religious school

Collaborate with another school to provide children with the opportunity to expand their knowledge about different religions and cultures.

Supporting Web Pages

Here, you'll discover a selection of web pages that provide additional learning opportunities for children to complement your teaching of 'Joe's Footballing Journey.' To begin with, there are links to web pages dedicated exclusively to Judaism and the issue of antisemitism. Then, you'll find links to organisations that specialise in addressing discrimination in the broader context of sports.

Judaism and Antisemitism

The Movement for Reform Judaism (reformjudaism.org.uk) The Movement for Reform Judaism provides educational resources. They offer information on Jewish festivals, customs, and traditions.

Jewish Interactive (jewishinteractive.org) Jewish Interactive creates a range of online resources for Jewish learning.

Jewish Museum London (jewishmuseum.org.uk) The Jewish Museum in London offers a variety of educational resources and programs for children, both online and at their school.

BBC Bitesize (bbc.co.uk/bitesize) While not specific to Judaism, the BBC Bitesize website offers educational content on world religions, including Judaism.

The Anne Frank Trust UK (annefrank.org.uk) The Anne Frank Trust UK educates young people about the Holocaust and the consequences of discrimination and prejudice. They offer educational resources and workshops.

Discrimination in Sport

Show Racism the Red Card (theredcard.org) This organisation focuses on educating children about racism through the use of football. They provide educational resources and materials for schools and young people.

Kick It Out (kickitout.org) This organisation aims to combat discrimination in football. While their focus is on the sport, they also provide educational materials for young people.

Application of the KS2 PSHE Core Themes

Chapter 1- Introduction

In this chapter we meet our main character Joe. Joe and his family are big football fans, and we follow them on their journey to a football game. The chapter provides discussion points around discrimination, more broadly, whilst considering specific types of discrimination.

Core theme 1- Health and Wellbeing:

- H25. about personal identity; what contributes to who we are (e.g. ethnicity, family, gender, faith, culture, hobbies, likes/dislikes)
- H27. to recognise their individuality and personal qualities

Core theme 2- Relationships:

- R1. to recognise that there are different types of relationships (e.g. friendships, family relationships, romantic relationships, online relationships)
- R2. that people may be attracted to someone emotionally, romantically and sexually; that people may be attracted to someone of the same sex or different sex to them; that gender identity and sexual orientation are different
- R21. about discrimination: what it means and how to challenge it
- R32. about respecting the differences and similarities between people and recognising what they have in common with others e.g. physically, in personality or background
- R33. to listen and respond respectfully to a wide range of people, including those whose traditions, beliefs and lifestyle are different to their own
- R34. how to discuss and debate topical issues, respect other people's point of view and constructively challenge those they disagree with

Core theme 3- Living in the Wider World:

- L6. about the different groups that make up their community; what living in a community means
- L8. about diversity, what it means; the benefits of living in a diverse community; about valuing diversity within communities
- L9. about stereotypes, how they can negatively influence behaviours and attitudes towards others; strategies for challenging stereotypes
- L10. about prejudice, how to recognise behaviours/actions which discriminate against others; ways of responding to it if witnessed or experienced

Chapter 2- The Final Match

In this chapter, Joe and his friends play a football match with his school. Joe feels a range of emotions as it's his last week at Primary school. The chapter promotes conversations around the benefits of physical activity and feelings the students may have about changing schools.

Core theme 1- Health and Wellbeing:

- H3. about choices that support a healthy lifestyle, and recognise what might influence these
- H7. how regular (daily/weekly) exercise benefits mental and physical health (e.g. walking or cycling to school, daily active mile); recognise opportunities to be physically active and some of the risks associated with an inactive lifestyle
- H17. to recognise that feelings can change over time and range in intensity
- H18. about everyday things that affect feelings and the importance of expressing feelings
- H19. a varied vocabulary to use when talking about feelings; about how to express feelings in different ways
- H24. problem-solving strategies for dealing with emotions, challenges and change, including the transition to new schools

Core theme 2- Relationships:

- R16. how friendships can change over time, about making new friends and the benefits of having different types of friends

Core theme 3- Living in the Wider World:

- L6. about the different groups that make up their community; what living in a community means

Chapter 3- A New Day at Secondary School

In this chapter we see Joe and his friends from Primary School, attending secondary school for the first time. He meets another Bradstock Rovers fan named Noah and they become friends. This chapter will explore both old and new friendships, allowing students to express their excitement and any concerns they may have about starting secondary school.

Core theme 1- Health and Wellbeing:

- H36. strategies to manage transitions between classes and key stages

Core theme 2- Relationships:

- R10. about the importance of friendships; strategies for building positive friendships; how positive friendships support wellbeing
- R14. that healthy friendships make people feel included; recognise when others may feel lonely or excluded; strategies for how to include them
- R16. how friendships can change over time, about making new friends and the benefits of having different types of friends
- R17. that friendships have ups and downs; strategies to resolve disputes and reconcile differences positively and safely

Core theme 3- Living in the Wider World:

- L4. the importance of having compassion towards others; shared responsibilities we all have for caring for other people and living things; how to show care and concern for others

Chapter 4- Derby Day

In this chapter, Joe attends his first derby game, and hears antisemitic phrases and the term Yid for the first time. He questions his mum and learns that it is his club nickname. Through this chapter students will start to learn about football fandom, and some issues that can be evident when attending games.

Core theme 1- Health and Wellbeing:

- H25. about personal identity; what contributes to who we are (e.g. ethnicity, family, gender, faith, culture, hobbies, likes/dislikes)
- H27. to recognise their individuality and personal qualities

Core theme 2- Relationships:

- R19. about the impact of bullying, including offline and online, and the consequences of hurtful behaviour
- R20. strategies to respond to hurtful behaviour experienced or witnessed, offline and online (including teasing, name-calling, bullying, trolling, harassment or the deliberate excluding of others); how to report concerns and get support
- R21. about discrimination: what it means and how to challenge it
- R28. how to recognise pressure from others to do something unsafe or that makes them feel uncomfortable and strategies for managing this
- R29. where to get advice and report concerns if worried about their own or someone else's personal safety (including online)
- R32. about respecting the differences and similarities between people and recognising what they have in common with others e.g. physically, in personality or background
- R33. to listen and respond respectfully to a wide range of people, including those whose traditions, beliefs and lifestyle are different to their own
- R34. how to discuss and debate topical issues, respect other people's point of view and constructively challenge those they disagree with

Core theme 3- Living in the Wider World:

- L6. about the different groups that make up their community; what living in a community means
- L7. to value the different contributions that people and groups make to the community
- L8. about diversity, what it means; the benefits of living in a diverse community; about valuing diversity within communities
- L9. about stereotypes, how they can negatively influence behaviours and attitudes towards others; strategies for challenging stereotypes
- L10. about prejudice, how to recognise behaviours/actions which discriminate against others; ways of responding to it if witnessed or experienced

Chapter 5- "Why would you say that?"

At school, during a game of football at break time, Joe yells 'Yiddo' not realising the offence it may cause. Unknowingly he upsets Noah, who then tells him he is Jewish. The chapter builds upon previous conversations about bullying and provides greater context on some of the challenges.

Core theme 1- Health and Wellbeing:

- H25. about personal identity; what contributes to who we are (e.g. ethnicity, family, gender, faith, culture, hobbies, likes/dislikes)
- H27. to recognise their individuality and personal qualities

Core theme 2- Relationships:

- R19. about the impact of bullying, including offline and online, and the consequences of hurtful behaviour
- R20. strategies to respond to hurtful behaviour experienced or witnessed, offline and online (including teasing, name-calling, bullying, trolling, harassment or the deliberate excluding of others); how to report concerns and get support
- R21. about discrimination: what it means and how to challenge it
- R28. how to recognise pressure from others to do something unsafe or that makes them feel uncomfortable and strategies for managing this
- R29. where to get advice and report concerns if worried about their own or someone else's personal safety (including online)
- R32. about respecting the differences and similarities between people and recognising what they have in common with others e.g. physically, in personality or background
- R33. to listen and respond respectfully to a wide range of people, including those whose traditions, beliefs and lifestyle are different to their own
- R34. how to discuss and debate topical issues, respect other people's point of view and constructively challenge those they disagree with

Core theme 3- Living in the Wider World:

- L6. about the different groups that make up their community; what living in a community means
- L7. to value the different contributions that people and groups make to the community
- L8. about diversity, what it means; the benefits of living in a diverse community; about valuing diversity within communities
- L9. about stereotypes, how they can negatively influence behaviours and attitudes towards others; strategies for challenging stereotypes
- L10. about prejudice, how to recognise behaviours/actions which discriminate against others; ways of responding to it if witnessed or experienced

Chapter 6- Yid Army!

In this chapter, Joe attends a match with his mum and Grandfather. He witnesses more antisemitic chanting. He tells his family to stop using the word Yid. The topic of discrimination, specifically in the context of sport will be explored, alongside what can be done to challenge and address discriminatory behaviours.

Core theme 1- Health and Wellbeing:

- H18. about everyday things that affect feelings and the importance of expressing feelings
- H19. a varied vocabulary to use when talking about feelings; about how to express feelings in different ways

Core theme 2- Relationships:

- R19. about the impact of bullying, including offline and online, and the consequences of hurtful behaviour
- R20. strategies to respond to hurtful behaviour experienced or witnessed, offline and online (including teasing, name-calling, bullying, trolling, harassment or the deliberate excluding of others); how to report concerns and get support
- R21. about discrimination: what it means and how to challenge it
- R28. how to recognise pressure from others to do something unsafe or that makes them feel uncomfortable and strategies for managing this
- R29. where to get advice and report concerns if worried about their own or someone else's personal safety (including online)

Core theme 3- Living in the Wider World:

- L6. about the different groups that make up their community; what living in a community means
- L7. to value the different contributions that people and groups make to the community
- L8. about diversity, what it means; the benefits of living in a diverse community; about valuing diversity within communities
- L9. about stereotypes, how they can negatively influence behaviours and attitudes towards others; strategies for challenging stereotypes
- L10. about prejudice, how to recognise behaviours/actions which discriminate against others; ways of responding to it if witnessed or experienced

Chapter 7- A Trip to the Synagogue

In this shorter chapter Noah's mother emails Miss Cooper to invite them to a synagogue for a school trip. The students visit Noah's Grandma's synagogue where she teaches them about the building and the Jewish religion. The children develop their knowledge on Judaism, including religious traditions and customs.

Core theme 1- Health and Wellbeing:

- H17. to recognise that feelings can change over time and range in intensity
- H18. about everyday things that affect feelings and the importance of expressing feelings
- H19. a varied vocabulary to use when talking about feelings; about how to express feelings in different ways
- H24. problem-solving strategies for dealing with emotions, challenges and change, including the transition to new schools

Core theme 2- Relationships:

- R32. about respecting the differences and similarities between people and recognising what they have in common with others e.g. physically, in personality or background
- R33. to listen and respond respectfully to a wide range of people, including those whose traditions, beliefs and lifestyle are different to their own

Core theme 3- Living in the Wider World:

- L6. about the different groups that make up their community; what living in a community means
- L7. to value the different contributions that people and groups make to the community
- L8. about diversity, what it means; the benefits of living in a diverse community; about valuing diversity within communities

Chapter 8- How will the story end?

The children play another match within the break time, there is a repeat incident. How will Joe and the other children respond? This chapter will allow children to write the ending of the book.

Core theme 1- Health and Wellbeing:

- H17. to recognise that feelings can change over time and range in intensity
- H18. about everyday things that affect feelings and the importance of expressing feelings
- H19. a varied vocabulary to use when talking about feelings; about how to express feelings in different ways
- H25. about personal identity; what contributes to who we are (e.g. ethnicity, family, gender, faith, culture, hobbies, likes/dislikes)
- H27. to recognise their individuality and personal qualities

Core theme 2- Relationships:

- R10. about the importance of friendships; strategies for building positive friendships; how positive friendships support wellbeing
- R19. about the impact of bullying, including offline and online, and the consequences of hurtful behaviour
- R20. strategies to respond to hurtful behaviour experienced or witnessed, offline and online (including teasing, name-calling, bullying, trolling, harassment or the deliberate excluding of others); how to report concerns and get support
- R21. about discrimination: what it means and how to challenge it
- R28. how to recognise pressure from others to do something unsafe or that makes them feel uncomfortable and strategies for managing this
- R29. where to get advice and report concerns if worried about their own or someone else's personal safety (including online)

Core theme 3- Living in the Wider World:

- L9. about stereotypes, how they can negatively influence behaviours and attitudes towards others; strategies for challenging stereotypes
- L10. about prejudice, how to recognise behaviours/actions which discriminate against others; ways of responding to it if witnessed or experienced

Appendix R

Phase 4 information sheet

OXFORD BROOKES UNIVERSITY

Participant Information Sheet

Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives

You are being invited to take part in a research study. Before you decide whether to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

What is the purpose of the study?
The aim of this project is to develop an evidence-based and co-created educational initiative focused on decreasing antisemitism in British football. By discussing with organisations and exploring previous initiatives, an initiative in the form of an educational book and accompanying resource pack has been created. The draft book has been given to members of the Jewish community, teachers and experts to gain their feedback, which has been utilised to produce a final version of the book and resource pack that can be used to tackle antisemitic behaviours.

Why have I been invited to participate?

You have been asked to participate in this study, as you an anti-discrimination expert. Your feedback and opinions on the final draft of the educational book and accompanying resource packs essential when implementing this project into school settings.

Do I have to take part?

Participation is completely voluntary and therefore it is up to you to decide whether or not to take part in this study. If you do decide to take part, you will be given this information sheet along with a privacy notice that will explain how your data will be collected and used and be asked to give your consent. If you decide to take part, you are still free to withdraw up to the point of analysis, without giving a reason.

What will happen to me if I take part?

If you decide to participate in this study, you will be given a final draft copy of the book and accompanying resource pack to read. As the book is designed for 10-11 year olds, it is expected that it would take no longer than 1 hour to read the book, alongside its resource pack. It should be noted that this could vary depending on your level of engagement with the book. In addition, you will be asked a range of questions via email to gain your feedback on it. The researcher asks that you return the feedback via email within 14 days of receiving it.

What are the possible disadvantages and risks of taking part?

The risks associated with this research are no greater than risks in your day-to-day life. Some of the book content may be deemed sensitive and may cause some distress. Nevertheless, if you feel any

psychological discomfort, you have the right to withdraw from the research at any given time. Furthermore, you have the contact details for the primary researcher and are able to contact them in order to be signposted to appropriate support.

For any further support, please contact:

Samaritans	116 123	www.samaritans.org
Mind	020 8215 2243	www.mind.org
Jami	020 8458 2223	www.jamiuk.org
Jewish Care	020 8922 2222	www.jewishcare.org

What are the possible benefits of taking part?

By taking part in this research, you will be contributing towards a new educational initiative which will be used to tackle antisemitic behaviours and hopefully reduce antisemitic attitudes for future generations.

Will what I say in this study be kept confidential?

All personal information and data collected will be kept strictly confidential. To ensure this, pseudonyms, chosen by the participants, will be ensured to provide anonymity. Any information that could potentially compromise the participants anonymity, will be removed to ensure the participant cannot be recognised.

Individuals who will have access to this data are Bonita Corrie-Lunn (researcher) and members of supervisory team (Dr Anne Delextrat, Dr Stuart Whigham and Dr Simon Phelan). All data will be stored on a password protected laptop and/or on the University's Google Drive, which the University has a data security agreement with Google.

Data generated by the study will be retained in accordance with the University's policy on Academic Integrity. The data generated by the research will be kept securely in electronic form for a period of ten years after the completion of a research project. The pseudonymised data could be published within an academic journal article or used for conference presentations which would exceed the ten years.a

What should I do if I want to take part?

If you would like to take part in this research, please contact the primary researcher, Bonita Corrie-Lunn. You will then be provided with a consent form to sign. Please ensure that you have returned this consent form, prior to taking part in the research. Once you have returned this, you will be sent over a copy of the book and additional resources within 48 hours. If you have any further questions, please do not hesitate to contact the researcher.

What will happen to the results of the research study?

The results of this research will be used for the researcher’s PhD thesis. There is also potential that results may be used in journal publications and may be presented in academic conferences. A summary of the findings will be available to participants, upon request.

Who is organising and funding the research?

This research has been organised and funded by Bonita Corrie-Lunn, a PhD student in the Department of Sport, Health Sciences and Social Work in the Faculty of Health and Life Sciences at Oxford Brookes University.

Who has reviewed the study?
The University Research Ethics Committee at Oxford Brookes University has approved this research. UREC registration number: 221627.

Contact for Further Information:

Bonita Corrie-Lunn **19137379@brookes.ac.uk**
Dr Stuart Whigham **SWhigham@brookes.ac.uk**

If there are any concerns on the way in which the study has been conducted, please contact the Chair of the University Research Ethics Committee on ethics@brookes.ac.uk.

Thank you for your consideration in taking part in this research project. I look forward to hearing from you in the near future.

Appendix S

Phase 4 GDPR privacy notice

Privacy Notice for Research Participants

This Privacy Notice provides information on how Oxford Brookes University (Oxford Brookes) collects and uses participant's personal information when you take part in one of our research projects. Please refer to the research Participant Information Sheet for further details about the study and what information will be collected about you and how it will be used.

Oxford Brookes is the Data Controller of any data that you supply for this research. This means that we are responsible for looking after your information and using it lawfully. We will make the decisions on how your data is used and for what reasons.

Why do we need your data?

The aim of this project is to develop an evidence-based and co-created educational initiative focused on eradicating antisemitism in British Football. By discussing with organisations and exploring previous initiatives, the initiative will be trialled on members of the Jewish community, teachers and experts to finalise a plan that can be used to tackle antisemitic behaviours.

Oxford Brookes' legal basis for collecting this data is:

Your consent is an ethical requirement.

Oxford Brookes University's legal basis for processing your Personal Data (or information) is set out in Art 6 UK GDPR.

The basis for processing data in this case is:

- Public task: your Personal Data will be used in academic research. Oxford Brookes University is a public body and staff and students carry out research in line with the University's legal powers and constitution.

Special Category Data:

Oxford Brookes may ask you for sensitive data such as: racial or ethnic origin, political opinions, religious or philosophical beliefs, trade-union membership, data concerning health or sexual life, genetic/biometric data. This is defined by law as Special Category Data. If Oxford Brookes requests this data it can only be used because one of the following processing exemptions applies as set out in Art 9 UK GDPR:

- You have given OBU explicit consent to do so; and / or
- Processing is necessary for scientific or research in the public interest.

What type of personal data will Oxford Brookes use?

For research purposes only, qualitative data will be collected and utilised.

Who will Oxford Brookes share your data with?

Data will only be used for research purposes. If used for publication purposes, all names will be kept anonymous by using pseudonyms. Anonymity and confidentiality are essential to ensure that your privacy is protected. It also includes any third-party processors that host or have access to the data, such as Google and Zoom with whom the University has a contract.

Will Oxford Brookes transfer my data outside of the UK?

OBU will not be transferring any of your data outside of the UK.

What rights do I have regarding my data that Oxford Brookes holds?

- You have the right to be informed about what data will be collected and how this will be used
- You have the right of access to your data
- You have the right to correct data if it is wrong
- You have the right to ask for your data to be deleted
- You have the right to restrict use of the data we hold about you
- You have the right to data portability
- You have the right to object to Oxford Brookes using your data
- You have rights in relation to using your data in automated decision making and profiling.
- Your rights will depend on the legal ground used to process your data

Where did Oxford Brookes source my data from?

Data will be coming from participants of the study.

Are there any consequences of not providing the requested data?

There are no consequences of not providing data for this research. It is purely voluntary. If you like to withdraw part way through the research, the Participant Information Sheet includes this information. It may be that some of the data that you have provided has already been used in the research. If you would like more information about this, you should feel free to contact the research team.

Will there be any automated decision making using my data?

There will be no use of automated decision making in scope of UK Data Protection and Privacy legislation.

How long will Oxford Brookes keep your data?

In line with Oxford Brookes policies data generated during research must be kept securely in paper or electronic form for a period of time in accordance with the research funder or University policy.

Who can I contact if I have concerns?

In the event of any questions about the research study, please contact the researchers in the first instance (contact details in the study participant information sheet). If you have any concerns about the way in which the study has been conducted, contact the Chair of the University Research Ethics Committee at ethics@brookes.ac.uk. For further details about information security contact the Data Protection Officer at: brookesdpo@brookes.ac.uk or the Information Management team on info.sec@brookes.ac.uk

Appendix T

Phase 4 consent form

OXFORD BROOKES UNIVERSITY

CONSENT FORM

Full title of Project: Antisemitism in British Football: Examining Good Practice in Anti-Discrimination Educational Initiatives

Name, position and contact address of researcher: Bonita Corrie-Lunn, Postgraduate Research Student, Department of Sport, Health Science and Social Work, Faculty of Health and Life Science, Oxford Brookes University, Gipsy Lane, Oxford

	Please initial box	
1. I confirm that I have read and understand the information sheet for the above study and have had the opportunity to ask questions		
2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason		
3. I understand that if I withdraw from the study my data can be withdrawn up to the point of data analysis		
	YES	**NO**
4. I agree to the use of anonymised quotes in publications		
5. I agree that my anonymised data gathered in this study may be stored in a specialist data centre/repository and may be used for future research related to this study **Please note:** Data included in publications are increasingly made available in digital repositories, and will typically be freely available online. The researcher will take particular care to ensure all personal details are fully anonymised.		
6. I agree to take part in the above study		

Name of Participant:	Date:	Signature:
Name of Researcher:	Date:	Signature:

Appendix U

Phase 4 book review questionnaire

Thank you for agreeing to provide feedback on the educational book and resource pack provided. Please feel free to share as much or as little input as you'd like in response to the following questions. Your feedback is appreciated and will be valuable for the future development of this educational initiative.

Practicalities:

- How user-friendly is the educational resource, for both staff and students?
- Do you think the book and resources provided are clear on how to navigate and use it?
- Do you have any suggestions as to how the usability of this resource could be enhanced?
- What do you think might be some of the challenges when trying to implement and/or publish this resource?

Resources:

- What are some of the key strengths and weaknesses of the book?
- What are some of the key strengths and weaknesses of the resource pack provided?
- Is there anything that you feel is missing in the current set of resources provided?

Structure, layout and language:

- How well-organised are the content within the educational book and resource pack?
- Does the resource follow a logical progression of topics?
- Is the language used in the educational resource suitable to the target audience?

Closing queries:

- Looking ahead, the goal is to distribute the book and resource pack to schools. Are there any suggestions or aspects advised against as I move forward with this initiative?

- Do you have any additional comments regarding the initiative that have not been covered in the questions above? If so, please share them here.