



Co-funded by the
Erasmus+ Programme
of the European Union



Football Makes History¹

Needs Assessment

Mapping and analysis of existing approaches that use learning local football history to enhance social inclusion and promote diversity, and of the needs of educators to tackle social exclusion

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May 2019



Eintracht
FRANKFURT MUSEUM

¹ Project implemented with the financial support of the Erasmus+ Programme of the European Union as part of the initiative "Football History for Inclusion – Innovative collaborations of school education and youth through the prism of local football history for social inclusion and diversity"

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1. Introduction

Football stories and football history attract and excite millions of people, regardless of their sexual orientation, colour, gender, age, nationality or religion, often becoming a defining factor of identities and communities. One specific side of football is the possibility of football for creating a space where those that are marginalised in European societies are included, feel belonging so that everybody can seek active citizenship.

In September 2018, a Pan-European Consortium started the development of educational materials, guidelines and programmes within the Erasmus+-project 'Football History for Inclusion – Innovative collaborations of school education and youth through the prism of local football history for social inclusion and diversity'. As part of the Public Awareness Campaign for the project, the project was given a shorter name for the public: Football Makes History (FMH). It builds on the rich local cultural heritage of football and its shared history that offers direct access to addressing past and present diversity. In addition, it helps to promote shared values, equality, non-discrimination and social inclusion with an integrated perspective, encompassing and innovating formal and non-formal learning, as well as youth work.

To acquire necessary knowledge and data and to develop necessary insights for the development within the project, the Consortium decided to assess the needs of European educators when it comes to the use of football history as a tool to promote social inclusion.

This Report is the first Intellectual Output of the FMH-project and focuses on the assessment of these needs, based on an EU-wide survey and on three piloting projects. In addition, it examines educational programmes that make use of football history, assessing their working elements and identifying improvements needed, as well as potential areas for innovation.

In particular, the international survey was organized by Fare Network and EUROCLIO. It gathered data on the presence and frequency of discriminatory incidents in the context of formal and non-formal education and on the possible use of football history as a tool to tackle these incidents.

The three pilot projects, on the other hand, have been analysed in order to identify working elements of educational projects which use football history. The projects have been implemented by Feyenoord Rotterdam (in collaboration with the Anne Frank House), the Eintracht Frankfurt Museum, and the Romanian Football Federation.

This report will present the outcomes of the survey and of the three pilot projects. It will also provide an overview of other existing educational practices where football history is involved, based on desk research. These outcomes will set the benchmarks for the development of quality educational material for formal and non-formal education and constitute the basis for the creation of evidence-based, realistic, yet ambitious policy recommendations within the FMH project.

This report is comprised and edited by the Anne Frank House with the contribution of Fare Network, EUROCLIO, the Eintracht Frankfurt Museum and the Romanian Football Federation. Language editing was provided by Hannah Churchill.

Amsterdam, May 2019

2. The International Survey

EUROCLIO and Fare Network

2.1 Introduction

The design of the survey

As part of the Needs Assessment, EUROCLIO and Fare Network developed and disseminated a survey among formal and non-formal educators, mainly history teachers and youth workers. The survey was based on a framework designed by Anne Frank House. It consisted of one single survey, with different pathways for formal and non-formal educators.

The design of the survey was based on the following macro-areas:

- **Background:** general information
- **Mission:** to what extent is it their role to foster social inclusion?
- **Potential:** to what extent could this project (football history) be of added value?
- **Cooperation:** Could and are they willing to help us further along the road?
- **Inspiration:** Relevant and inspiring football stories?

In total, the survey consisted of four sections.

The first section of the survey looked at the background of the respondents, including whether they work in formal or non-formal education. In case respondents worked in both, they were asked to select the education setting they identified most with.

In section two, the questions focused on the scope of the work of educators and to what extent they are confronted with social issues such as discrimination, xenophobia, anti-Semitism, islamophobia and gender-based discrimination. In addition, they indicated whether or not they worked with or felt the need to address these issues and focus on issues such as fostering critical thinking, improving tolerance and reducing social exclusion.

In section three, respondents were asked whether they believed in the educational potential of Football History in their work in either the classroom or with youngsters in a non-formal setting.

The survey ended by asking respondents for inspiring football stories and whether or not they would be interested in future cooperation in this project.

Respondents

Fare and EUROCLIO disseminated the survey in their respective networks, via their websites and newsletters. The survey remained active from the 11th of February until the 9th of April 2019. Formal and non-formal educators were encouraged to participate in the survey, irrespective of their interest in football.

Before the official publication of the survey, EUROCLIO and Fare piloted it with a small group of educators who had applied to become developers within the Football Makes History project. As a result, the first 20 responses to the survey were given by potentially biased participants, who already had previous, albeit superficial, knowledge of the project. EUROCLIO and Fare believed, however, that their replies were relevant, too, in that they were provided before officially entering the project team.

A total of just under 100 respondents (97) completed the survey within the set deadline. There is almost a 50/50 division between formal and non-formal educators, with a total of 51 formal educators participating, compared to 46 non-formal.

This chapter of the Needs Assessment analyses the results for both formal and non-formal educators in separate sections. In both analyses, it addresses the respondents' profile in more detail, looks into the issues faced in the work of the educators and looks at the ideas on the potential of football history. Future cooperation and inspiring stories are not addressed in this report, despite being part of the survey. This is because, when asked about their interest in future cooperation with the project, respondents shared their email addresses, which the consortium decided not to further disclose, in order to respect respondents' privacy. Inspiring stories, on the other hand, fall out of the scope of this report, and will be included in other outputs of this project.

2.2 Formal educators' responses

Profile of respondents

Respondents involved in formal education come from 20 European countries: Albania, Austria, Bosnia, Bulgaria, Croatia, Cyprus, Germany, Greece, Ireland, Italy, Macedonia, the Netherlands, Poland, Portugal, Romania, Serbia, Slovakia, Spain, Sweden and the United Kingdom.

Within the subset of formal educators, the majority of respondents, 86% operate in cities or metropolitan areas, compared with 13% working in rural areas or villages. The age range of respondents' students varies from 6-10, 10-14, 14-16 and 16-19 years old. If the age range of students was different, the respondent specified the range, i.e. 11-18 years old. More than 60% of respondents work with ethnic minorities. Additionally, respondents may work with disabled people, radicalised youngsters, and/or religious minorities.

Issues witnessed by respondents and their mission as an educator

Racism or xenophobia and gender-based discrimination are most frequently witnessed by respondents, with 38 and 40% respectively witnessing such issues more than once a year and 21% and 15% respectively witnessing racism or xenophobia and gender-based discrimination on a weekly basis (Fig.2.1). Islamophobia is witnessed less than once a year by 40% of respondents. It is more likely that respondents do not witness any issues relating to islamophobia, 30%, than to witness islamophobic issues more than once a year, 21% (Fig.2.2). Anti-Semitism is the least frequently witnessed with 45% of respondents not witnessing anything related to anti-Semitism, compared with 28% and 19% of respondents witnessing issues less than once a year or more than once a year respectively (Fig.2.3).

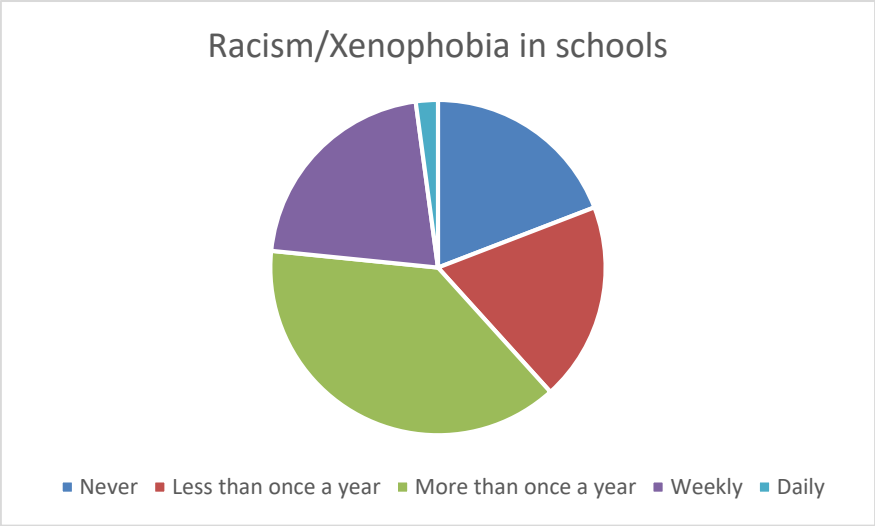


Fig. 2.1 Frequency of racist/xenophobic cases witnessed by formal educators.

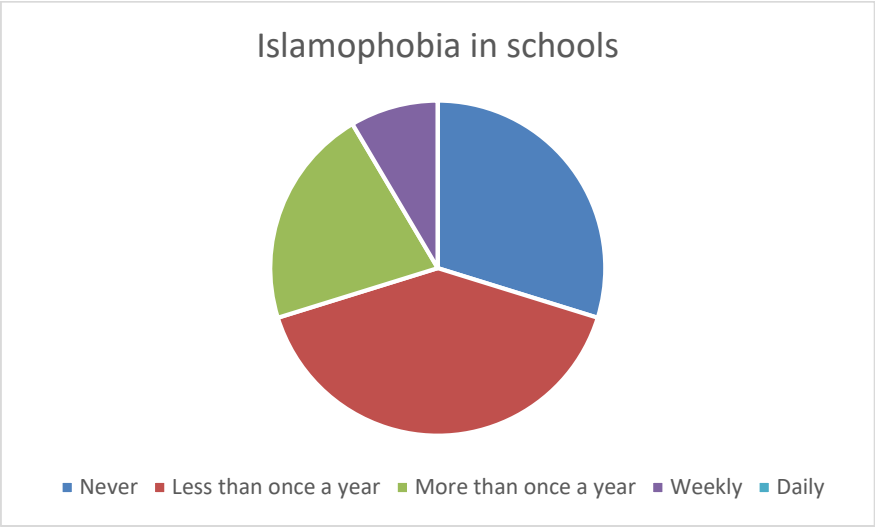


Fig. 2.2 Frequency of cases of islamophobia witnessed by formal educators

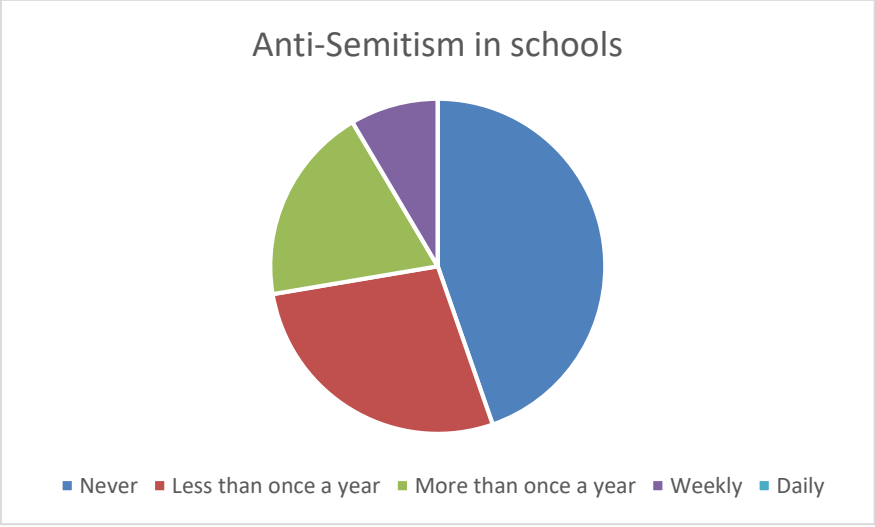


Fig. 2.3 Frequency of cases of anti-Semitism witnessed by formal educators

Overall, all respondents maintained they witness cases relating to discrimination – being that based on ethnicity or ‘race’, on gender or gender identity, or religion – within their schools.

Educators were then asked to elaborate on the time they spend discussing:

- Discrimination;
- anti-Semitism;
- gender identity;
- LGBTI movements;
- migration and multicultural studies;
- the integration of national minorities.

Respondents were asked if they touched upon these issues during regular school hours (i.e. during curricular time). They had the possibility to say that they do not spend time on the topics (“no”), that they spend little time on the topic (“partly”), that they spend some time on the topic or that they spend a high amount of time on it. The frequency was not explained in detail, because history and citizenship curricular hours vary from country to country. Therefore, responses to this question are based on educators’ perception of how much “a lot of time” is.

At least half of the respondents spends some time on such issues, with the exception of LGBTI movements, that are dedicated some time by a quarter (25%) of educators.

Among the remaining survey participants, issues relating to discrimination and anti-Semitism tend to be given a greater amount of time for discussion in the classroom, with 25% to 33% (in purple in Fig. 2.4) of respondents spending a high amount of time on them and 14% to 18% only partially touching upon them (in red in Fig. 2.4).

Furthermore, it is more likely that issues relating to gender identity, migration and multicultural societies and the integration of national minorities are partially discussed than having a greater amount of time being spent on them, with 24% to 35% partially touching upon such issues (in orange), compared with 18% to 22% spending a greater amount of time on these topics (in purple).

In contrast, 47% of respondents only partially touch upon issues relating to LGBTI movements in school hours. Respondents were equally likely to either spend some time or no time at all on issues relating to LGBTI movements, with 25% of respondents answering in favour of each, while only 2% of respondents spend a high amount of time on such topics during school hours.

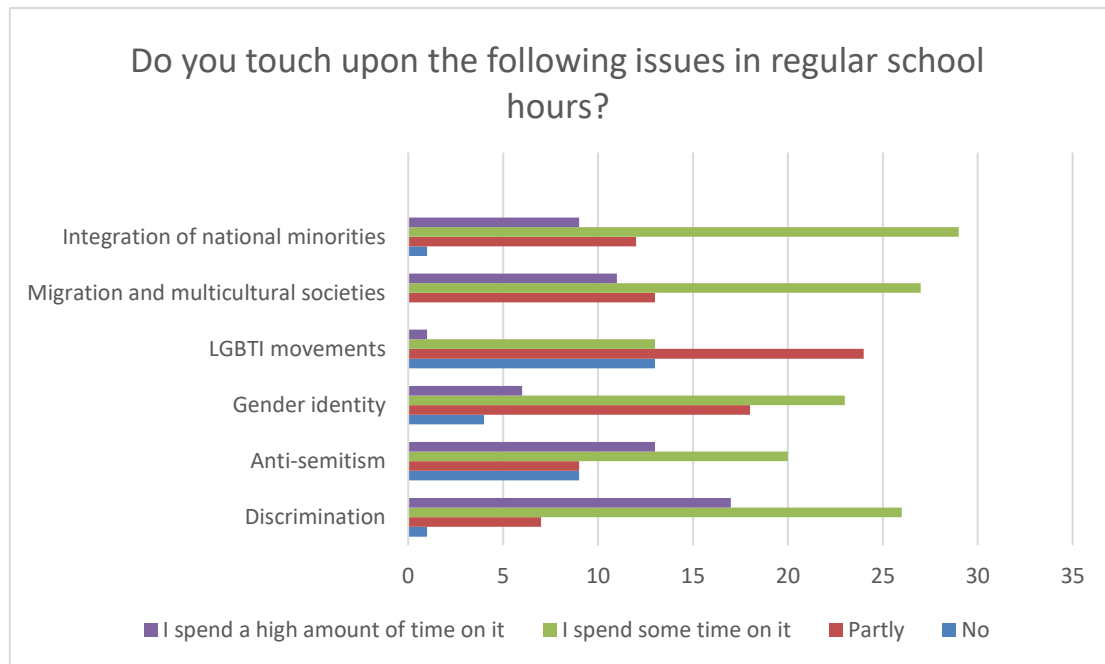


Fig. 2.4 Time spent on issues relevant to the research during school hours by formal educators.²

Finally, all respondents agree that the discussion of exclusion and inclusion with students, improving tolerance among students and youngsters in general and fostering critical thinking among students is needed. The majority of respondents, 73%, agree that fostering critical thinking among students is extremely needed. Similarly, 43% and 49% of respondents believe discussing exclusion and inclusion and improving tolerance among students is extremely needed.

Potential of football history

Respondents tend to be interested in football, with 39% being extremely interested and only 1% absolutely not interested. Furthermore, 41% of them uses football history in their classrooms. Although 59% of respondents do not use football history at the moment, 90% answered positively when asked about their interest in using football history in the classroom. More than half of respondents believe football history has great potential to educate youngsters on current social issues and history, as well as in promoting social inclusion and preventing radicalisation and violent extremism in youngsters. Moreover, more than half of respondents agree that structured educational material regarding football history would be of great added value in promoting social inclusion.

The development of new sources, ready-to-use lesson plans and new teaching strategies are perceived as needed by the majority of respondents, who maintain that already existing material should be further improved. In particular, 83% of respondents expresses a need for improved sources on football history. Ready-to-use lesson plans and teaching strategies, in addition, should be further developed or improved according to 67% and 58% of respondents respectively. Finally, 45% of respondents agree that new material for the teaching of football history needs to be developed, while 35% agree that it is extremely needed.

Respondents who are not interested in using football history as a platform to discuss social inclusion raised some key points with regards to the drawbacks and challenges to using football history. It was

² Please, note that Fig. 4 reports individual responses. Thus, for example, the purple line in “discrimination” tells us that 17 out of the 51 formal educators who participated to the survey spend a high amount of time on the topic “discrimination”.

noted that football may not be accessible or of interest to all pupils. Therefore, the interest in using football history in the classroom depends partially upon the demography of that classroom. Moreover, comments concerned football being contestable in terms of issues relating to discrimination or hooliganism. It was suggested that a more general and diverse sports education, i.e. learning about sports other than or as well as football, would be a better medium through which pupils can learn about social inclusion.

Conclusions

Overall, respondents were positive about the potential of using football history to teach pupils about social inclusion. They agreed that the improvement of sources, ready-to-use lesson plans and new teaching strategies, as well as newly developed materials, are needed to fulfil the potential of football history. Given that respondents are particularly concerned with fostering critical thinking among their pupils, the critiques raised by some of them about the drawbacks to using football history could be used to encourage critical thinking about the sport and social inclusion issues related to it.

2.3 Non-formal educators' responses

Profile of respondents

Respondents come from 24 countries including 10 countries outside the EU28 and even 3 countries outside Europe: Azerbaijan, Bulgaria, Croatia, Cyprus, Denmark, Finland, France, Georgia, Germany, Greece, Iran, Israel, Italy, Kosovo, Liberia, Macedonia, Netherlands, Poland, Portugal, Romania, Spain, Turkey, Ukraine and United Kingdom.

The majority of respondents, 91%, operate in cities or metropolitan areas, while 9% of them work in a village or a rural area. The age range of respondents' pupils varies from 6-10, 10-14, 14-16 and 16-19 years old. In case the age range differed from the categories provided, respondents indicated it as 18+ for example. 67% of respondents indicated to work with youngsters aged 16 or older. Almost 70% of respondents work with ethnic minorities, and 56% of the respondent does work with refugees. Additionally, respondents do work with disadvantaged youngsters, religious minorities and members of the LGBT community.

Issues witnessed by respondents

Racism or xenophobia and gender-based discrimination are most frequently witnessed by respondents, with 38 and 40% respectively witnessing such issues more than once a year and 16% and 20% respectively witnessing racism or xenophobia and gender-based discrimination on a weekly basis (Fig.2.5).

Respondents also indicated whether they witness islamophobia (Fig.2.6) and anti-Semitism (Fig. 2.7). Of the non-formal educators, 21% witness islamophobia at least once a year. Anti-Semitism is witnessed at least once a year by just under 20% of the respondents.

Among non-formal educators, only 7% stated that they do not witness any of the social issues at all. Given the experiences and the frequency of racist, xenophobic and gender-based discriminatory issues witnessed, it is interesting to see how the respondents are dealing with or are addressing these issues in their current work.

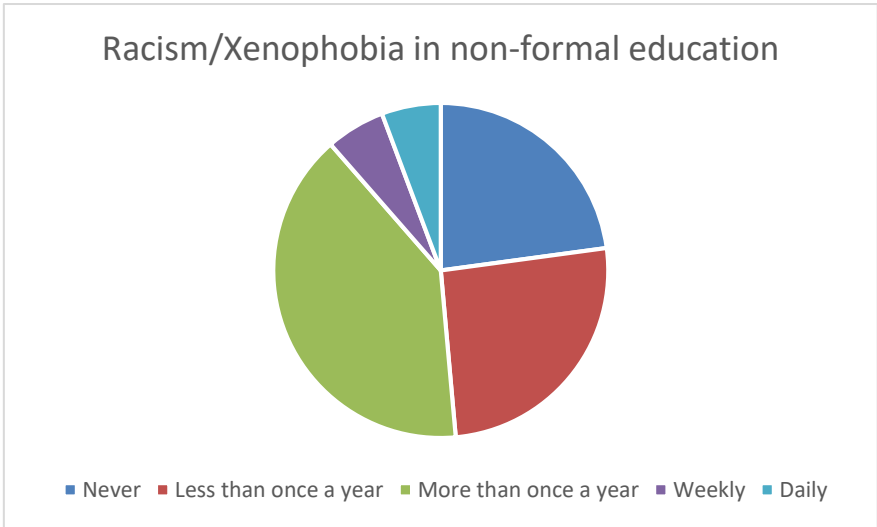


Fig. 2.5 Frequency of racist/xenophobic cases witnessed by non-formal educators

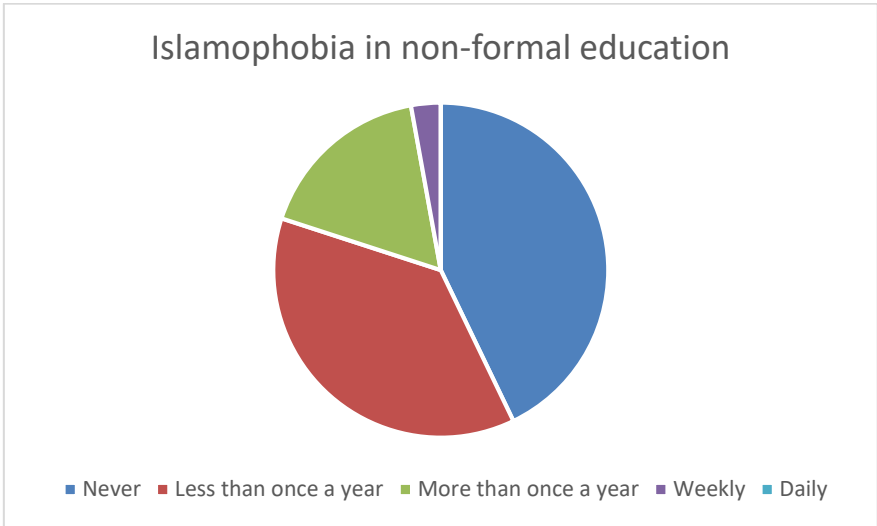


Fig. 2.6 Frequency of cases of islamophobia witnessed by non-formal educators

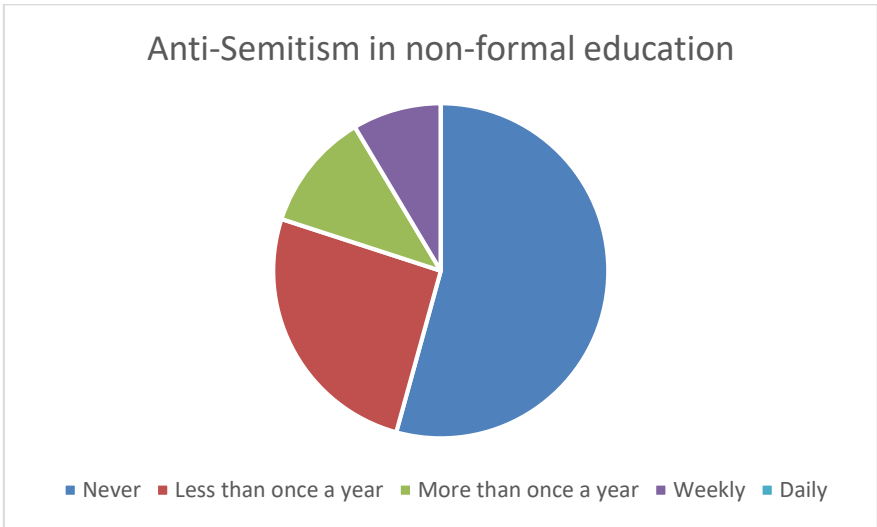


Fig. 2.7 Frequency of cases of anti-Semitism witnessed by non-formal educators

The survey also looked into the amount of time spent by respondents on migration and multicultural societies as well as the integration of minorities. Just over half of the non-formal educators (52%) indicated to spend a high amount of time working with youngsters in order to address these topics. It is mostly through discussions and/ or organising extra activities such as workshops that these issues and topics are addressed. From the respondents that indicated to spend time on migration and integration, 33% indicated to actual experience of racist, xenophobic issues more than once a year in their work.

Potential of football history

To indicate how respondents see the potential of football history to become a part of their current work, the survey looked into:

- the interest of the respondents in football in general;
- whether respondents already use some form of football history in their everyday work;
- whether, according to respondents, structured educational materials regarding football history can have added value in addressing issues such as racism, xenophobia and gender-discrimination and in promoting social inclusion.

More than half of the respondents (56%) indicated they were extremely interested in football. On a scale of 1-10 (1 being not interested at all and 10 being extremely interested) only 5% showed an interest lower than 6.

Respondents also expressed a strong belief in the potential to use football history to promote social inclusion and educate youngsters on current social issues. Of them, 65% believe there is a great potential to promote social inclusion and 60% agree that there is a great potential to also use football history to teach youngsters about current social issues. In fact, 34% of non-formal educators mentioned that they already use or have used football history in their work in some form. It is however not specified by the respondents how often and in what form.

Despite the widespread interest in the topic, just under 30% (28) of the respondents think it is necessary or extremely necessary to develop educational materials on football history, for example in the form of a toolkit. However, all respondents mentioned they would be interested in using some form of materials, such as flyers, videos etc. The project has the opportunity and possibility to provide these materials as part of a structured educational package.

Conclusions

Almost all non-formal educators expressed a willingness to use football history in their community. In fact, more than 60% of them see a huge potential in using football history to address social issues such as racism, xenophobia and gender discrimination.

2.4 Conclusion

A number of conclusions can be drawn from the analysis of the results of this survey. First of all, the results confirm that the phenomena this project sets out to address can indeed be observed in practice. Formal and non-formal educators across Europe encounter cases of discrimination, with xenophobia occurring most often, but also with cases of islamophobia, anti-Semitism, gender or LGBTI discrimination regularly occurring. Around 40% of formal and non-formal educators have observed race or gender based discrimination more than once a year. The statistics gathered on the frequency with which discrimination occurs in educational environments emphasize the urgency with which new approaches to foster tolerance should be implemented.

New educational tools to tackle issues of discrimination and intolerance are, in fact, needed by educators in formal and non-formal settings throughout Europe and beyond. With these tools, tolerance and critical thinking can be better fostered among the youth, as emphasised by respondents to this survey. The expressed need for such tools, as well as the recognition of the potential of football history as a door opener to social inclusion, further prove the *raison d'être* of the project.

The responses to the survey indicated that the main limitations in this project have to do with the universality of football as a topic. Some students, especially within formal education, might simply lack the interest in the subject matter, compromising the effectiveness of the project. Throughout the development of the educational material, this potential issue will be addressed, and material engaging for both football and non-football enthusiasts will be developed.

As for the suitability of football history in order to foster social inclusion and combat discrimination, the results showed a clear interest from respondents in the use of football history as an educational tool. The responses to this survey proved to be useful for the design of the next steps in this project, the Toolkit, and the Exemplar Learning Activities. Non-formal educators have provided their preferences on the kinds of materials that they would benefit from receiving in the Toolkit. These would include a number of multimedia items such as flyers, videos, and improved materials on the subject matter, all of which could be produced for this output. What matters for non-formal educators, as it emerged in the survey, is that the material is engaging for youngsters, and focuses on positive examples with which youngsters can identify. Formal educators, in turn, expressed a need for new sources about football history to be used in the classroom, and also for ready-to-use lesson plans and new teaching strategies. The results of the survey will be taken in due account during the development of the educational material for non-formal education (the so-called "Toolkit") and for formal education (referred to as "Exemplar Learning Activities"). These will be produced with the collaboration of volunteers who engage in formal and non-formal education on a daily basis. The knowledge of the needs of their fellow educators across Europe and beyond will constitute the foundation of their activities and materials.

3. On-the-spot piloting

In the outset of the FMH project, three different projects were planned to take place, carried out respectively by the Eintracht Frankfurt Museum, Anne Frank House and Feyenoord Rotterdam, and the Romanian Football Federation. The goals of the projects and of their subsequent evaluation was to collect evidence on their successful elements. What is the focus of the projects? How do they work? Are they successful?

All Partners involved in the projects were asked to report on the activities carries out and produce:

- A description of the project - What is it about?
- An overview of preliminary assumptions - How should it work? What are the pedagogic assumptions behind the idea? What are the expected outcomes?
- A concise description of the activities carried out - method, characteristics of pilots and participants, how are participants involved? A description of implementation and communication processes.
- A measurement of the project's effect(s) – this is preferably measured with questionnaires.
- An analysis of the working elements of the project.

The three pilot projects are analysed in the next chapters.

4. Pilot 1 – Where do the "Frankfurt boys" come from?

Eintracht Frankfurt Museum

4.1 Introduction

In a pluralistic society, diversity, for example in the context of multicultural co-existence, is an everyday experience. In order to prevent the dangers of intolerance and violence, it is important to reduce ignorance and to show by examples what migration means and how it affects us. Using the example of a football team, it is possible to show how common denominators eradicate cultural differences and bring community in the foreground. In addition, the participants expand their geographic knowledge and gain intercultural competences.

The Eintracht Frankfurt Museum (EFM) has been offering the workshop **'Eintracht - Where do the "Frankfurt boys" come from?'** since 2010. It was conceived as part of the project *'Frankfurt - City of the Immigrants'*, which was developed together with historical museums and other institutions. The aim of the project is to show how integration can work 'playfully' and how diversity is lived in the community. Frankfurt is a big city with a high proportion of foreigners. The club Eintracht Frankfurt is as international as the city and consists of individuals with a variety of different nationalities. The common goal - the success of the club- as a group can only be achieved through acceptance, tolerance and respect of the respective cultures. The structural conditions are the same for everyone.

With the content of the workshop, parallels to the living environment of young people are pointed out and connections made. It is a social group work with the goal of developing social skills.

The duration of the workshop is 45 minutes to 60 minutes and is suitable for primary and secondary level education.

4.2 Objectives

The objectives of the workshop are:

- Personality development, strengthening of social competences and democratic values, dismantling of enemy images and prejudices;
- Activate young people to deal with their own living environment and self-responsible lifestyle;
- Recognition of historical connections and development of historical knowledge.

In the groups that visit the EFM, the working assumption is that there are prejudices against other-looking, dissenting and other-believing people. Nevertheless, the group works together. The workshop aims at showing that in a football team people from different cultures can work well together if they are enthusiastic about a big goal. Ultimately, the aim is to implement this knowledge in the everyday life of adolescents.

4.3 Description of the Project

At the beginning of workshop, pupils are split up in two groups. Both groups get autograph cards of the football team of Eintracht Frankfurt. Additional materials needed are a large photo of the team, a world map, paper and pens and sticker, showing different country flags. While the first group marks the home country of each player on the world map, the other group sticks the nationality of each player on the large team photo. After this introductory task, participants are asked the following

question: *Which player actually comes from Frankfurt? And why are the fans still singing 'We are all Frankfurt guys'?* A discussion concerning this topic then starts.

In the second part of the workshop, participants look into the club history. A useful approach to start with is through the following issues: *'Did players from abroad already play in the beginning? Did German players change to clubs in other countries?'* Together, pupils discuss and acquire the knowledge that migration in football has different reasons and effects but especially that these migrations have been around since the early beginning of football.

This knowledge is developed via a **group discussion**. In addition, pupils can summarize their information as clearly as possible using the **Mind Map method**: A Mind Map (literally: Memory Map) is a form of presentation that can give texts and thoughts a clear structure. At a glance you can see the most important terms and contexts of a topic. Mind-mapping is a creative technique that corresponds to the networked structure of our brain.

4.4 Analysis

Our pedagogical assumption is that the adolescents (10-15 years of age) have little knowledge of history. Another educational assumption is a general interest in football, clubs and Eintracht Frankfurt.

An expected result is that the importance of teambuilding is learned. Another goal is to learn that migration is taking place in the world and also in football for many decades already.

4.5 Effect

A comprehensive evaluation of the workshop is still pending and is planned for the near future. At a Euroclio meeting in Frankfurt in November 2016, the project was [observed and evaluated](#) by numerous teachers.

4.6 Proceed further

In the next step, we will work together with our partners to raise the regional examples to a more international level. Using the example of which stars of the world can make the history of football migration interesting and vivid for students? How can we unify the experience we have gained in Frankfurt and incorporate it into a concept that makes the workshop useful for students throughout Europe? There are international examples as Bert Trautmann, Alfredo di Stefano, Pele, Franz Beckenbauer and Mesut Ozil.

*Football History as a means to promote historical understanding and social inclusion
a practical exercise*

In analysing the activities carried out by Eintracht Frankfurt Museum, while writing this Needs Assessment report, authors noted how the history of Eintracht Frankfurt mirrors the history of migration in Germany and world history at large, and how this exemplifies one of the possible uses of Football History as a means to historical understanding and social inclusion.

In the following pages, the history of Eintracht Frankfurt is therefore reported, together with its connection with world history. Readers of this Needs Assessment report are invited to try out the same exercise with their favourite sports team (being that Football, Volleyball, or any other sport), and to let the consortium know the results of the exercise.

Early days of football - turn of the century: England

With the players Hamilton (1905) Mortensen (1905-1911), Nichols (1899-1900), Thelin (1911), Whittle (1902-1904) and Williams (1902) Eintracht Frankfurt got six players from England in different teams in the early days of football. The explanation is the following one: In times of high industrialisation, football also found its way into German society. Englishmen, who came to study or work to Germany, joined the first football clubs that had been formed and were able to practice the sport which they had already known for a long time. English players were an enrichment for German clubs. They had an advantage of knowledge and knew how to play football.

1920s: Switzerland

In 1925 Walter Dietrich, a Swiss national player, joined Eintracht Frankfurt. Walter Dietrich had won the silver medal at the Olympic Games in 1924 with Switzerland. Because the final of this tournament was against Uruguay – a non-European country - Switzerland could take the title "European champion". Walter Dietrich, who played for Eintracht until the 1930s, was the star of the team. As an architect, he preferred to work in Frankfurt, so he planned in the 1930s, the construction of the grandstand of the Riederwald stadium.

1940s: Netherlands

In World War II more and more men had to go to the front and a consequence of that was the missing of workers in Germany. From the occupied Netherlands workers were brought, maybe forced, into the 'Reich', which were housed as foreign workers in war-important enterprises. In contrast to the forced labourers from the USSR and Poland, these foreign workers had more rights. It is believed that the two guest players of Eintracht Frankfurt Augustinus (1942/43) and De Jonge (1942-1944) came from the Netherlands and were employed as foreign workers in Frankfurt.

1950s: Hungarian popular uprising

When the national uprising broke out in Hungary in 1956, the Hungarian national youth team was on their way to a football tournament in England. Some players, including Istvan Sztani and Janos Hanek decided not to return to the country where the riots were raging. They travelled from England to Germany, where they were accommodated in a reception camp. From here, contacts were made with Eintracht. The players changed to Eintracht, but were suspended from the UEFA. The players were barred in case of incompatible club changes, which then was common practice. It was not checked which motives underpinned the change.

From 1957 Istvan Sztani and Janos Hanek were allowed to play for Eintracht. Sztani became the star of the Eintracht team and won the German championship in 1959.

1970s: guest workers from Turkey

The legendary player of Eintracht Frankfurt Jürgen Grabowski himself recommended the Eintracht after an international match in Turkey a player named Ender Konca. The Eintracht reacted quickly and made a contract with the striker. One reason for the commitment of Ender Konca was that Eintracht hoped to attract more Turkish guest workers from Frankfurt into the stadium with a Turkish football star in their team. At the end of his contract Ender Konca had played only 36 matches in the league and scored seven goals.

1970s: Players from the „Other Germany“

During the mid-1970s, the two national youth player of the GDR Norbert Nachtweih and Jürgen Pahl removed themselves from their national team during a trip abroad and committed "Republic escape". The two players were taken to a reception camp near the city of Kassel. The Eintracht strove for the players and brought them to Frankfurt. After the period of incarceration, Jürgen Pahl and

Norbert Nachtweih became stars in the Club and achieved big success in winning the national and the European cup competition with Eintracht Frankfurt.

1980s: Stars from Africa: Tony Yeboah

Black Africans played in the Bundesliga for the first time in the 1980s. They often suffered massive racist attacks by supporters and opponents. This also happened to Tony Yeboah who played in Saarbrücken before his time in Frankfurt. He repeatedly was berated by fans of the opposing clubs. Also in the relegation match against Eintracht Frankfurt in the year 1989, in which he scored two goals. The Eintracht fans imitated monkey sounds, threw bananas and cursed Tony Yeboah for the two playoffs, in which Eintracht Frankfurt in the end was able to prevail. When Tony Yeboah changed from Saarbrücken to Eintracht in 1990, the behaviour of Eintrachtfans changed. From then on, they became big fans of him and founded the group called „the witnesses of Yeboah."

2000s: Nippon Connection

Whether the player Inamoto (2007), Takahara (2006), Inui or Hasebe, again and again players from Japan played for the club of Eintracht Frankfurt. Many other German teams are increasingly looking to have a Japanese player in their ranks. Is it only for sporting reasons? No! In the meantime, football is a global issue and the football clubs have to arouse interest too. Japanese football fans often are fans from the Bundesliga as well. Teams having a Japanese player draws more interest from their fans in Japan. And when Japanese tourist groups stop in Frankfurt, they may also go to the stadium for a football match, not due to an interest for Eintracht Frankfurt, but rather because the tourists from Japan want to see their compatriot Hasebe.

Football Migration from Germany to abroad

Just as there is football migration to Germany, there is also migration abroad. The reasons are manifold, Eintracht also offers a few examples:

Ossi Rohr, who had scored the 2-0 winner in the final against Eintracht in 1932 for Bayern Munich, moved to France in 1933. He had the opportunity to become a professional football player here. Hugo Mantel von Eintracht moved to Italy at the same time. He did not get a work permit and returned to Frankfurt.

Max Girgulski, successful youth player of Eintracht, had to flee Germany at the end of the 1930s because he was a Jew. He enlisted in the newly native Argentina with Boca Juniors. Later he played for Atletico San Lorenzo de Almagro.

In 1981 the player Bernd Hölzenbein went to the United States. Here, a professional league was to be built and 'good names' were needed. Neither Bernd Hölzenbein nor the league succeeded.

In 1993 Uwe Bein, inventor of the 'killer pass' transfers from Frankfurt to Japan. He played for Uganda Red Diamonds to advance football in Japan.

In 2017, Hungarian international Szabolcs Huszti, who played 30 games for Eintracht, moved to China. The Chinese League wants to develop further through the appearances of European football stars.

5. Pilot 2 – Value Added by Diversity to Football Management in Romania

Romanian Football Federation

5.1 Introduction

Over 10% of the Romanian citizens of today are of different ethnic origins. Romania is proud to be home for 19 minorities, all of them with a great history and an important contribution to the development of the country. The Romanian model of co-existence between the majority and the minorities is accepted Europe-wide as an example of good practice and peaceful mutual understanding between nationalities.

Romanian Football profited its early days, at the beginning of the 20th century, from the ethnic diversity, because the first steps towards organised football in Romania were made by representatives of the minorities. Olimpia Sport Club (founded by a German entrepreneur) or Chinezul Timisoara (founded by a Hungarian football enthusiast) are two examples, on the other hand, legendary football players, like Miodrag Belodedici, Tibor Selimesy, Rica Raducanu, Ladislau Boloni are of other ethnic origins than Romanian.

Today, the Romanian Football Federation (FRF) strongly believes that the wealth of a country consists not only of its industrial might or in the abundance of natural resources, but in the people that live in it. Giving a voice to the minorities on the top of football management offers a decisive contribution to promoting tolerance, to fight racism and discrimination, to battle against hate speech on the pitch.

5.2 Objectives

The project aims to promote the contribution of the representatives of the ethnic minorities in Romania to the decision-making process of the management of the Romanian Football Federation. Football, with its strong public presence and integrative power can decisively contribute to the improvement of the perception about minorities in Romania and to foster inclusiveness and openness in our society, against discrimination and racism. The attraction of football to all people, regardless of their individual status, ensures a strong support and involvement from all stakeholders and establishes excellent premises of success for the project.

The objectives of the project are:

- To develop an organisational culture that fosters diversity in the Romanian Football Federation.
- To elaborate the most adequate responses to the actual issues of racism and discrimination.
- To promote diversity in the decisions of the management of the Romanian FA.
- To produce an action plan for the Romanian Football Federation and for the football clubs and associations to support their action against racism and discrimination.
- To build trust between the management of the Romanian FA and the representatives of the national minorities by promoting co-operation in concrete common projects, develop football in Romania through the contribution of the ethnic minorities.

5.3 Description of the Project

The "Value Added by Diversity to Football Management in Romania" project aims to ensure the development of an organisational culture in the Romanian Football Federation that fosters diversity

and promotes the contribution of the ethnic minorities in the decision making process in respect to the fight against racism and discrimination.

After ensuring that the project gains the support of the organisations of the ethnic minorities - at least 14 from a total of 19 - and of all competent authorities, the following activities will be conducted with the respective outcomes:

- A Working Group on Value Added by Diversity in Football will be established with the aid of the above mentioned organisations and authorities and of different specialists from think-tanks and universities;
- A Working Group will hold semi-monthly meetings. The Working Group will identify the relevant issues that can be addressed and the contribution of football in their resolution. Common statements, policy papers and ideas of communication campaigns will be developed. The common statement and policy papers will be later submitted to the management of the Romanian FA and integrated in an action plan for the Romanian Football Federation to support the actions against racism and discrimination, on a 4-year perspective. The action plan will be submitted to all member clubs and associations;
- In order to increase the effectiveness of the project, a Diversity Officer will be nominated, who will regularly report to the management of the Federation and to the member clubs and associations on diversity related issues and will monitor the implementation of the action plan and a list of possible activities;
- A Diversity Football Tournament will be organized in Bucharest, involving the football teams of the organisations of national minorities. The tournament will promote the fight against racism and discrimination and will foster the positive contribution of the minorities to football and to society in generally;
- During the Tournament, a public debate will be organised, with the participants, spectators of the tournament, the management of the Romanian Football Federation, journalists, bloggers etc. with the scope of strengthening the values of tolerance, acceptance and integration.

5.4 Analysis and Effect

Although this project has only started recently, the project team wanted to touch upon this project, because it is relevant for the aims of the FMH project. For this reason, the FRF was not able yet to give a detailed analysis and evaluation of effects of the project. The FRF aims at following up on this with several activities. The Consortium will share information on the development in this project when available.

6. Pilot 3 – Workshop on Antisemitic Chants

Anne Frank House

6.1 Introduction

The Dutch football club Ajax Amsterdam is perceived as a so-called ‘Jewish club’. Their supporters are referred to as ‘Joden’ (‘Jews’) or ‘Superjoden’ (‘Super Jews’). The Ajax fan base uses these references as a badge of honour³. On the other side, rival supporters have used anti-Semitic slurs, predominantly at matches against Ajax, as a way of insulting Ajax fans⁴. This has created the situation in which anti-Semitic chants have been a well-known and recurrent phenomenon in Dutch football stadiums for several decades: ‘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’.

Ajax’ fans argue the Jewish badge of honour is part of their club identity, while rival supporters, in turn, stress the anti-Jewish phrases are part of their football fan culture. It is the way this fierce rivalry between Ajax and its opponents is constructed. Rival supporters do not intend to offend Jews or the Jewish religion, although referring to Jews in their anti-Semitic chants. According to them, it is a reaction to the use of the Jewish badge of honour. Both Spaaij⁵ and Van Wonderen and Wagenaar⁶ acknowledge the vast majority of the Dutch football fans, that indulge in anti-Semitic chanting, do not tend to offend Jews or the Jewish religion. So, it is merely to be seen way of insulting supporters of a hated opponent.

It is a story of two sides pointing a blaming finger towards the opposition, which leaves Dutch football with a peculiar issue. European Commission against Racism and Intolerance (2013: 8) underlined this in their report on the Netherlands: “anti-Semitic chants during football matches continue to pose a serious problem.” It is entrenched in, what can be seen as, a vicious circle. A situation, in which anti-Semitic slurs and chants in football are quite common, while both sides put the blame the other for its occurrence. For decades, this vicious circle has caused a problematic and complex situation. Moreover, Dutch authorities are called upon to step up their efforts to counter this phenomenon⁷. Football club Feyenoord and the Anne Frank House have come up with a project a few years back to help dealing with this issue. This project contains an education route.

6.2 Objectives

The educational tour builds on several preliminary assumptions, which are explained below.

1. Open atmosphere: The different activities are built upon the principle of an open atmosphere with no finger pointing. No one is blamed for their misbehaviour. All participants should feel comfortable to speak freely, without any judgement. It is an assumption this will lead to a more constructive learning environment.
2. Voluntary participation: The tour is not obligatory. Participants are asked to join by the football club but are allowed to refuse. The assumption is this will ensure participants are open for the educational means that are used, especially since their club is the vocal point.

³ Gans 2013; Gans 2010; Kuper 2003; Kuper, 2000

⁴ Gerstenfeld, 2007

⁵ Spaaij, 2008

⁶ Van Wonderen and Wagenaar, 2015

⁷ ECRI, 2013

3. Passion for the club: Educational means built on motivation. If a participant is not eager to participate it is rather unlikely that they will learn something. This means the project should appeal to something they find interesting. The assumption is that this is done by appealing to their passion for the club.
4. Local experiences: As was stated, educational means built on motivation. By using experiences in their own city, participants gather information on local history and local stories. Their city is the focal point. The assumption is that this 'local experiences' increases the motivation and willingness to participate.

By using these assumptions, an educational tour is created to show football fans of Feyenoord why the aforementioned chants can be painful. The main objective is to show that they do not hurt the target group (Ajax Amsterdam), but mainly their own football club and supporters with whom they share a common passion: their beloved club.

6.3 Description of the project

Method

Feyenoord and the Anne Frank House set up an educational day tour through Rotterdam to show football fans, that have been convicted for misconduct in the stadium or are likely to do so in the near future, the wrongs of anti-Semitic chants. This is done by visiting different local settings in their own city that have a relation with the Holocaust and informal talks with Jewish people, supporting the same club as they do. The tour builds upon the love and pride a football fan has for his or her own city and club.

For example, the participants visit Loods 24. In the 1940's, this was a warehouse where the Jewish families in Rotterdam were gathered before they were put on the train to the concentration camps during World War II. Afterwards, the participants pay a visit to the Breepleinkerk. A church, next to the Feyenoord stadium, that was used as a hiding place by several Jewish families. They also meet Holocaust survivors, like Miep Wessels. Miep is an 85-year old Jewish Feyenoord fan that has lived in Rotterdam since she was born. She lost her dad; he was killed in Auschwitz. With her story and her love for Feyenoord, she provides a direct image of a person, one they can identify with, that is hurt by the anti-Semitic chants.

Participants

The target group of Feyenoord lies within the group that Giulianotti⁸ calls 'supporters'. This group includes the most fanatic fans. These are conceptualised as agents with deep, emotional and affective ties to the club's core space and identity⁹. The loyalty of this group is strong, often accompanied with a long-term emotional investment in the club¹⁰. This is described by Giulianotti as a 'cultural contract' that contains obligatory responsibilities like visiting every home match or participating in club chants and songs during matches. Supporting their club is seen as a way of life¹¹.

Feyenoord has several Supporters Liaisons Officers (SLO) who are in charge of fan relations. The SLO's are, in a way, a bridge between the fan base and the club structures. They deal with fans, in particular the ones who are caught for any kind of misconduct. Participants to the educational tour

⁸ Giulianotti, 2002

⁹ Dixon, 2016

¹⁰ Giulianotti, 2002

¹¹ Sandvoss, 2003

are selected by the SLO's in charge. They know for which supporters this educational approach could be worthwhile and fruitful.

6.4 Analysis

The project is piloted in multiple stages, by different research tools and by multiple reviewers. These different evaluation methods serve as valuable data that is used to identify the working elements. First, observations during the tour provided indispensable insights. This allowed researchers to witness, first hand, what the effects of the various activities are. Second, interviews were held with both stakeholders involved and fans. This gave a clearer view on what elements were vital for the success of the project. Third, short questionnaires, filled in by participants after a tour, provided an opportunity to hear feedback and gather information on the positive and negative experiences.

6.5 Effect

Piloting the project has provided several insights in the working mechanisms. We have divided this into three main categories. Each category explains a part of the working elements that were recorded. Why does it work?

1. The importance of the loyalty towards one's own club, own city and the own fellow supporters.
2. The use of one's narrative, the personal perception and public explanation of what this loyalty means for the supporter involved and for his or her behaviour.
3. The educational power of encounter, of meeting a person with educational value: meeting one's own.

Loyalty, the first working mechanism, is one of the predominant values of being a football supporter. But not only the loyalty to one's own club is important. Cleland and Dixon¹² argue that fans are often unable to distinguish between pride in the football club and pride in the town or city associated with it. According to Dixon¹³, locality is often, but not always, an essential identifier of one's loyalty. And of course, within groups of supporters, loyalty among supporters is prevalent and important as well. They form an in-group, a 'we'¹⁴. Members feel a strong connection with other members on the basis of a mutual feeling of belonging to the same group.

This loyalty to a club, to a city and to fellow supporters is a value that can be seen as an important quality of supporters, a positive virtue. One's passion and love for the city, club and its fans can be targeted upon in an educational way. It makes supporters eager to listen, think and participate to any educational approach as long as their club is the focal point. When educational means are used to try and guide a supporter into a change of behaviour this quality can be used to get in touch and to create an open atmosphere in order for them to better understand what certain behaviour implies.

The second working mechanism of the described educational approach is the use of a common narrative. The identity of being a supporter of a football club is not a fixed given¹⁵. It is formed by – among other things – interaction with fellow supporters, interaction with the team and the team's history and interaction with society. All these aspects contribute to a narrative which forms both the self-image and the desired public appearance of the supporter. This narrative constitutes of very different aspects and may be different from one supporter to another. But certain parts of the narrative are shared by most or even all supporters of a club. In the case of anti-Semitic chants, it is

¹² Cleland and Dixon, 2014

¹³ Dixon, 2011

¹⁴ Sandvoss, 2003

¹⁵ Giulianotti, 2002

already mentioned that most supporters share a narrative that these chants are not meant to be targeted at Jews, but are meant to offend supporters of another opposed, if not hated, football team¹⁶.

Another part of the narrative shared by most supporters is that the aforementioned loyalty towards the club, city and fellow supporters is of core importance of being a dedicated supporter. If behavioural change is the goal of an educational measure, a way to get a grip on this change is to talk along and within the boundaries of this narrative. Or, even better, to try and intertwine one's own narrative with narrative of the supporters.

The third and last working mechanism builds on the first two and consists of personal encounters. Both literature¹⁷ as experience within this pilot project show that encounters with people have a strong educational effect. In the case of this educational approach, a personal encounter with Jewish football fans with a personal story, related to the Holocaust, proved to be vital. They can share a personal, local and often compelling story or experience in which they explain what anti-Semitic chants bring about and why they are perceived as hurtful.

This is strengthened by the fact it is told by fellow supporters; people with whom devoted supporters can identify rather easily. The aforementioned chants hurt people wearing the same football shirt, visiting the same football stadium and cheering for the same football club as they do. Discriminatory behaviour and prejudice diminishes when common ground is found. Paluck and Green¹⁸ add that "prejudice is diminished when people in two opposing groups become aware that they share membership in a third group". In this case, the third group relates to the category of supporters of Feyenoord.

The power of personal story is partly due to the fact that one is inclined to take the perspective of the one he or she meets. Perspective taking can be a powerful tool to let one understand what someone else is feeling¹⁹. Under most circumstances, personal contact can shape certain attitudes and generate behavioural change²⁰.

¹⁶ Spaaij, 2008; Van Wonderen & Wagenaar, 2015

¹⁷ Allport, 1954; Pettigrew & Tropp, 2008; Felten, Taouanza & Broekroelofs, 2018; Felten & Taouanza, 2018

¹⁸ Paluck and Green, 2009: 346

¹⁹ Batson, Early & Salvarani, 1997

²⁰ Batson et al., 1997

7. Other Educational Projects – Desk research

Anne Frank House

7.1 Introduction

There is a wide variety in societal work, done by football organisations or leagues focusing on fostering social inclusion. Although these projects are highly relevant, for both society at large, football clubs as this project to take note of, these activities are not part of the desk research. This desk research focuses on educational projects that make use of historical elements or features to raise awareness, foster social inclusion and make a difference in people's everyday lives.

In order to do so, the authors of this report have highlighted several activities in different football contexts, in which history is used for educational means. The decision to highlight a few activities has been taken, due to the small scope of the desk research and, above all, the access to available materials. Probably many activities that fall within the scope of this desk research will be overlooked by the lack of available materials online or within the network of the project partners. Therefore, this desk research is not sufficient to exactly explain everything that is out there, but it will provide grip on the educational ways football related organisations and others already work.

The objective is to find out what kind of educational means, containing historical elements, are used already to foster social inclusion or raise awareness. The desk research resulted in a differentiation of projects in four content categories. These categories are:

1. historical and educational visits;
2. storytelling, e.g. personal/family stories;
3. iconic football figures;
4. historical football matches

The majority of relevant educational activities fall into one of the above-mentioned categories. As stated before, one or two examples are given with every category. Several initiatives can be found online for more information.

7.2 Historical and educational visits

The first category contains educational visits for (young) football fans. The pilot project of the Anne Frank House at Feyenoord is one example (see chapter 6). Other similar activities include historical tours of different football clubs, in which historical events are examined and connected to local history of their own city and football club.

Borussia Dortmund²¹

Borussia Dortmund offers supporters a variety of historical-political educational programmes in and around former concentration camps during World War Two. These educational travels to memorial sites in Germany and Poland provide interested fans with an opportunity to learn about the history of the Holocaust and its underlying ideology. Within the tour, a bridge is built between the horrific history of these remembrance sites and the city of Dortmund and the football club. They add educational activities in which the biographies of former Jewish citizens from Dortmund, who are murdered in one of the camps, are used to tell the story of the Holocaust. Before the travels to Auschwitz or Lublin, participants also visit local sites in Dortmund that are connected to the

²¹ More information on Borussia Dortmund's practice is available at:

<https://edition.cnn.com/videos/sports/2019/03/13/borussia-dortmund-antisemitism-treblinka-poland-football-spt-intl-ger.cnn>

persecution of Dortmund Jews or former employees of the club itself.

Those who take part in the projects are unified in their admiration for the club. Many participants stress the importance of being able to experience the intensive, emotional and strenuous encounter with history and the historical sites together with fellow supporters from their football club. Since Borussia Dortmund fans identify strongly with their city and its history, all educational programmes take great care to be anchored in local history.

Ludogorets PFC²²

A similar educational activity is used by Bulgarian side Ludogorets PFC. At youth football tournaments, the club organises study visits for the young football players to Abritus. This is an ancient Roman village close to Ludogorets' home ground. It still has an impressive fortress wall, dated from the time it was an important Roman military camp. Via a tour, a quiz and several presentations, youngsters are informed about the history of the Roman Empire and are provided with insights in Bulgarian, Balkan and East European history during the reign of Roman emperors.

7.3 Storytelling

The second category contains activities in which storytelling plays a role. In this, personal narratives, or family histories, of current football players are used as an educational means. Storytelling can be an inspiring and powerful tool for education. It can make complex societal developments or events more easily accessible and comprehensive to youngsters by giving it a personal note. Or it can add depth to historical figures and facts that are perceived as abstract and seem long gone. One example is 'Where do the "Frankfurt boys" come from?', see chapter 4.

Show Racism the Red Card²³

Another example that uses storytelling is the initiative 'Immigration: What's the story?'. This educational resource supports educators to facilitate discussions around immigration issues and policies in the United Kingdom. It challenges common prejudice towards immigrants and fights incorrect information. The initiative contains a video with additional discussion formats that educators can use for their teaching methods.

This educational resource builds partly on cases of past immigration, of which a few relate to famous English football players. Their personal experience of immigration, or that of their family, serves as an eye-opener to the youngsters. They themselves, or their families, have been immigrants facing the same issues as immigrants nowadays like racism and prejudice. By using famous football players, youngsters are drawn to their stories. It helps youngsters better understand why people move from one country to another, what migrating does to people and what immigration actually means for a receiving country.

7.4 Iconic football figures

The third category relates to educational activities in which iconic and historical football figures are used for educational means. The specific life stories and achievements of certain football players or coaches can be used to provide education on societal developments, events and processes in the past. It can create a bridge between history and the present. These stories can deliver a personal

²² More information on the Ludogorets PFC practice is available at: <https://www.efdn.org/blog/project/pfc-ludogr/>

²³ More information on 'Show Racism the Red Card' is available at: <https://static1.squarespace.com/static/574451fe37013bd0515647ac/t/5a6086bc0852294892246475/1516275620423/Immigration+Whats+The+Story+-+Guidance+Notes+for+Teachers.pdf>

touch to old, often very abstract, historical developments, events or processes that happened many decades ago.

*Big Ideas*²⁴

One of these initiatives is the project 'Tull100 – Football Remembers' project. It celebrates the life of a former football player, Walter Tull. He was one of the first black professional football players and was the first black British Army Officer, despite many discriminatory barriers to his promotion. He served during World War One. In addition, the initiative awards youngsters that try to make their own communities more inclusive with self-coordinated projects. In this way, the kit challenges participants to actively look for ways to fight for inclusion and stand up to discrimination in their social context.

*Fare Network*²⁵

A second initiative is Fare Network's educational toolkit. The kit offers four different methods that raise young people's awareness of discrimination and encourage them to promote diversity and equality in football. The kit involves an activity in which youngsters need to focus on iconic and historical figures in football. Participants should study someone, a former player, coach or manager, who they see as a pioneer of diversity in football and prepare a presentation on him or her.

7.5 Historical football matches

The fourth and last category relates to educational activities in which historical football matches or events are used to explain historical developments. It connects a historical football match with the society at large.

Conflict Tito - Stalin

One initiative relates to educational materials, created by Igor Iovanovic (also participating in the project 'Football Makes History' as a developer). It uses the famous clash between the national football team of Yugoslavia and the former Soviet Union at the Olympics in 1952 to explain the social-political conflict between those two countries after World War Two. It uses a football match, and everything surrounding that match, to explain to youngsters what the conflict was about. By zooming in on this match, the educational package delivers insights into the conflict between Tito's Yugoslavia and the Soviet Union, led by Stalin, and more. In this way, the educational package provides youngsters of both primary and secondary school with context to this historical conflict; its origin, its content and its consequences. It also highlights related social, political and ideological phenomena, e.g. the difference between the liberal and capitalist West and the communist East.

7.6 Concluding remarks

The desk research presented here, shows a wide variety of football initiatives. These examples are meant to foster social inclusion, combat any form of discrimination or raise awareness. Different educational means are named, with one common denominator: football history. Historical events, societal developments and well-known phenomena are explained to youngsters in a football context or with a certain linkage to a football club, a football player or football in general.

²⁴ More information on the project 'Tull100 – Football Remembers' is available at: <https://www.big-ideas.org/project/tull100/>

²⁵ More information on Fare's educational toolkit is available at: <https://farenet.org/news/fare-launches-first-ever-educational-diversity-toolkit-resource-for-young-people/>

8. Summary and Conclusion

Anne Frank House

A survey, different pilot projects and desk research resulted in an insight in the needs and possibilities for football history as an educational tool for social inclusion.

8.1 Needs

Both the survey and the desk research performed for this report show clearly there is a need for football history as an educational tool for social inclusion.

First, the survey made it clear that there is discrimination, in many different forms, visible in different settings of formal and non-formal education. Forty per cent of formal and non-formal educators have observed race or gender based discrimination more than once a year. Cases of xenophobia were the most reported, but cases of islamophobia, anti-Semitism, gender- and LGBTI-discrimination were very visible also in the data provided by the survey. But, not only the problem of discrimination itself shows the need for educational solutions for social inclusion. Also, the educators responding in the survey stated that there is a clear need for these educational products, especially when they support the learning of tolerance and when they will foster the development of critical thinking among pupils.

Second, the survey brought to light that football can be a motivational tool for education, but that it also has a possible limitation. When football history is the corner stone of an educational project, students who do not have interest in football, might lack interest in participating. This issue is a need that has to be addressed during the next steps of the project.

Third, the outcomes of the survey show that formal and non-formal educators support the idea that there is a potential of football history as a door opener to social inclusion and a clear interest to use it. This outcome is further illustrated by the projects found during the desk research. Several very different projects were found, using historical sites, historical stories, historical individual football players and historical matches for educational projects fostering forms of social inclusion.

But, in addition to this enthusiasm, the educators also provided a clear view into what kinds of materials they would prefer within the Toolkit, to be designed in this project.

Formal educators expressed a wish for multimedia items (flyers, videos). Furthermore, the formal educators expressed a need for new sources about football history to be used in the classroom, and also for ready-to-use lesson plans and new teaching strategies.

Non-formal educators specified that the materials to be developed should be engaging for young people and should focus on positive examples with which young people can identify themselves with.

8.2 Working Elements

The survey did not provide examples of existing educational projects using football history for social inclusion.

But both the pilot projects and the desk research presented existing projects. In some of the cases presented, working elements were identified that could be useful for the developments of educational tools (IO2) and exemplar learning activities (IO3) within this project.

The first and very clear working element in all projects is that football, football clubs, football players and football history appear to be topics that in many cases have strong motivational qualities. Many young people, especially of course the ones that already identify themselves as football fans, feel attracted to the game. This positive emotion can be of motivational value when football history is used in an educational setting or as an educational tool.

A second working element that appeared clearly in the desk research is the rich culture of many stories, histories and narratives that come forth out of football. These provide an enormous amount of inspiring sources and examples that can be used when developing educational tools and exemplar learning activities within this project.

The pilot workshops provided a third example of working elements, as both preventive and curative educational projects showed results. This emphasises that football history can be used as an educational tool to foster social inclusion in a preventive way. That is, teaching young people the positive values of inclusion and the negative values of different forms of discrimination. But it appears that football history can also provide curative value in an educational setting. When football fans are also perpetrators of discriminatory acts, the history of their club or people connected to the club can provide useful examples with educational value targeting the discriminatory attitude or behaviour the fans were involved in.

A fourth working element identified by the pilots was that the strong shared narrative and shared loyalty towards their club and city are core principles of football fandom. These can be used as strong educational means, when educational tools and learning activities are produced that are able to reason within the boundaries of this shared narrative or elaborate on the loyalty towards a club or city.

8.3 General Conclusion

This needs assessment is produced as an initial step for the Football Makes History project. It visualises the needs and challenges of football history as an educational tool for social inclusion. And it identifies working elements that can be used when producing a toolkit and exemplary lessons within the course of this project.

Two important conclusions of this Needs Assessment are 1. that there is a clear need within the fields of formal and non-formal educators for football history as an educational tool for social inclusion, and 2. that football is a very strong motivator, it appeals to lot of young people.

The Needs Assessment provided further insights on what materials are needed exactly: multimedia items, new sources, ready-to-use lesson plans, new teaching strategies that should be engaging for young people and should focus on positive examples which young people can identify themselves with.

The Needs Assessment provided some interesting and inspiring working elements which might provide useful information and potential building blocks for the toolkit and exemplary lessons within this project.

The Needs Assessment also made it clear that there are some challenges to deal with in the course of the project. One is the question of how to deal with non-football enthusiasts. A second challenge is that the survey and its results did not provide critical insights. So, critical knowledge and insights on football history as an educational tool gathered by Needs Assessment are very limited.

This Needs Assessment will serve as a useful first step for the design of the next steps in this project, the Toolkit (IO2), and the Exemplar Learning Activities (IO3). It will be taken in due account during the further development with the Football Makes History Project. The Toolbox and Exemplar Learning Activities will be produced with the collaboration of volunteers who engage in formal and non-formal education on a daily basis. The knowledge of the needs of their fellow educators across Europe and beyond will constitute the foundation of their activities and materials.

Annex 1 – Literature

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