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Leveraging education in sport to challenge antisemitism

Recommendations for policy and practice



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Published in 2026 by the United Nations Educational, Scientific and Cultural Organization (UNESCO), 7, place de Fontenoy, 75352 Paris 07 SP, France and Leeds Beckett University, The Rose Bowl, Portland Crescent, City Campus, Leeds LS1 3HB, United Kingdom

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ISBN 978-92-3-100911-2
DOI: https://doi.org/10.54675/KCQW3220

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Citation: United Nations Educational, Scientific and Cultural Organization (UNESCO) and Leeds Beckett University (LBU). 2026. *Leveraging education in sport to challenge antisemitism: recommendations for policy and practice.* Paris, UNESCO / Leeds, United Kingdom, LBU.

Design and lay-out: Luiza Erthal Rodrigues Maximo
Cover credit: © UNESCO/Luiza Erthal Rodrigues Maximo & Letícia Naves
Copyediting and proofreading: Kelly O'Neill

Printed by UNESCO

Printed in France

With the support of

The Office of HM Government's Independent Adviser on Antisemitism

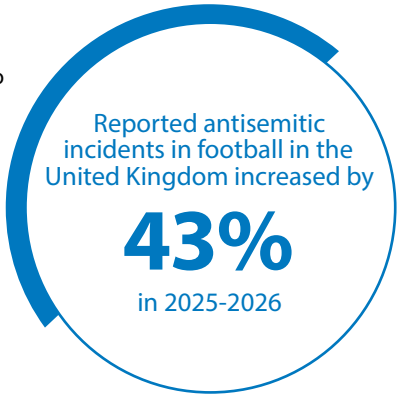
SHORT SUMMARY

Fair play, free from antisemitism

Antisemitism, and its continued rise, poses a major threat to Jewish communities worldwide. The reach of this form of hate extends into the everyday experiences and activities of many people. While sport has been the source of positive cultural and societal expressions since antiquity, it has also served as a setting for expressions of othering, and at times, identity-based violence. Antisemitic incidents have continued to rise in sporting contexts – from small, community-based settings to national sporting activities.

In this report, researchers have gathered case studies from 31 interviews and 2 focus groups to present relevant insights into antisemitism in sports, with a particular focus on football. Alongside lessons from anti-racism work, case studies from 6 countries and insights from organizations that focus on educating about and against antisemitism in sport are presented. This report offers recommendations for sporting club and team leadership, as well as other sport stakeholders, to harmonize the approaches and practices that are used globally to ensure sport is a positive, healthy and peaceful influence on communities.

Practitioners and researchers can use these insights and recommendations to continue the critical process of measuring and evaluating prioritized intervention areas to expand their valuable work to counter antisemitism.



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"Since wars begin in the minds of men and women, it is in the minds of men and women that the defences of peace must be constructed"

Leveraging education in sport to challenge antisemitism

Recommendations for policy and practice

Acknowledgments

This publication was developed under the supervision of Karel Fracapane and coordinated by Heather Mann, with the support of Alexis Chapelan, in the Section of Global Citizenship and Peace Education, UNESCO.

UNESCO would like to acknowledge the work of the following in drafting this guide: Thomas Fletcher, Leeds Beckett University (United Kingdom), Emma Poulton, independent researcher (United Kingdom), David A. Grenardo, University of St. Thomas School of Law and Holloran Center for Ethical Leadership (United States) and Elizabeth Berger and Karolina Placzynta, consultants in the Section of Global Citizenship and Peace Education, Education Sector, UNESCO.

UNESCO would also like to acknowledge the contributions of the following research assistants from the University of St. Thomas School of Law: Grace A. Castleberg, Zeena Sweidan, Nazeefa Nezami, Alec Singer, Merryn L. Wier, C. Eric Osborn, Julia Abreu Siufi, Kyle Devich, Gabrielle Hill-Sanow, Claire E. Leach, Gabriel Silveira Chein, Madi J. Ott. UNESCO also expresses its gratitude to the following individuals who have reviewed this publication at various stages: Amy Wagner, Director, Tackling Antisemitism in Education, Palace Yards (United Kingdom), Cory Weiss, Executive Director of Communication Strategy, World Jewish Congress (United States), Guilia Scacchi, UNESCO, Fabiana DeFreitas Buroz, UNESCO, Euan Mackway-Jones, UNESCO, Ayal Feinberg, Director of the Center for Holocaust Studies and Human Rights at Gratz College (United States), Norbert Hinterleitner, Head of Educational Projects, Anne Frank House (Kingdom of the Netherlands), Adam Dickson, Special Advisor, London Centre for the Study of Contemporary Antisemitism (United Kingdom).

UNESCO expresses its appreciation to the Office of HM Government's Independent Adviser on Antisemitism (United Kingdom) for the support and contributions that made this publication possible.

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Foreword



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Addressing antisemitism through education has long been at the core of UNESCO's activities and projects, with the values of global citizenship and peace at its heart.

This publication examines antisemitism in sport and explores how education can be used to prevent and address it.

While participating in sport can foster solidarity, collaboration and perseverance, it can also encourage sectarianism and othering. These tendencies can lead, and have led, to the entrenchment of discriminatory and hateful attitudes and behaviours within specific sport disciplines, clubs and communities. There has already been important recognition of forms of discrimination and prejudice such as anti-Black racism, homophobia and misogyny affecting athletes, fans and sports club professionals, accompanied by impactful educational initiatives and campaigns. Meanwhile, antisemitism in these same spaces has gone unchecked and unchallenged.

Education is a vital transformative resource, not only for supporting learning and building knowledge, but also for upholding key values and principles, modelling long-term behaviours, and promoting good practices. It has the power to shape positive attitudes and alter negative ones, and should therefore be a core element of strategies, policies and initiatives developed in the fight against discrimination, prejudice and hate.

UNESCO works with countries to address prejudice through education and training across a range of projects and initiatives, often in areas that receive insufficient attention in targeted policy or national curricula. This not only brings concrete pedagogical approaches and solutions to areas and communities that are most affected by these challenges but, crucially, it highlights the urgency of addressing them and provides models of action that can be adapted in other contexts.

Through education and evidence-based guidance, this publication offers practical ways to put in place sustainable action to ensure that sport becomes a welcoming, inclusive and supportive space for Jewish athletes, supporters and staff.

UNESCO hopes it will encourage sports organizations, educators, policy-makers and researchers to act on this urgent challenge.



Qun Chen
Assistant Director-General for Education,
UNESCO

Executive summary

- **Antisemitism remains a pervasive issue in societies worldwide**, perpetuating discrimination, division and inequality. Addressing its challenges through education demands multifaceted strategies that engage various aspects of society, including the sporting community and its institutions.

- Antisemitism is a form of racism. It is crucial to **recognize the specific and unique expressions** of antisemitic prejudice, stereotypes, narratives and myths, past and present, to create targeted policies and effective action plans, especially when applying practical solutions from the broader field of anti-racism.

- Under the right conditions, sport has the unique power to bring people together, fostering solidarity and mutual respect. However, the global popularity and sociocultural significance of sport, together with its often-partisan complexion, also makes it **fertile ground for heightened expressions of hate** in different forms.

- UNESCO strives to make sport spaces inclusive, equitable, and safe for all, allowing it to fulfil its role as a driver of social inclusion. **UNESCO is leading action to combat all forms of discrimination, including antisemitism, in and through sport,** guided by an intersectional approach that links interconnected challenges with coherent, shared solutions.[1] This report's specific focus on antisemitism should be seen as a contribution to this broader goal.

- This report builds awareness and provides **guidance for sport clubs, associations, federations and governing bodies on identifying, addressing, and preventing antisemitism in sport**. This is achieved through a series of case studies that provides examples of good practices, with a particular focus on football. Within this sample, the report finds that:
  - approaches adopted by sport organizations to prevent antisemitism are often insufficient or incomplete;
  - successes in the fight against other types of discrimination are not directly transferrable to educating against antisemitism, and educational initiatives do not easily translate from one discipline or country to another; and
  - the findings can inform the development of policies and programmes to help clubs, associations, federations, and national sport governing bodies accelerate their approaches to preventing and responding to antisemitism.

- The report draws on case studies from **Brazil, Comoros, Germany, the Kingdom of the Netherlands, the United Kingdom of Great Britain and Northern Ireland and the United States of America**, as well as organizations with global oversight and reach. While

1 See also UNESCO (2015). *International Charter of Physical Education, Physical Activity and Sport.* https://unesdoc.unesco.org/ark:/48223/pf0000235409.

the authors sought to further expand the scope of the research, they faced limited success. This difficulty underscores broader global disparities in initiatives to counter antisemitism in football, the sensitive nature of addressing the topic in the current political and social climate, and the importance of expanding the evidence base on the perception of successful practices to facilitate global knowledge exchange.

- Data was collected from **31 one-to-one interviews** and **2 focus groups** with a total of **39 participants**. Seven themes were identified, each representing a priority area where action is needed and linked with recommendations to remediate these priority areas.

Section 1

Introduction

1. Introduction

Challenging antisemitism in sport

Sport has been a vital way to interact with and signal culture and belonging since antiquity. It allows for intergenerational transmission of positive beliefs and values and is a place to model to children how movement, exercise, and relationships come together through play. It has served as an extension of childhood play for adults, enabling both athletes and spectators to invest in a group experience that encourages pride, joy, solidarity and support. In countries and regions experiencing war and natural disasters, sport has been used as a primary tool for rebuilding societal fabric, trauma recovery, and fostering resilience. Sport can transcend national borders that have become more permeable with the increased use of online platforms.

Like many human interactions, however, sport and sport culture have the potential to normalize and perpetuate negative belief systems about minority groups. Expressions of group identity and the element of competition inherent to sport culture can cross the line into exclusion and bias. There is a long history of prejudice, discrimination, and at times violence that is woven into sport. Finding new ways to tackle antisemitism are therefore needed. This report sheds light on the urgent new ways to tackle the growing threat of antisemitic attitudes, discourse and violence in contemporary sport culture where they have become a significant problem, and where targeted guidelines do not currently exist.

This comes at a time when antisemitism is on the rise across the world and across different spaces. Kick It Out, a football anti-discrimination organization, reported a 43% increase in antisemitic incidents in football in the United Kingdom of Great Britain and Northern Ireland in 2025-2026.[2] Antisemitism not only threatens the safety and wellbeing of Jewish individuals and communities but, similar to other types of prejudice and hate, it also impacts wider society, thus undermining peace, democracy, and human rights. A component of many violent ideologies, antisemitism is increasingly present in the mainstream.

The research presented in the report highlights the forms antisemitism may take as well as the lessons that can be learned from existing educational initiatives against both antisemitism and other forms of discrimination, such as racism or misogyny. Actionable recommendations for sport contexts offer guidance on how to acknowledge the presence of antisemitism and address its reduction at multiple levels through education and training, allowing sport to realize its full potential as an area of social cohesion, belonging, resilience and peace. The report underscores the value of coordinated leadership, cross-sector collaboration, context-sensitive practice and resource-sharing in combating antisemitism across the global sport ecosystem. The document amplifies the urgent need for rigorous research to measure the prevalence of antisemitism in sport, the impact on both Jewish communities and social cohesion in countries, and the interventions that result in prevention and reduction of harm to Jewish people and communities.

2 Kick It Out. Incident reporting: Full season review 2025/26 (2026). https://www.kickitout.org/sites/default/files/2026-07/25-26%20EOS%20Reporting_0.pdf

Methodology of the report

This report takes a qualitative approach, exploring a series of case studies that offer an inclusive and representative account of approaches to addressing antisemitism and other forms of discrimination in sport, principally football. It intentionally draws upon a diverse range of case studies – in terms of geography, methodologies, and the level of maturity in this space. The report includes voices from Brazil, Comoros, Germany, the Kingdom of the Netherlands, the United Kingdom, and the United States of America, as well as participants representing organizations with global oversight and reach. The report authors sought to further expand the research scope and recruit participants from other geographical areas, such as Asia and the Middle East, but faced limited success. This difficulty underscores broader global disparities in initiatives to counter antisemitism in football, the sensitive nature of addressing the topic in the current political and social climate, and the importance of expanding the evidence base that allows for a global knowledge exchange.

The data was collected via online interviews and focus groups with representatives from national associations and governing bodies; professional clubs, including their foundations, charities and equality organizations; and supporter groups. Some of the participants preferred to remain anonymous, while others agreed to be named; the report refers to them accordingly. The data comprise 31 one-to-one interviews and 2 focus groups, with 39 participants in total.

Table 1: Study participants

Country/region	Type of organization	Number of organizations
Brazil	football association; professional football club; anti-discrimination organization	3
Comoros	football association	1
Germany	activist and charitable organizations; professional football clubs	x1 focus group with x3 people 3
Global organizations	professional unions (x1); activist and equality organizations (x3); anti-hate organization focused on antisemitism	1 3 x3 (one interview included 2 participants)
Netherlands (Kingdom of the)	professional football clubs (x1); academics	1 2

United Kingdom	government representatives; professional football clubs; activist and charitable organizations; fan associations; governing body	1 5 5 4 1
United States of America	anti-discrimination organization	2

Interviews and focus groups explored the following: initiatives and activities underway in each country; what works and how success and impact are measured; what does not work, or has not worked, and why; and finally, whether it is possible to reproduce or transfer successful initiatives and practices in other countries and/or in different sports. The interviews and focus groups were transcribed verbatim and analysed by the researchers using thematic analysis, a process that involved identifying predominant issues (i.e., themes) and patterns that are represented across the sample. From this process, seven macro themes were identified, each of which represents a priority area where action is needed to strengthen educational initiatives and frameworks against antisemitism.

Table 2: Seven priority areas and core recommendations

Priority area	Core recommendation
1. Antisemitism must be acknowledged, named explicitly, and receive a firm response	Mandate explicit naming of antisemitism in all equality, inclusion and non-discrimination policies and provide a definition of its main features and manifestations. Partner with specialist organizations that can assist with programmes and curriculum that address antisemitic tropes and manifestations.
2. Enhance innovative educational approaches to prejudice	Deploy experiential learning, site visits, link Holocaust remembrance to contemporary forms of antisemitism, educate about the possible limitations of Holocaust education in understanding antisemitism and educate about Jewish life, culture and history apart from persecution.
3. Build solidarity between affected racialized groups	Structured facilitated programmes grounded in mutual exchange and reciprocity.

4. Leverage campaigns and public events to shift public discourse	Pair proactive messaging with concrete internal action; model "counsel culture" with accountability systems.
5. Create inclusive environments for Jewish staff	Create pathways, targeted recruitment and hiring, and interview opportunities for marginalized groups but also include Jewish cultural and religious traditions in organizational culture.
6. Develop data-driven monitoring and evaluation and impact tracking practices	Embed standardized pre/post surveys and disaggregate antisemitism in incident data.
7. Create change through collaboration and partnerships	Build long-term community partnerships and engage players as campaign leaders.

Section 2

Understanding antisemitism in sport

2. Understanding antisemitism in sport

The significance of historical and contemporary antisemitism

Antisemitism has persisted for over two thousand years. Generally understood as anti-Jew discrimination, prejudice or hate, its specific expressions throughout history have typically reflected the fears of the day: anxiety and frustration linked to economic crises, military threats, moral panics resulting from rapid social change, epidemics, and globalization processes.[3] Many historical allegations of Jewish conspiracy, wealth, power, manipulation, and hostility to others have endured until today, evolving and adapting to new times and specific cultural or national contexts. In addition to the centuries-old tropes and stereotypes, antisemitic discourse encompasses motifs of denial, distortion, glorification, and trivialization of the genocide of the Jewish people by Nazi Germany and its collaborators (known as the Holocaust or Shoah).

Contemporary antisemitism can therefore include religious, racial or ethnic discrimination, political rhetoric, and conspiracy myths and it can be expressed through explicit and implicit words, images and actions. Additionally, in conversations about the situation in the Middle East – which has polarized politics and incurred simmering tensions globally – anti-Israel sentiments can morph into hatred of Jews, who are inappropriately held responsible for decisions made by the government of Israel.[4] The escalation of conflict has correlated with a considerable increase in reports of antisemitic incidents in many countries – particularly since 7 October 2023 and the ensuing conflicts in the region – demonstrating that antisemitism remains a major challenge for safety and inclusion in communities around the world today.[5] It should therefore be understood not merely as personal prejudice nor historical phenomenon, but as an unrelenting, shape-shifting hate ideology that marginalizes and vilifies Jewish individuals, groups, organizations, and communities, ultimately hindering social cohesion and going against democratic values and human rights.

The challenge of preventing and reacting to contemporary antisemitism through education is exacerbated by an insufficient understanding of what constitutes antisemitism. While it is a form of racism,[6] it is crucial to recognize the specific and unique expressions of antisemitic prejudice, stereotypes, narratives, and myths, both past and present, to create targeted educational policies and effective action plans, especially when applying practical solutions from the broader field

3 Weitzman, M., Williams, R. J., & Wald, J. (eds) (2023). *The Routledge History of Antisemitism*. Abingdon: Routledge.

4 Dickson, A, & Hirsh, D. (2025). *The Prohibition of Maccabi Tel Aviv Supporters from the UEFA Europa League Match against Aston Villa*. Preface by Lord John Mann. London: London Centre for the Study of Contemporary Antisemitism, https://londonantisemitism.com/report/; Kaufman, H., & Galily, Y. (2009). "Sport, Zionist Ideology and the State of Israel." *Sport in Society* 12, no. 8 (October 2009): 1013–1029. https://doi.org/10.1080/17430430903076316.

5 Community Security Trust (2025). *Antisemitic Incidents Report 2025*. https://cst.org.uk/research/cst-publications/antisemitic-incidents-report-2025; Nathan, J. (2025). ECAJ Report on Anti-Jewish Incidents in Australia 2025. https://www.ecaj.org.au/document/special-report-anti-jewish-incidents-in-australia-2025/.

6 United Nations (2026). *Special Rapporteur on contemporary forms of racism*. https://www.ohchr.org/en/special-procedures/sr-racism.

of anti-racism.[7] Moreover, discussing antisemitism alongside other forms of racism, such as anti-Black racism or anti-Muslim racism, is an opportunity to acknowledge that different forms of discrimination are not mutually exclusive. The intersectional approach applied in this report recognizes that individuals with two or more identities marginalized in society (e.g., female, Black, Jewish, bisexual, disabled) suffer discrimination in multiple and compounded ways.[8]

Antisemitism in sport

In 2023, UNESCO Member States adopted the MINEPS VII Baku Outcome Document, expressing concern "about the persistence around the world of manifestations of racism, racial discrimination, xenophobia and related intolerance in sport and its environment."[9] In response, UNESCO strengthened its efforts to address racism and racial discrimination in and through sport. In 2024, UNESCO established the Fit for Life Network Against Racism, bringing together athletes and relevant organizations to raise awareness, strengthen capacities and advance more inclusive, equitable and safe policies and practices across sport.[10] This report expands on these principles by focusing on defining, understanding, and making legible antisemitism's place within the vital work to address racism in sport.

One of the most visible forms of antisemitism in sport is explicit verbal abuse during sporting competitions. However, it can take on a range of forms inside stadiums and in their vicinity, with spectators using antisemitic discourse in songs, chants, banners, graffiti and tifo,[11] as well as within the wider sporting context, both professional and grassroots. Antisemitism appears in access to training spaces,[12] comments in changing rooms, policies developed in boardrooms, narratives in media studios, and unchecked online harassment on digital platforms.[13] In each of these spaces, antisemitism can manifest in one or a combination of types – from anti-Jewish slurs, through ethno-religious antisemitism and Israel-related antisemitism to evocation of the Holocaust. Perpetrators

7 It is important to note that the perceived relation of Jewishness to the Black/White binary is often influenced by media representations of Jewish upward mobility, achievement and "white privilege." These debates intersect with tensions involving the remembrance of the Holocaust juxtaposed to slavery, colonialism, and decolonization.

8 Thomas, E. E., Griffin, A. A., & Toliver, S. R. (2023). "Intersectionality and discourse analysis" in *The Routledge Handbook of Discourse Analysis*, 217–230.

9 UNESCO (2023). *MINEPS VII Baku Outcome Document*. https://unesdoc.unesco.org/ark:/48223/pf0000385925.

10 https://www.unesco.org/en/fit4life

11 Cambruzzi, M. (2023). *A Red Card to Antisemitism: Soccer, stadiums and hooligans in the Italian context. An open-source intelligence analysis*. CDEC Foundation's Observatory on Antisemitism. https://www.agenformedia.com/publication/a-red-card-to-antisemitism/.

12 Nesseler, C., Gomez-Gonzalez, C., Parshakov, P., & Dietl, H. (2023). "Examining discrimination against Jews in Italy with three natural field experiments". *Journal of Behavioral and Experimental Economics*, *106*, 102045.

13 Kearns, C., Sinclair, G., Black, J., Doidge, M., Fletcher, T., Kilvington, D., Liston, K., Lyn, T., & Rosati, P. (2023) *Scoping Review into Academic Research Conducted into Online Hate and Sport. Communication & Sport*, 11(2): 402–430. See Black, J., Fletcher, T., Doidge, M., Kearns, C., Kilvington, D., Liston, K., Lynn, T., Rosati, P., & Sinclair, G. (2024) "Let the tournament for the woke begin!: Euro 2020 and the reproduction of Cultural Marxist conspiracies in online criticisms of the 'take the knee' protest". *Ethnic and Racial Studies*, 47(10): 2036–2059.

of antisemitism can be executives and officials, media personnel, players and coaches, supporters, opponents and teammates.

This prevalence of antisemitism across different levels is particularly conspicuous in football, due to both the vast popularity of the sport and the strong feelings of belonging and partisanship it often evokes. Discrimination tends to be explained away as either an inevitable consequence of competition in sport (as an expression of "banter" related to football culture), or a normal process of boundary marking, or both. Due to historical factors, antisemitism in football has been particularly prevalent in Europe, but there are examples from across the world that highlight the global dimension of this phenomenon.[14] Although this report does not collect quantitative data or examine immediate responses to antisemitic chants or other forms of verbal abuse levelled at Jewish fans and athletes, it does offers guidance on longer-term educational initiatives to address the root of the problem and help recognize its symptoms.[15]

In Poulton's typology for understanding how antisemitic incidents are manifested within the context of football across different nations, she identifies four main targets:

- **Jewish football club owners**
- **Jewish-affiliated football clubs**
- **"Jew clubs" (clubs perceived to have a Jewish identity, such as Tottenham Hotspur in England, Ajax in the Kingdom of the Netherlands, and Club Atlético Atlanta in Argentina) and**
- **Israeli players, coaches, clubs and Israel's national team (especially when playing away).[16]**

Some frameworks for understanding and addressing antisemitism in sport can also be adapted from scholarly research into racism and anti-racism, which since the mid-1990s has brought a shift towards thinking about sport as a productive cultural activity and social institution.[17] Scholarly writing on English football identified four interrelated fields where racialization occurs: in the culture industry (advertising, marketing, sponsorship, media); at the institutional level (administration, club ownership, player organizations); at the occupational level (recruitment, player culture, management and coaching); and especially within the culture of supporters (through expressive rituals of support).[18] These findings could apply not just to football cultures elsewhere, but also other sports, and other forms of discrimination including antisemitism, as we continue to see

14 Poulton, E. (ed.). (2025). *Antisemitism in football: international perspectives*. Taylor & Francis; Stratton, J. (2015). "Playing the Jew: Anti-Semitism and football in the twenty-first century". *Jewish Culture and History*, *16*(3), 293-311.

15 Good practice modelling responses to antisemitic chants and similar behaviour can be found in the guidelines prepared as part of the 2021 project Changing the Chants. https://changingthechants.eu/wp-content/uploads/2021/10/Guidelines.ENGpdf.pdf.

16 Poulton, E. (2025). "Antisemitism in world football: Types, perpetrators and targets". In E. Poulton (ed.) *Antisemitism in football: International perspectives*. London: Routledge, pp. 261–292.

17 Carrington, B. (2013). "The critical sociology of race and sport: The first fifty years". in *Annual Review of Sociology*, *39*(1), 379–398; Carrington, B., Fletcher, T., & McDonald, I. (2016). "The politics of 'race' and sports policy in the United Kingdom" in *Sport in Society*, *3*.

18 Back, L., Crabbe, T., & Solomos, J. (2001). *The Changing Face of Football: Racism, Identity and Multiculture in the English Game*. Oxford: Berg.

increases in incidents reported to governing bodies, equality and inclusion groups, and watchdog organizations in youth, men's and women's football.

Understanding Israel-related antisemitism

The conflict in the Middle East has also been a pretext for exclusion, stigmatization and polarization, with Jews around the world, including athletes, teams and sports fans, being held collectively responsible for the actions of the Israeli government. Criticism of the actions of the Israeli government is not itself antisemitic and should not be treated as such. As with any government, there are people who agree or disagree with its actions. However, holding people collectively responsible for the actions of any government based on their racial, religious, or ethnic identities is discriminatory. It is important to also understand that criticism of Israel may, in some cases, be informed by, or be an expression of antisemitic assumptions and beliefs that are simply transferred onto Zionism, Israel and the Israeli-Palestinian conflict.

Engaging education and training in sport to challenge antisemitism

Finding new and effective ways to tackle antisemitism is urgently needed. Attempts to specifically combat antisemitism in sport by leagues, clubs (professional and amateur), associations, federations and governing bodies are much less common than those tackling other forms of discrimination, such as racism, homophobia, sexism, and misogyny. It is also vital that policy and education initiatives learn from existing research and involve collaboration across the entire sport ecosystem to achieve a sophisticated understanding of the dynamics of discrimination in sport and facilitate the development of policies for planning, promoting, and evaluating (in)equality.

It is also crucial to build on previous initiatives and programmes, learning from their strengths and outcomes. One such initiative was **Changing the Chants**, a comprehensive two-year project supported by the European Union's Rights, Equality and Citizenship Programme. It involved pan-European cooperation among Feyenoord Rotterdam FC and the Anne Frank House in the Kingdom of the Netherlands, Borussia Dortmund FC in Germany, and the FARE Network (an umbrella organization of individuals, informal groups and organizations working to combat inequality in European football). The project aimed to deepen understanding of approaches that football clubs can use to educate fans about antisemitic behaviour. Its "Compendium of Good Practices"[19] showcases 20 case studies, selected from education initiatives in seven European countries: Austria, Germany, Hungary, Italy, the Kingdom of the Netherlands, Slovakia, and the United Kingdom. The case studies provide practical and transferable guidelines and recommendations for football clubs to help them establish their own initiatives in their local contexts and features practical "dos and don'ts" for the implementation phase. The projects were categorized according to five overarching themes: 1) campaigning, 2) education, 3) remembrance and commemoration, 4) network building, and 5) awards.

19 Changing the Chants (2021). *Compendium of good practices*. https://changingthechants.eu/wp-content/uploads/2021/06/CompendiumV2.pdf.

This report supports the recommendations of Changing the Chants, and advocates for expanding the project's reach beyond European nations. The authors acknowledge that the themes identified in that project are echoed in the recommendations proposed here. The fact that similar issues have been discovered during both projects highlights their ongoing impact and urgency, and the need for further research to evaluate the efficacy of new and existing initiatives targeting antisemitism.

Section 3

Core recommendations for seven priority areas

3. Core recommendations for seven priority areas

Thematic analysis of the report data, collected via interviews and focus groups with representatives from the sport sector, revealed seven macro themes with each representing a key area where action is needed urgently to strengthen educational initiatives and frameworks against antisemitism. These priority areas provide a structure for this chapter of the report. Each of the seven priority areas is presented with core recommendations followed by insights from the case studies that have informed them. The recommendations offer guidance for sport clubs, associations, federations and governing bodies on addressing antisemitism while building on existing frameworks and using valuable lessons learned both from existing education about and against antisemitism specifically as well as from anti-racism initiatives.

1. Antisemitism must be acknowledged, named explicitly, and receive a firm response

Key finding: Addressing antisemitism effectively *in* and *through* sport requires its explicit recognition as a distinct expression of anti-Jewish hatred, supported by targeted policies, education, data collection, and accountability mechanisms that reflect historical, cultural, and regional contexts. Naming antisemitism is not about hierarchy or competition among forms of hatred and discrimination, but about accuracy, visibility and effective prevention.

RECOMMENDATIONS

1. **Provide a clear understanding of what constitutes antisemitism to guide action.** This report shows that there is insufficient understanding of what constitutes contemporary antisemitism. Therefore, sport organizations need to be encouraged to adopt a clear, working definition of antisemitism that is informed by existing research and recognized frameworks.[20] It is also crucial to provide relevant examples and real-life scenarios of how antisemitism manifests in sport, including chants, symbols, conspiracy myths, denial or distortion of Jewish identity, or targeting Jewish sports people or fans with verbal or physical abuse and to also

20 The International Holocaust Remembrance Alliance (IHRA), an intergovernmental alliance of 30 states, proposes the following working definition: "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities." While the debate on the best definition of antisemitism continues, with scholarly critique offered by the Jerusalem Declaration on Antisemitism in 2021, IHRA's working definition has been adopted or endorsed by national governments from 46 Member States, and over 1,100 other organizations worldwide including political parties, regional bodies, universities, corporations, public agencies, sport clubs and governing bodies. UNESCO has not formally adopted the IHRA working definition of antisemitism.

note that antisemitism may occur not just at stadiums, but also in other sport environments, including training facilities, competitions, governance structures and online spaces. The adoption of a definition of antisemitism with practical examples and guidance will result in better, more adequate prevention of, and reaction to, antisemitic incidents. Encouragement of direct engagement with members of local and national Jewish communities is essential.

2. **Mandate explicit naming of antisemitism in policies.** Antisemitism is less likely to be included as a factor in anti-racism and equality, inclusion and non-discrimination policies, programmes and campaigns, as it often goes unrecognized or is dismissed. Naming antisemitism raises awareness of the issue and promotes specific action against it. With this in mind, organizations should review whether their existing reporting and response procedures cover antisemitism in practice. Sport ministries, National Olympic and Paralympic Committees, federations, national governing bodies, leagues and clubs should explicitly reference antisemitism as anti-Jewish hate in their policies, addressing both systemic and interpersonal expressions of antisemitism.
3. **Conduct antisemitism-specific risk assessments.** To tailor initiatives against antisemitism to the specific national, local, or organizational context, sport organizations should be encouraged to carry out context-specific risk assessments to identify how anti-Jewish hatred manifests within their sport (e.g., chants, online hate, exclusionary practices) and within their organization specifically. This information will provide a strong basis for education and training. Initially, priority may be given to countries, regions or sports with significant Jewish populations, historical legacies of antisemitism, and elevated levels of reported antisemitic incidents, as identified through statistical and monitoring data. However, it is important to note that countries and communities with low Jewish populations and low reporting rates can also be at significant risk and there may be higher levels of antisemitism than is apparent. Reporting rates can increase with the introduction of education that targets antisemitism.
4. **Respond in a decisive way to antisemitic chants.** Antisemitic chants targeting Jewish fans and athletes, as well as slogans, symbols or gestures, are the most common and most visible expressions of contemporary antisemitism in sport. It is important, therefore, to prepare a specific educational response to such incidents. Sport organizations should have strategies in place to respond as quickly as possible when this occurs; they can begin by strongly condemning an incident through official channels and clearly defining the consequences for fans involved in it. In educational initiatives, antisemitic chants should be explicitly talked about as derogatory and unacceptable, and their history and meaning explained.

Evidence from the field: Challenges in definitions

Interviews and focus groups revealed the challenge of correctly defining antisemitism for the purposes of recognizing and addressing its expressions. In some cases, participants noted that the existence of antisemitism was not universally acknowledged in the sports world. The problem was articulated by a spokesperson for a global Jewish organization, who implied that other forms of racism were more readily identifiable, and therefore more readily addressed. It was echoed in the observations of an antisemitism educator based in the United Kingdom that this appears to be

particularly challenging for non-specialists working within the wider area of equality, inclusion and non-discrimination:

> "People are generally quicker to agree on the fact that there is a racism issue. It seems that the sports world is much more developed when it comes to initiatives or strategies that target specifically racism. But when it comes to discrimination – antisemitism – it's not the same response. People fail to acknowledge it. People, oftentimes, don't know what it is because it's so multifaceted."
>
> —Spokesperson, global Jewish organization

> "People who aren't really engaged in the antisemitism work don't see antisemitism as being obviously racism."
>
> —Antisemitism educator, United Kingdom

Some participants noted that this lack of recognition was conspicuous in the context of antisemitic incidents involving derogatory chants, songs, symbols or gestures. They pointed that such incidents are commonplace at stadiums and beyond, yet they are hardly ever recognized and acknowledged as antisemitic due to the lack of adequate knowledge and training, especially on contemporary manifestations of antisemitism. The participants encouraged the creation of educational initiatives to explicitly address the widespread and highly visible problem of antisemitic chants.

A recurring theme within the interviews was that antisemitism tended to be conflated with other forms of discrimination and addressed only as part of wider equality and inclusion delivery, rather than through specific initiatives. This conflation may stem from the complexity of antisemitism, which can take many forms, and which can be articulated by actors from across the political spectrum. The shifting nature of antisemitism poses a challenge for some practitioners to know how to classify or address it, especially for those who have less understanding of the concept. These concerns were shared by an experienced educator:

> "The problem is that many people don't recognize it. This is one key talking point for us in every workshop … It's very rare, I would say, to find partners who truly understand that antisemitism has to be treated as a separate issue."
>
> —Antisemitism educator, Germany

Nevertheless, some practitioners stressed that, in their experience, antisemitism was addressed separately, and that it was vital to do so. They cautioned against treating antisemitism as interchangeable with racism, noting that generic anti-racism messaging can dilute the visibility of antisemitism, and approaches effective in targeting one type of discrimination do not automatically translate to another. In countries with a specific historical connection to the atrocities of the Nazi regime and the Holocaust, the work on antisemitism tended to be more advanced and nuanced. Participants described how their clubs' narratives very clearly separate antisemitism from racism:

> "I think that antisemitism is a kind of world-explaining philosophy for all the bad things happening all the time … And this is the main difference to racism. Because, with racism, you go like – you discriminate people and say they're not worth anything. But the Jews is a different thing. The rumour is that they have some superpowers to organize some behind the curtain kind of things, and to target them for all the bad things happening in the world."
> — Representative, German Bundesliga club

> "For us, it's important to say they're different, not to mix them, in our educational work."
> —Representative, 2. Bundesliga club

Box 1

Spotlight: Adopting and endorsing a definition of antisemitism

In January 2020, Chelsea Football Club became the first sports team in the world to adopt the International Holocaust Remembrance Alliance (IHRA) antisemitism definition, as part of its Say No to Antisemitism campaign. The club stated this would improve understanding and education about and against antisemitism. Later the same year, Borussia Dortmund was one of the first German teams to follow suit, with the club's management saying this would raise awareness, provide a foundation for further action, and discourage supporters with extreme views.

On 27 January 2021, the Football Association – the world's oldest organization of its kind and the governing body of football in England and the Crown Dependencies of Jersey, Guernsey and the Isle of Man – adopted the IHRA working definition, citing the association's commitment to safety, inclusivity, and tackling antisemitism, and stating that this move would "provide clarity across football on what language or actions may be considered antisemitic."

Other sport organizations to officially adopt or endorse a definition of antisemitism in recent years include the Premier League (2020), Hungary's Ferencvárosi TC football club (2020), Argentine Football Association (2020), Sweden's Djurgården football club (2021), Germany's FC Bayern Munich (2021), Croatian Olympic and Paralympic Committees (2023), Berlin Football Association (2025), Serbia's Partizan Belgrade basketball team (2026), Paris Basketball (2026), the English Football League (2026), and many more.

2. Enhance innovative educational approaches to prejudice

Key finding: Encourage sport organizations to adopt innovative, experiential approaches to prejudice reduction, integrating participatory learning, structured reflection, and partnerships with specialized organizations (such as Holocaust memorial centres or anti-racist organizations equipped to deal with antisemitism) to strengthen understanding, shift attitudes, and drive meaningful action against racism and antisemitism. Acknowledge the distinctiveness of antisemitism within anti-racism frameworks.

RECOMMENDATIONS

1. **Develop ready-to-use, accessible resources for educating against antisemitism and seek specialist support to trial and use these resources.** Possession of such resources removes one of the barriers to education and training and provides examples after which a group's own materials can be modelled. The resources should include short, adaptable lesson plans (20-40 minutes) that equality, inclusion and non-discrimination staff, coaches, and managers can use without specialist training and include online versions that can be used for team meetings, pre-season inductions, or academy education sessions. Content should reflect key aspects of contemporary antisemitism, including conspiracy narratives, antisemitic tropes, and the collective blame of Jewish people for the actions of the Israeli government. These resources should rely on experiential and participatory learning methods to be relevant to the context of the specific organization and sport discipline. Additionally, facilitator guides and case studies should be developed to support organizations that lack in-house expertise, reducing their reliance on ad hoc or external provision. These resources should be prepared safely by partnering with established organizations with programmes that are evidence-based such as Maccabi GB in the United Kingdom,[21] the organization *what matters* in Germany,[22] and the joint World Jewish Congress/what matters initiative Together Through Sport.[23]
2. **Integrate low resource, experiential activities into existing routines.** Organizations should be encouraged to embed short, reflective exercises into team meetings, warm-ups, team talks, or leadership workshops. These can include identity mapping, role-swap scenarios, or values-based discussions, and should be a regular occurrence in the organization's calendar, rather than a one-off event. The activities can be co-designed with members of the organization, involving players, coaches, managers, and community staff in shaping experiential sessions. In this way, the activities will feel relevant rather than imposed and are more likely to bring long-term changes. Engaging directly with local and national Jewish communities, when available, is crucial.
3. **Establish partnerships with specialized organizations such as Holocaust museums,**

21 https://www.maccabigb.org/antisemitisminsport

22 https://whatmatters.de/en/projekt/110/gamechangertrainingtocombatantisemitisminsports.htm

23 https://www.worldjewishcongress.org/en/together-through-sport

memorials, Jewish institutions and documentation centres and organizations dealing with racism and antisemitism, and Jewish fan groups and associations. Such institutions can lend their experience and existing educational formats to the new initiatives in sport. Organizations can create formal agreements to access guided tours, tailored workshops, and follow-up reflection sessions, and build processes into those agreements that ensure they are ongoing. Organizations can begin with an experiential learning activity and follow it with facilitated discussions that explore antisemitism, while recognizing its distinct historical and contemporary manifestations. They should also ensure there is space for reflection, allowing participants to link learning outcomes to their own experiences, their commitment to allyship and inclusion, and anti-discriminatory practice in sport.

4. **Integrate Holocaust remembrance into contemporary antisemitism education, while also educating about the richness of Jewish history and culture.** This provides valuable opportunities to educate about the history of antisemitism and introduce possible connections with present day manifestations in sport. It is a good practice to pair site visits and participation in commemorative events and campaigns, like those marking the International Day of Commemoration in Memory of the Victims of the Holocaust on 27 January each year, with facilitated workshops. Sport organizations should include Holocaust remembrance in public-facing communication through events and social media campaigns, such as the #WeRemember Campaign,[24] and use them to take a strong stand against contemporary antisemitism. It is also important to acknowledge there may be limitations in the ability of Holocaust education to educate about contemporary antisemitism and partner with specialist organizations to develop training on Jewish life, culture and history that educates beyond Jewish persecution.
5. **Establish a coordinated leadership framework.** Coming together within a framework will enable the creation of clear, consistent and proactive guidance and training for clubs, national governing bodies, leagues and federations. This framework will not only counteract the fragmentation of initiatives across sport organizations but it will also help share experiences and resources and ultimately strengthen outcomes and set a common standard on antisemitism. Sport clubs or associations should forge connections as well as management from other local, national and international organizations or use existing networks to exchange ideas or create shared policies on educating against antisemitism.
6. **Create targeted funding streams.** One of the barriers to addressing antisemitism in sport organizations may be limited resources, which results in funding allocation to more general anti-discrimination initiatives – or in the lack of such initiatives altogether. Governments and sport governing bodies should provide smaller clubs and community organizations with dedicated funding to access expert trainers and high quality educational materials without prohibitive financial barriers and use the intersectional approach to reflect the overlapping challenges of the different types of discrimination where relevant. This will ensure that education is disseminated more evenly, creating greater consistency and reducing gaps in provision.

24 https://weremember.worldjewishcongress.org/

Evidence from the field for educational approaches

Many free educational resources and guides are available online, for example via UNESCO and the OSCE Office for Democratic Institutions and Human Rights,[25] Kick It Out,[26] the Anti-Defamation League (ADL),[27] Maccabi GB,[28] FARE Network,[29] the United Against Online Abuse Coalition[30] and the World Jewish Congress.[31] However, it is impossible to ascertain how widely these resources are known or used by sport organizations and a broader look at the field shows that the existing initiatives and strategies are often isolated and disjointed across clubs, leagues, competitions, third sector and non-governmental organizations, or community groups. In several cases, interviewees felt that some people in the sport sector are experiencing fatigue as they navigate an ever-expanding set of anti-discrimination expectations, often introduced rapidly, with limited support and against shifting policy landscapes. It has never been more important, therefore, to offer innovative forms of education while existing initiatives are consolidated. As one expert stated:

> "[In this session] how do I get you to see something or feel something that you haven't seen or felt before?"
> —Curriculum Expert, United States anti-discrimination organization

Experiential learning, or "learning by doing", is increasingly used in sport to combat antisemitism and racism. The consensus among those interviewed was that while traditional forms of education remain useful, addressing more entrenched prejudices requires creative approaches that encourage participants to step into the shoes of others.

> "[Y]ou can't just talk at people. People need to experience something … If somebody has an 'Aha!' moment for themselves, they're more likely to change their behaviour than you telling them what they've no doubt heard sixty-thousand times before you and never listen to you."
> —Curriculum Expert, United States anti-discrimination organization

> "It's pretty self-evident from education, one-on-one, that whatever you learn from experiencing is much better than trying to absorb information and own it. Because the experience you own, by definition, you own the experience."
> —Carole Nuriel, Managing Director, ADL Israel and Senior Regional Director, the Middle East and North Africa

25 UNESCO (2026). "A decade of action against antisemitism". https://www.unesco.org/en/articles/decade-action-against-antisemitism. Selected educational resources include UNESCO (2018). "Addressing anti-semitism through education: Guidelines for policymakers", https://unesdoc.unesco.org/ark:/48223/pf0000263702; UNESCO (2022). "History under attack: Holocaust denial and distortion on social media", https://unesdoc.unesco.org/ark:/48223/pf0000382159; UNESCO (2023). *Fighting racism and discrimination: A UNESCO toolkit*. https://unesdoc.unesco.org/ark:/48223/pf0000387454. UNESCO (2025). *Strategies to counter antisemitism: A handbook for educators*. https://unesdoc.unesco.org/ark:/48223/pf0000396116.

26 https://theacademy.kickitout.org/

27 https://www.adl.org/resources/research-analysis and https://antisemitism.adl.org/

28 https://www.maccabigb.org/antisemitisminsport

29 https://farenet.org/content/academic-knowledge-hub

30 https://unitedagainstonlineabuse.com/webinar-series/

31 https://www.conspiracy-myths.wjc.org/

Holocaust education and remembrance were mentioned as a form of education adopted by participants from European nations closely impacted by the persecution and decimation of Jewish communities through the Second World War.[32] Participants suggested their nations actively want to reconcile their history and responsibilities during that era by linking past atrocities to present day challenges within and beyond sport.

> "[The Club] would have never been this big without the people who were later deported, murdered or thrown out of the club."
>
> —Representative, Bundesliga club

In professional football clubs, this takes the form of acknowledging the International Day of Commemoration in Memory of the Victims of the Holocaust and running events, such as workshops, and campaigns to coincide with it. In some cases, the events are open to the public or undertaken in schools and frequently involve a Holocaust survivor as a speaker. Clubs in Germany and the Kingdom of the Netherlands described organizing regular visits to synagogues, Jewish community centres, and Holocaust memorial sites, with the belief that direct encounters with these places help young people grasp both the historical realities and the contemporary relevance of antisemitism. Though these experiences were widely believed to be impactful and potentially transformative for those in attendance, some expressed the view that focusing on Holocaust remembrance was too narrow since it does not offer a complete understanding of current forms of antisemitism. Participants described how many fans across the Kingdom of the Netherlands disassociate chanting about historical events with contemporary antisemitism.

> "On the basic level of sport organizations and the clubs, there is still no fundamental understanding of what antisemitism is. To be really, really polemic, that antisemitism starts before it comes to gas chambers [during the Holocaust] or something like that. Because clubs, if at all, have done something related to antisemitism, it is remembrance work, and this sometimes hinders understanding contemporary forms."
>
> —Antisemitism educator, Germany

> "For many people, there's a very big distance between the Holocaust and them singing something, right? They do not necessarily connect that what they are doing is part of this broader history. Even though they actually sing about gassing Jews, they really disconnect that. They do not really see themselves as being somebody who is antisemitic or racist."
>
> —Antisemitism researcher, Kingdom of the Netherlands

Whether this is ignorance, tribalistic tendencies or latent antisemitism, participants in Germany, the Kingdom of the Netherlands, and the United Kingdom spoke about national educational and restorative justice programmes that aim to help individuals understand the harm caused,

32 In 2026, the travelling exhibition *Sports. Crowds. Power. Football under the Nazis* raised awareness of how sport can be manipulated to gain political power, but also how it can foster solidarity. The exhibition was a project by *what matters* and the Sports Museum Berlin, in cooperation with the Stiftung Historische Museen Hamburg, the Stiftung Hamburger Gedenkstätten und Lernorte, and the World Jewish Congress. *what matters*, which supports organizations in values-based projects, continues to support further activities on antisemitism. See https://sports-crowds-power.com/.

repair relationships with affected communities, and prevent future incidents by fostering deeper awareness and responsibility.

> "We see increasingly that individual judges are making Holocaust education a part of the punishment for football supporters that have been caught chanting antisemitic chants … A few supporters, they had made a graffiti … all the antisemitic tropes were visible in this graffiti. People were caught, and they were found guilty, and part of their sentence was Holocaust education. Some of that educational work is a plea bargain for a lesser stadium ban."
> —Antisemitism researcher, Kingdom of the Netherlands

One participant observed that football associations, leagues and individual clubs have a significant role to play in helping fans understand the nuances of antisemitism as a concept, and how their actions, as representative of their club, constitute antisemitism:

> "Supporters have to make that connection themselves, and not everybody can do that."
> —Representative, 2. Bundesliga club

However, participants described their relative lack of confidence in designing and delivering initiatives specifically on antisemitism, in comparison to anti-discrimination and/or anti-racism programmes, citing the knowledge-practice gap or lack of specific expertise about antisemitism within an organization as barriers. They suggested that the current position of many football associations, leagues and clubs is to wait for information and guidance to cascade down to them via federations, such as FIFA or UEFA. This approach highlighted both how critical leadership is on these issues and the fragility of current arrangements and provisions.

> "We don't have the expertise to cover off those topics. We've tended to look at [racism] through a different, much less specific lens – a broader-brush approach, I think."
> —Representative, British anti-racism charity

> "They are taking the lead from UEFA, for example. And all the leaders that we spoke to across the board mentioned that they rely on UEFA, for example, in terms of organization or in terms of information."
> —Representative, global Jewish organization

Financial constraints are a potential barrier to some organizations' engagement with anti-racism and antisemitism work. However, some of the bigger clubs interviewed in the United Kingdom did have sufficient capacity to invite external experts (e.g., Community Security Trust, Maccabi GB) to deliver training to their employees, and/or to support them with match day activations. Also in the United Kingdom, the Office of HM Government's Independent Adviser on Antisemitism is currently resourcing a national programme of free antisemitism education through the Anglo-Jewish sports charity, Maccabi GB. This provision is available to all 92 professional men's clubs, as well as county associations, with education available for organizational staff and players. This provision is extended to others, including match-day staff at the club's request.[33]

33 Changing the Chants' *Compendium of Best Practices* recommends educational efforts focus on key stakeholders and force multipliers. These might include senior leadership teams, public relations and communications departments, as well as fans and fan groups, voluntary and community organizations, local and national governments, and affected communities such as the Jewish community.

Box 2

Spotlight: Learning through experience

A United States anti-discrimination organization promotes a participatory and interactive approach to education through ready-to-use online modules. In a module on identity, instructions for a group activity ask each participant to write down labels they identify with on separate flashcards, then they take turns ripping up one identity label at a time, until only one is left. Along the way, participants are encouraged to reflect on how the different parts of their identity make up who they are, how it feels to remove them, whether the labels are seen as positive or negative by society, and why the last one is core to their identity. The exercise helps them appreciate their similarities despite surface diversity.

Jessica Schapiro, current Director of Fundraising and Cultivation Events at ADL USA, reflected on experiential learning through site visits: "[E]ven for me, going to see Auschwitz in person, one hundred per cent will forever change the way in which I understand the scope of the devastation and the genocide that happened. And I think for those who don't have that opportunity, walking through the halls [of a museum] filled with thousands of shoes, or walking through a cattle car [at a museum], provides them with the same opportunity to have that, "Wow, I witnessed something that is important."

In 2023, ADL organized a tour of a Holocaust museum for an NFL team's staff, and a few weeks later conducted a workshop about what the staff learned and saw, and how that impacted their roles as allies in fighting antisemitism. An EDI manager of a Premier League club described the impact of taking some academy players to the National Holocaust Centre and Museum: "It lands! It's a slow landing, but it does land, and you see the fruits coming from – in different ways – coming from those workshops and the learning and the understanding."

Since 2019, another United States anti-hate organization uses a high-tech, interactive experience for fans, reminiscent of an interactive travelling museum. It allows fans to watch videos, sometimes life-sized, of players, coaches, and activists talking about their experiences with racism and their efforts to seek social justice. Fans can also earn merchandise by correctly answering questions about the videos they have watched. Approximately 60,000 people interact with it each year at major sporting events, such as the Super Bowl or the NBA All-Star Weekend.

World Jewish Congress and what matters have contributed significantly to building a structure of experiential learning in football and antisemitism, leading remembrance experiences with sporting clubs, supporters and staff.[34]

34 https://footballandremembrance.com/en/startseite.htm

3. Build solidarity between affected racialized groups

Key finding: Sport organizations should invest in structured intercultural dialogue programmes that bring diverse groups together for facilitated conversation, shared activities, and joint learning, ensuring that encounters are grounded in mutual respect and balanced participation. By pairing dialogue with education and meaningful contact, and by engaging with narratives that sustain antisemitism, these programmes can reduce prejudice, challenge stereotypes, and build the trust and relationships needed to address antisemitism collaboratively and sustainably.

RECOMMENDATIONS

1. **Design programmes around mutual exchange alongside honest engagement with difference and unequal experiences of discrimination.** Dialogue initiatives are found to be particularly successful when they are grounded in reciprocity and exchange. Such initiatives are the first step to creating mutual understanding of, and respect for, each other's lived experience and allows participants to discover their commonalities, leading to a reduction of stereotypes and othering. They also help develop intercultural competence in self-reflexivity, listening, empathy, handling disagreement, and questioning stereotypes and conspiracy narratives.[35] When developing intercultural or inter-community dialogue events or programmes, participating groups should be encouraged to visit each other's communities, cultural spaces, and places of worship or practice, so that each community feels seen and appreciated. Activities need to be designed so that each group is equally involved and there is no suggestion of hierarchy.
2. **Train facilitators within sport organizations.** Intercultural dialogue can involve sensitive topics and difficult conversations. To lead them safely and effectively, dialogue programmes should be designed and led with the help of trained facilitators, equipped with intercultural competences as tools to manage conflict, address stereotypes and guide participants towards constructive and meaningful self-reflection. Sport organizations can partner with specialists to train staff or co-facilitate sessions, modelling how to spot coded antisemitism, how to hold difficult conversations, and how to address polarizing issues while respecting political differences and establishing human rights-based ground rules. It is also helpful to use tested formats, such as UNESCO's Story Circles.[36]
3. **Combine dialogue with ongoing relationship-building activities.** Dialogue initiatives should be an opportunity to create community relationships that continue over time, as repeated contact has a much higher potential to deepen trust and reduce prejudice within a community. Once the dialogue has been opened, resources can be more efficiently spent

35 UNESCO (2013). *Intercultural competences: conceptual and operational framework*. https://unesdoc.unesco.org/ark:/48223/pf0000219768.

36 UNESCO (2020). *Manual for developing intercultural competencies: story circles*. https://unesdoc.unesco.org/ark:/48223/pf0000370336.

maintaining ongoing initiatives than organizing new stand-alone events from the ground up. The contact can be maintained and strengthened at multiple levels and through a range of activities such as regularly organized joint training sessions, sporting events, collaborative community projects, or quarterly meetings between the club and community members. The impact should also be multiplied through links with schools or community groups.

4. **Build solidarity through game play.** Sport and sporting events can motivate participants to feel a sense of solidarity with each other. Engagement in such experiences helps create meaningful bonds among participants from different groups, while breaking down barriers of bias, hate and discrimination. Activities that allow participants from different parts of the community to share the enjoyment of sport are particularly effective. Participants should be prompted to collaborate and play within the same team, ensuring competition does not exacerbate divisions among different groups.
5. **Foster Jewish fan inclusion in the sports club.** Antisemitism can also be counteracted by fostering Jewish life and traditions. This demonstrates – to Jewish people as well as everyone else – that Jewish fans are welcome, and that they are an integral part of the sports club. One example of this can be sending out holiday greetings at Jewish high holidays and organizing a Hanukkah event, inviting all fans to celebrate it. The inclusion of Jewish holidays and festivals in the annual schedules of sport clubs and teams helps create systemic change that welcomes Jewish fans and brings into focus the ways they have not been considered previously.

Evidence from the field for building dialogue programmes

Intercultural dialogue programmes are structured initiatives, often guided by trained facilitators, that bring people from different cultural, ethnic, racial, or religious backgrounds together to talk, learn and build understanding. In the context of anti-racism work and the fight against antisemitism, these programmes create intentional spaces where participants can explore experiences of identity, discrimination and belonging. Participants described intercultural dialogue programmes as a way of creating meaningful contact among groups who might not otherwise interact, with the initiatives aiming to stimulate conversation, humanize others, strengthen relationships, break down stereotypes and allow organizations and communities to address racism collaboratively. One participant added that intercultural dialogue is key to challenging conscious and unconscious biases:

> "People need to constantly be made aware of the biases that they have, the reasons they have those biases, and how they could push beyond those, because we all have biases. We all have things that we're closed off to. We all form stereotypes of people and cultures and countries, and whatever else. And so, education is critical for breaking it down."
> —Curriculum Expert, United States anti-discrimination organization

There are often deep-rooted reasons underpinning divisions among groups and programmes need to be sensitive here. Participants raised the importance of reciprocity; in practice, this might mean that when one ethnic or racial group visits the important spaces of another, this should be reciprocated by a similar visit. This reciprocity demonstrates mutual respect and ensures that the groups have meaningful encounters with one another in a structured way. It should also be

stressed that dialogue programmes are not effective in a vacuum. To be a truly transformative process, initiatives should be accompanied by other practices such as naming antisemitism in the organization's anti-discrimination policy, consistent and robust responses to incidents, and leadership support.[37]

Box 3

Spotlight: Building solidarity through intercultural dialogue

A representative of a Bundesliga club described how it intentionally hosts monthly gatherings of the club's **different supporter factions**: "This is how we institutionalize relationships through coming together." These groups range from supporters who champion inclusion and accessibility to far-right groups that are unapologetically discriminatory. The aim of these gatherings is to encourage the different groups to actively listen to one another while promoting cross-cultural understanding. In 2009, ADL brought together **Arab and Jewish teenagers** in Israel using streetball, education and food. Notably, the organization created teams consisting of students from both Arab and Jewish backgrounds who would usually not interact with each other.

In 2023, ADL partnered with the Brooklyn Nets to create the *Bridge-Builders Initiative* after issues arose with NBA player Kyrie Irving disseminating antisemitic conspiracy narrative material online.[38] The programme brought together **a diverse group of high school students** from across the five New York City boroughs to engage in conversations about identity, bias, social media, discrimination, inclusion, the value of diversity, and community building.

In 2023, the **World Jewish Congress brought Borussia Dortmund players** to train on the grounds of the **San Diego Jewish Academy**, and to participate in **The Butterfly Project** to commemorate the 1.5 million children killed in the Holocaust. This activity, including team athletes, management, and Jewish school students, allowed for meaningful engagement in dialogue and remembrance through education and the arts.[39]

In 2024 and 2025, **Fulham Football Club and its Jewish Supporters Group** held Hanukkah celebrations, with the third planned for December 2026. This helped the staff at the club recognize that it had a significant number of Jewish followers and it set a precedent for other supporter groups around the club as to what they can achieve with the right motivation and support. The Fulham Jewish Supporters Group has since made impacts through activities such as its Supporters Forum, advising the club on inclusion in an official capacity, and helping organize a multi-level campaign around the International Day of Commemoration in Memory of the Victims of the Holocaust. In this moving and powerful campaign, Holocaust survivor Barbara Frankiss gave her testimony to the players, with clips broadcast on the club's social media an overwhelmingly positive response.

37 See also UNESCO (2022). *We need to talk: Measuring intercultural dialogue for peace and inclusion*. https://unesdoc.unesco.org/ark:/48223/pf0000382874.

38 https://www.ajc.org/news/deconstructing-nba-star-kyrie-irvings-antisemitic-uproar

39 https://www.worldjewishcongress.org/en/news/at-san-diego-event-borussia-dortmund-players-memorialize-children-killed-in-the-holocaust

4. Leverage campaigns and public events to shift public discourse with an explicit focus on antisemitism

Key finding: Sport organizations should adopt a more strategic and proactive approach to public discourse by pairing campaigns and public events with genuine knowledge-building, community engagement, and concrete action, thereby ensuring that messaging on antisemitism is explicit, credible and impactful. These actions should complement both individual and institutional accountability.

RECOMMENDATIONS

1. **Adopt a proactive communication strategy.** Such a communication strategy ensures that the public understands expectations and consequences before antisemitic incidents have a chance to occur. It also promotes an image of an organization that cares about the safety of its fans and strives to uphold high standards of integrity. Incidents and threats should be pre-empted by issuing clear, consistent, values-based messages ahead of high-risk fixtures or moments in a season. This messaging can be developed as part of the overall communication strategy and disseminated via the organization's channels to the general public, as well as more directly to supporters and attendees of sporting events. When possible, communication can occur both inside the stadium and outside, attached to local systems and settings that may be related to sporting events, such as public transportation and cafés.
2. **Create safe, facilitated spaces for dialogue.** The approach of "counsel culture" prioritizes dialogue and education over punitive reactions. It allows organizations to address emerging issues openly, build trust internally and with their communities, and ensure that the outcome is constructive. These spaces can take the form of community events, workshops, or moderated conversations managed by trained staff. Participants should be supported and encouraged to reach a common solution and reflect on the learning opportunity.
3. **Pair campaigns with concrete internal actions.** When public messaging is supported by visible organizational activities, this lends it credibility and impact, preventing the message from becoming a symbolic gesture. External communication and events should be accompanied by policy updates and staff training on preventing and reacting to antisemitism. Sport organizations need to allocate resources to specific educational initiatives for the staff, assign clear responsibilities for responding to incidents, and provide accessible ways for players, staff and supporters to raise concerns. Clubs and teams should reflect important components of Jewish culture and practices in their activities. For instance, club calendars can include Jewish holidays and festivals, weekly Friday night and Saturday scheduling of sporting events that does not conflict with Jewish religious observance, and food for fans that aligns with Jewish religious practice.
4. **Provide organizations with guidance and support.** Research presented in this report shows reluctance from some organizations to engage in education about and against antisemitism due to the fear of backlash and a lack of confidence. It is therefore important

to ensure that clubs receive concrete support and encouragement in their public activities from governing bodies. This may include sharing expertise on both the content and format of public campaigns, preparing meaningful communication, especially for social media, or advising on risk mitigation strategies. Jewish voices need to be centred in campaign and event development, their importance reinforced, and emphasis maintained on accountability and responsibility for individual or institutional behaviour. Shifting of attitudes or reduction of harm through both accountability measures and counsel practices should be assessed through evaluation. It is key to avoid using the completion of educational programmes as automatic evidence of change or mitigation of harm.

Evidence from the field in shifting public discourse

There was consistent support among the interviewees for the strategic use of campaigns countering antisemitism and other forms of racism. They reported that the default approach of professional clubs involved in this research was to launch public campaigns about their commitment to a particular cause, or to participate in, and endorse, long-established national campaigns, such as No Room for Racism in the United Kingdom, Together! Against Racism in Germany, or LALIGA VS RACISM in Spain. Leagues and clubs will often endorse international campaigns, such as UEFA's #Antiracism, or FIFA's No Discrimination, but individual clubs will also run their own programmes:

> "For the racism part, next week we have the international week against racism. Our players are going to do their warm-up with shirts we developed saying, "Love [anonymized club name], Hate Racism", which is a slogan that came from our fan base. The players are running on the field with these shirts on this day. So, we make a statement."
> —Supporter Liaison Officer, Bundesliga club

However, a number of participants observed that campaigns tend to be reactive and noted the need to pre-empt harmful incidents. They also observed that campaigns alone have limited impact:

> "Statements or campaigns are not enough. They have symbolic character. Nobody hears or sees them."
> —Representative, 2. Bundesliga Club

Setting clear expectations through visible values, consistent communication, tangible action, and community-specific engagement reduces the likelihood of discriminatory behaviour, signalling that inclusion is a core, non-negotiable part of sport. It also builds trust as it shows local communities that an organization is committed to sustained action and that it makes an effort to understand their priorities. However, it was evident that some organizations were reticent to enter into public dialogue about Jewish culture or to communicate openly about their commitment to addressing antisemitism. Several participants described the fear that visible support for Jewish communities could be misinterpreted or weaponized, particularly in highly polarized online environments. This apprehension often resulted in silence, even among organizations that recognized the importance of speaking out, thus highlighting the need for clearer guidance, stronger leadership and supportive frameworks – but also the tacit permission to fail.

> Interviewer: "What would get you to a position where you were discussing antisemitism, or other forms of racism?"
>
> Premier League Club EDI Manager: "Do you know what? I think it would be permission to fail. Everyone's so scared of backlash in this day and age, of, we've done something and the Black community have said, 'It's heinous', or the Jewish community have said, 'This is awful', and I think the permission to not quite get it right has stalled a lot of growth."

In response to this challenge, ADL encourages the aforementioned "counsel culture" – an approach that prioritizes dialogue and education over punitive reactions associated with "cancel culture" such as when an athlete, club, or organization misspeaks or writes something that could be perceived to be racist, biased, or discriminatory and treat the situation as a learning moment. According to a representative of a global coalition of sport clubs, federations, athletes, and fan groups to combat antisemitism and remember the Holocaust, large-scale campaigns should not be the go-to approach of sport organizations; instead, they urged organizations to prioritize building their knowledge base. Many interviewees asserted that authentic change is more likely to occur if the organization truly owns the issues:

> "We are not looking for the big message in the first step. This is very important to us … We want to have the club to identify or learn about the topic, to understand the topic, to create values out of the programmes that we are doing. And then having announcements and PR and then using the platform of sport. But the first steps don't have to be for public relations. It should be more for creating ownership, like planting a seed within the structure, and from there, go to the outside world."
>
> —Antisemitism educator, Germany

In some cases, organizations publicly share their discrimination reporting data to shed light on issues and trigger a public debate. Several organizations around the world publish annual or regular reports on discrimination, abuse, or hate incidents in sport and football. These vary in scope, as some focus on racism, or antisemitism, others on broader discrimination, and some on online abuse. Examples include Kick it Out in the United Kingdom, ADL in the United States of America, FARE's Europe-wide Global Match Observers reports, and Brazil's Observatório da Discriminação Racial no Futebol annual report, among others.

Box 4

Spotlight: Shifting public discourse

In 2019, during a game between two Brazilian football teams, their head coaches Roger Machado and Marcão wore the shirt of the Observatório da Discriminação Racial no Futebol (Observatory of Racial Discrimination in Football). As they were the only Black head coaches in Brazil's top tier of football teams at the time, this was to **raise awareness about the lack of Black people in leadership positions** in football. The campaign was seen as successful, as many news outlets domestically and internationally picked up the story, and social media discussions focused on

the lack of awareness about the underrepresentation of Black coaches and managers before this campaign.

In 2022, the Brazilian Football Confederation (Confederação Brasileira de Futebol or CBF) held a seminar on the Fight Against Racism and Violence in Football. It was a widely publicized, singular event that included participation by the President of FIFA, the President of the Brazilian Senate, celebrities, the presidents of league clubs, regional associations, and players. At this landmark event, participants **talked publicly about racism and sport for the first time in Brazil**. According to Ricardo Leão de Andrade, Former Head of Football Development for the CBF, the seminar's success enabled the Confederation to leverage interest in its other inclusion initiatives.

A year later, the CBF created the one-off Com racismo não tem jogo (With racism there is no game) campaign **in response to racial abuse** committed against Vinicius Jr. while in Spain's La Liga. In all the matches of the Brazilian League, men's and women's first and second tier players went on the pitch wearing a shirt sporting the name of the campaign. As a result, the CBF saw gradual involvement from many regional associations and football clubs in Brazil that had not previously expressed willingness to fight racism. The campaign earned the CBF the FIFA Fair Play Trophy.

5. Create inclusive environments for Jewish staff

Key finding: While there are Jewish people in staff and management roles in sport organizations, creating an environment which supports all Jewish staff members to fully and publicly engage with their identity and culture is crucial. Sport organizations should not only prioritize diversifying leadership at all levels to ensure that decision-making spaces include people whose lived experiences reflect the communities they represent, but also create opportunities for Jewish identity and culture to be expressed throughout the organization. There also needs to be opportunities for the expression of Jewish identity and culture to be embedded throughout the organization and vigorously supported by investing in targeted pathways, removing structural barriers, and securing visible leadership buy-in that includes organizational culture. In this way, the sector can build the inclusive and culturally informed leadership practices necessary to drive credible, sustained action against antisemitism.

RECOMMENDATIONS

1. **Adopt policies that create pathways.** Historically vulnerable or discriminated groups, including Jewish people, should be provided with equal and unbiased access to quality training, education, and opportunities to enter a career in coaching or management. It is therefore crucial for diversity policies to consider how to reach the target group, identify barriers to participation and ways of overcoming them, and ensure the long-term and meaningful participation of these groups in professional settings. Current policies need to be revised to ensure each of these steps is reflected. Policies should also keep in mind the intersecting characteristics and nuances within the local Jewish community.
2. **Create leadership opportunities.** Diverse professional opportunities should be supported

by recruitment, hiring, and retention practices that proactively encourage Jewish people to apply for positions in sport organizations at all levels. This may mean incorporating a diversity and inclusion statement in job advertisements, advertising externally and widely, and requiring entities and organizations to interview multiple candidates.

3. **Create an inclusive management environment.** In addition to opening up access to leadership roles, it is crucial to maintain a working environment in which Jewish people already present in these positions feel safe and included. The burden of addressing antisemitism should not be shifted onto them individually and should remain a shared responsibility of the organization. There should be opportunities for staff at all levels, including coaching or management personnel, to report antisemitic incidents and there should be proactive policies put in place to address them.
4. **Sport organizations can support Jewish staff in maintaining positive work-life balance that safely includes cultural and religious observance.** At all levels of the organization, look to examples of programmes that have assisted organizations in building opportunities for Jewish staff to engage in activities that reflect cultural and religious priorities. While it is notable that organizations have supported the amplification of Jewish voices at times of violence towards Jewish communities, it is equally important that organizations support the daily life of their Jewish staff. This can be achieved through inclusion of holidays and Jewish festival dates in organization calendars, the availability of kosher food at staff events, and consideration in the scheduling of staff-related meetings and activity when it may conflict with Shabbat (the Jewish sabbath) or Jewish holidays.

Evidence from the field in building inclusivity

While a vast number of professional athletes – including footballers – are from minority groups, coaches, management, and others in leadership positions are not always representative of the player population, or even the general population. Meanwhile, leaders who reflect the diversity of the communities they represent are better positioned to recognize problems early, understand their impact, and design responses that are credible and culturally informed. It also signals to people within and outside the organization that inclusion is a core organizational value.

> "I think the buy-in from leadership is one of the most important consistencies I've found when we're trying to do this work. When there's a general manager or a team owner or a president that is open to this type of training or this type of campaign, everyone else follows their lead."
> —Alex Freeman, Director of Sports Engagement, ADL USA

> "When the management is committed, you have what you need to succeed."
> —Carole Nuriel, Managing Director, ADL Israel and Senior Regional Director, the Middle East and North Africa

Lessons can be learned from initiatives across the world that specifically seek to increase women leaders in sport, such as FIFA's Women in Football Leadership,[40] and attract more female coaches

40 https://inside.fifa.com/womens-football/development-programmes/women-in-football-leadership-programme

into high-performance roles like IOC's *Women in Sport High-Performance Pathway* Programme (WISH).[41] Crucially, interviewees stressed that the responsibility for addressing racism, antisemitism, and other types of discrimination must remain shared by everyone in the sport ecosystem, and diversifying leadership should not shift the burden of "fixing" discrimination onto minoritized individuals.

Box 5

Spotlight: Create inclusive environments for Jewish staff

On 15 December 2025, in the wake of the Bondi Beach terror attack on the Jewish community in Australia, the Football Association (The FA) hosted an event under their *Faith and Football* programme to celebrate Hanukkah with the Jewish community at Wembley Stadium in the United Kingdom and show solidarity with the Jewish community. The event included members of the Jewish community and, importantly, Jewish athletes and staff from sport organizations.[42]

While this event was a meaningful way to demonstrate support in a traumatic moment for the Jewish community, it is also vital to note how efficiently this event was organized and then amplified a few days later by the FA. Within an already planned programme, these organizational systems could recognize the value of this gathering for the Jewish community but also situate its importance against the Bondi attack in later messaging, acknowledging to Jewish staff, athletes, and the wider Jewish community that cultural and religious traditions are part of the organization, just as the recognition of tragedy and harm is when it occurs.

6. Develop data-driven monitoring and evaluation, and impact tracking practices

Key finding: To demonstrate what works and in what context, and to drive continuous improvement, sport organizations should embed systematic monitoring and evaluation into all antisemitism initiatives, using both impact data and lived experience narratives. These practices should focus on impact for Jewish people and communities.

RECOMMENDATIONS

1. **Introduce simple, standardized measurement tools for evaluating educational initiatives.** Robust data provide a valuable foundation for planning educational programmes and drafting relevant policies. However, there is insufficient monitoring of knowledge, attitudes, behaviour and institutional dynamics regarding educational initiatives against antisemitism in sport. Simple, practical and easy-to-use pre- and post-surveys for educational activities and events can measure impact, especially when used systematically. The survey

41 https://www.iwginsighthub.org/insight/women-in-sport-high-performance-pathway-programme-wish

42 https://www.thefa.com/news/2025/dec/22/fa-host-chanukah-event-in-faith-and-football-series-20252212

and interview questions can be formulated so that collected data is accessible for evaluation and comparability purposes. In addition, organizations should follow up the initial evaluation to assess later outcomes, impact, and the sustainability of interventions.

2. **Build light-touch evaluation capacity.** Simple impact measurement is easier to incorporate into routine activity and does not necessarily require high expenditure or complex resources. Simplifying data collection allows organizations to deliver evaluation results more frequently and with greater ease. To this end, staff within clubs and federations should be trained in straightforward monitoring methods and data analysis and examples of effective evaluation from other initiatives can be adapted and used as models for programme leads.
3. **Establish a shared reporting framework.** Monitoring data can yield richer findings when seen in a broader context and compared with similar reporting from other sport organizations or disciplines. Harmonized data collection on antisemitic incidents, educational programme participation, and outcomes can illuminate both the common goals and individual issues, leading to more effective action. This endeavour would be greatly supported by establishing a standardized framework for shared reporting across leagues or governing bodies and by introducing regular opportunities for the exchange of findings.
4. **Combine quantitative data with qualitative data.** The two types of data offer complementary insights, together providing a more complete picture of the problem of antisemitism in sport, and of effective education and training. If a range of data collection methods is implemented, including qualitative formats such as short interviews, focus groups, case studies, or participant testimonials, it can capture lived experiences that help demonstrate impact internally and externally.
5. **Envision intervention strategies as continuing plans that move beyond one training day or experience.** Collecting year-over-year data to assess the impact of measures over time is important. It is difficult to assess the sustainability of interventions to reduce antisemitism when interventions themselves are not extended, and when the evaluation of those interventions is not extended. Building integrated intervention frameworks that intertwine multiple points of intervention with multiple points of evaluation will allow a more robust picture of impact, change, and reduction of harm from antisemitism.

Evidence from the field in tracking practices

Impact data and records of lived experience narratives give anti-discrimination initiatives credibility inside organizations, producing measurable change in behaviour, confidence, and safety. At the same time, sharing these stories and outcomes more widely contributes to shifting sport's broader culture by demonstrating what effective practices look like and normalizing expectations around them. According to this research, however, very little formal monitoring and evaluation take place, other than broad participation metrics (e.g., numbers of people enrolled in a course or workshop). Most participants spoke of relying primarily on intuition, and accepted that more rigorous impact data and narratives are needed:

> "There is no statistic or no measures, like of impact, that I could provide. The only thing is that I see, in my opinion, I see it working."
> —Representative, Global Coalition to Combat Antisemitism in Sport

While most organizations would like to carry out more data collection and analysis, they identified consistent barriers: time, resources, and expertise. Impact data gathering was often considered to fall within the remit of equality, inclusion and non-discrimination practitioners in the organizations, but – like in many industries – this work in sport is often already stretched, and resources understandably focused on delivery. Participants also spoke about feeling uncertain what to measure or even worrying how certain data might expose uncomfortable truths, which can create resistance or caution among leaders, thereby stymieing progress. Additionally, inconsistent reporting systems across clubs or leagues make it difficult to gather comparable information, limiting the ability to build a clear picture of progress.

> "There's really no direct stats I can give that demonstrates impact … Because of the way the campaign was designed, it wasn't an impact-first campaign. The measures of impact were not clear … And it's really disappointing, actually, because we know it's made an impact."
> —EDI Director, English Premier League club

> "Then we're able to come to bigger sport federations and tell them, 'Listen, this is what we've been doing on the ground. This is what the impact is and how positive the impact is.' It's almost like a setting the proof of our work at the ground level and saying to the big guys that, 'This is actually working so you need to do the same."
> —Representative, global Jewish organization

Box 6

Spotlight: Impact tracking

A US anti-discrimination organization reported **rigorous monitoring** using a modification of the Kirkpatrick Model of Evaluation,[43] collecting data in four areas: 1) reaction – satisfaction of participants with the programme; 2) cognitive – participants' awareness of the issues, testing whether they have acquired the desired knowledge; 3) emotional – attitudes, perspectives, and beliefs relating to racism and intervening; 4) behavioural – intent and evidence of action.

The organization uses post-surveys for single-session workshops, and both pre- and post-surveys for multi-session workshops. The same questions are asked for each, thus attempting to assess change over the course of the workshop(s). The organization also collects **qualitative data** about its programmes, which include open-ended comments from participants, and is in the pilot phase of tracking the changes and actions taken by participants after they have gone through their programming: "[Data] allows us to see how we are being successful, and how are we not. What is the difference we're making?" (Curriculum Expert, United States anti-discrimination organization).

43 Kirkpatrick, D. (1996). "Revisiting Kirkpatrick's four-level-model. Training & Development," 1: 54–57.

Building Bridges: Combating Antisemitism Together is a European Union-funded project that focuses, as one of its key initiatives to address, on the need for more data in understanding and responding to antisemitism in sport. Within this initiative, the Building Bridges: Survey Insights on Combating Antisemitism Through Football[44] was launched through a collaboration between World Jewish Congress, *what matters*, and CEJI (A Jewish Contribution to an Inclusive Europe). The survey report features valuable insights based on **quantitative data** gathered from over 100 stakeholders in 14 European countries. Questions and responses were organized into three key areas: perceptions of antisemitism; activities against antisemitism; and potential for activities against antisemitism. This report made an important contribution to understanding both existing initiatives to address antisemitism in sport and the gaps that remain.

7. Create change through collaboration and partnerships

Key finding: Sport organizations should prioritize sustained, trust-based collaboration with players, communities, supporter groups and other stakeholders to amplify efforts to address antisemitism, ensuring that programmes are credible, culturally informed, and widely supported.

RECOMMENDATIONS

1. **Build strong, long-term community partnerships.** Sport organizations can be present within local communities in a variety of ways. Building sustained, trust-based relationships with the community allows programmes to be shaped by those who understand the local environment. Sport clubs and teams can reach out to community organizations, youth clubs, supporter groups, schools and other educational institutions and begin a conversation on how to collaborate on education about and against antisemitism. New and existing relationships can be maintained through regular events, ensuring that they are an opportunity to actively learn from the community.
2. **Utilize players and club figures as influential campaign leaders.** Sportspeople tend to be the most recognizable to the public and often have large platforms to communicate with audiences; sometimes they also have personal experiences of discrimination. The visibility and credibility of sportspeople can dramatically increase the impact of antisemitism initiatives, and their participation in the policy-making process provides invaluable input. Sport organizations should strategically involve current and former players, as well as significant club figures, to front such initiatives.
3. **Establish formal working groups and cross-sector partnerships.** Collaboration with organizations across the sport sector and beyond strengthens the knowledge base and creates opportunities for structured exchange of reflections and examples of good practice. This is key for sport organizations that lack expertise or resources. To address this gap, they

44 Brunssen, P. (2024). *Building bridges: survey insights on combating antisemitism through football*. https://whatmatters.de/media/files/1/6cea.pdf

should create, join or strengthen dedicated antisemitism working groups that bring together clubs, leagues, and associations alongside NGOs, community organizations and supporter groups. Together, members can set out clear goals, plans of action, and timelines.

Evidence from the field in creating change through collaboration

The interviews revealed the value of collaboration. Partnering with coaches, parents and teachers can increase participation and buy-in, while open communication and good partnerships with other organizations – schools, colleges and universities, regional associations and the media – allow for more effective programmes and wider messaging. The focus on enhancing community engagement and community partnerships was strong in the United Kingdom and Germany especially, with participants often discussing the importance of clubs understanding local communities and fan groups; gaining community visibility; and facilitating educational opportunities (e.g., with local schools). One interviewee reflected on how their club had invested significant time getting to know the areas and communities surrounding their stadium:

> "A lot of things we do are built on strong relationships we've built up over the years, to people who are able to speak for a certain kind of group inside [club name]. So, you can understand our fan base, it's like a little universe for itself … We have people from the middle and from the far right to the far left. We have them all here, and we have to organize all these different views and political ideas that come together."
>
> —Supporter Liaison Officer, Bundesliga club

Unique to the United Kingdom was the existence of supporter groups for marginalized communities, including Jewish supporter groups, directly attached to professional clubs. The groups play an important role, creating visible, structured spaces where fans can connect around shared identities and feel recognized by their club. Jewish supporter groups – much like women's, disability, or LGBTQ+ supporter groups – help ensure that the lived experiences, concerns, and cultural histories of those communities are heard and valued within the wider fanbase. The level of formality and recognition of these groups differs but if integrated well they provide a trusted channel through which clubs can test ideas, seek guidance, and better understand how policies or practices (e.g., on match day) affect different groups of spectators:

> "We're here for the club to liaise with on Jewish issues. So, if there's an issue of concern about antisemitism, or another issue, the club will think that will be of concern to Jewish supporters, they know they've got someone they can speak to."
>
> —Member, Jewish supporters group of an English Championship club

Collaboration with players and other significant figures associated with their clubs on anti-discrimination projects was thought to be particularly powerful. The use of professional players to front anti-racism campaigns lends credibility, visibility and influence that reaches far beyond formal organizational messaging. When players speak out, fans and younger athletes are more likely to pay attention, see the issue as relevant to the sport they love, and recognize that challenging racism and antisemitism is part of sport's core values. In Brazil, players of all ethnic backgrounds promoted CBF's Com Racismo não tem jogo (with racism there is no game) campaign, including international superstar Vinicius Jr., who continues to be a leader in the fight against racism. In the

United Kingdom, a participant recounted the example of a goalkeeper for a men's Premier League club team:

> "If you can get a player to talk about anything, it's going to resonate more with supporters, definitely! I think Aaron Ramsdale wrote an incredibly moving piece about his brother, who's gay.45 I think that would've had more impact than any film we could play at the beginning of every match."
>
> —EDI Director, English Premier League Club

Other examples included involving former players, or relatives of prominent club figures, who experienced discrimination. Their first-hand accounts often act as living links between football's past and its present and help the sport remember periods when racism, antisemitism, and other forms of discrimination were more openly expressed or institutionally ignored, ensuring that these histories are neither sanitized nor forgotten:

> "It's important to use role models like [wife of a former Jewish manager]. … We invited fans to meet her. We also have a former player, an Israeli player we use as a role model. He was the earliest Israeli player in my club's history."
>
> —Representative, 2. Bundesliga club

Partnerships and collaboration also help address the common challenge of funding anti-discrimination programmes, a significant constraint for many organizations in the field. Partnering with well-financed, often commercial, external organizations means that collaboration extended far beyond the sport ecosystem. For example, to sponsor its *Black Coaches Scholarship* programme,[46] the CBF partnered with Vivo, a large mobile phone company in Brazil, and used the image of the Brazilian international football star Vinicius Jr. to ensure media appeal.

While athlete-led activism has played a powerful role in challenging racism, the responsibility cannot rest primarily on individuals who have themselves experienced it. Global sport federations, such as FIFA and UEFA, should commit to stronger leadership, enhanced funding for national and regional anti-discrimination initiatives, restorative justice practices, and stricter regulatory and sanctioning frameworks for clubs, players, and supporters found to be involved in antisemitic or other racist behaviours. Further, collaboration between stakeholders and government agencies, particularly Ministries of Sport, is vital for driving systemic change. While governing bodies have an obligation to develop and enforce inclusive and anti-racist policies, they can only do so effectively through genuine partnership with organizations delivering sport at all levels. The establishment of a global, centralized, online repository of resources and examples of good practices would significantly help pool and share knowledge.

Crucially, some of the interviewees were active members of antisemitism or anti-racism working groups or task forces, established by national associations, charities, and individual clubs. They agreed that having such groups was important for getting antisemitism on the agenda of football

45 https://www.premierleague.com/en/news/4177779/ramsdale-the-challenges-my-brother-has-had-are-incredibly-tough

46 https://www.vml.com/work/black-coaches

organizations, advancing understanding of antisemitism, and encouraging ownership of, and accountability for, addressing it. The monitoring work of the Observatório da Discriminação Racial no Futebol in Brazil has led to partnerships with several organizations and also to operating as part of a network with the government, CONMEBOL (South America's football governing body), fan organizations, clubs, and other football associations. It also shares monitoring data with researchers, journalists and major newspapers.

Box 7

Spotlight: Working groups in practice

Kick It Out's Antisemitism Working Group (United Kingdom): "Kick It Out hadn't taken antisemitism as seriously as they should have done. But to the credit of [former CEO] Tony Burnett, he decided to establish a Working Group on Antisemitism. And from that, various initiatives have flowed (…) certainly all the training for that has taken place at football clubs. I think there's a correlation between the establishment of the working group, antisemitism training, and awareness about antisemitism in football." (Football Steward & Member, Jewish supporters group)

CBF Working Group to Combat Racism and Violence in Football (Brazil): Comprised of over 50 professionals from 30 different entities in the public, private, and civil society sectors in the country, the Working Group seeks to create proposals in education, communication, regulatory framework, security, public and institutional policies and sport procedures. Currently, it is implementing some of the proposals, including the creation of the Supporter Relationship Agent that the CBF is working on with other partners across the football ecosystem.

Section 4

Concluding remarks: transferability of strategies

4. Concluding remarks: transferability of strategies

Key finding: Initiatives for addressing antisemitism can be transferred across sports and national contexts, but only when they are thoughtfully adapted to local histories, cultural norms, and social dynamics rather than replicated wholesale.

One of the key objectives of this report was to determine whether the programmes researched could be successfully transferred into other sports and countries and applied to different types of discrimination. Evidence from academic and policy research shows that the initiatives are not automatically or universally transferable across national or regional contexts. This is particularly important when addressing antisemitism and other forms of racialized discrimination, which can vary significantly in expression and prevalence across sports and countries. Moreover, cultural context remains essential in that approaches to addressing antisemitism must be tailored to local histories, identities, and social dynamics to achieve meaningful engagement and outcomes.

> "When you think about education in sports, you have to be very, very sensitive to the cultural and social nuances of the place that you work at … There's no one programme that fits all the needs. It just needs to be adapted."
>
> —Carole Nuriel, Managing Director, ADL Israel and Senior Regional Director, the Middle East and North Africa

> "I'm sure they could be replicated and successful in other countries, even in places with different cultures than Brazil … Ultimately, it's less about soccer and more about life. About society. Human relationships. And the search for a better and more just world."
>
> —Nelson Barros Neto, Content/Programme Manager, Bahia

The report's final section offers some concluding observations on what can be learned from initiatives and experiences across the field. Instead of transferring programmes directly, we can transfer strategies and approaches to strengthen the policies and practices that will support clubs, associations, federations, and national and international governing bodies to accelerate their efforts to prevent and address antisemitism in and through sport. The recommendations below provide a framework for adapting strategies while retaining programmes' core educational objectives.

RECOMMENDATIONS

1. **Tailor interventions to national and regional contexts.** Antisemitism initiatives should never be transferred directly from other fields of anti-discrimination. Instead, sport organizations should consult with local experts, communities, sport stakeholders, and people with lived experience of antisemitism in order to create targeted policy and effective practice. This can be done by approaching researchers, community representatives, specialists and sport organization management, and by holding consultation meetings to share ideas and review proposed programmes.

2. **Support targeted pilot programmes in partnership with specialist organizations.** Pilot programmes offer invaluable experience, participant feedback and internal evaluation, creating a foundation that can be improved on further. It is especially true for organizations that have not previously implemented specific initiatives against antisemitism. This situation can be addressed by first running and evaluating pilot projects in regions or sports where antisemitism is more prevalent, using lessons learned to inform broader roll-out.
3. **Adopt a core-plus-modules model.** The use of effective examples of good practice from other fields, sectors and geographical locations provides a helpful scaffold and saves resources that would be required when creating a programme from the ground up. Effective initiatives, however, should be tailored to the specific audience, context and scale. While core elements and values of the educational programme need to be maintained, the specific activities, formats and examples of antisemitism it involves should be informed by whom it addresses, where and when the programme takes place, and the expected outcomes.
4. **Transfer through long-term partnerships.** This report has demonstrated the critical importance of collaboration. Maintaining partnerships with other sport clubs and community organizations allows for a more sustained, long-term and comprehensive exchange of ideas and joint actions. This involves putting into practice mentoring and consultation schemes, co-delivering programmes, and sharing evaluation mechanisms with local stakeholders.

Beyond this framework of practical recommendations, the report highlights the urgent need for more coordinated and collaborative approaches to preventing and countering antisemitism. Numerous national and regional projects exist but many operate in isolation and are led independently by sport clubs, associations, third sector and non-governmental organizations or community groups. Greater integration across these efforts, supported by the collective investment of financial and human resources, would increase their impact, visibility and sustainability. The establishment of a global, centralized, one-stop online repository of resources and examples of good practices – which builds upon and expands the Changing the Chants *Compendium of Good Practices* – would significantly enhance knowledge-sharing. Such a platform would support practitioners by providing access to vetted, expert-informed materials and creating opportunities for stakeholders to showcase and learn from each other's work. Additionally, the sharing of data would provide a clearer quantitative picture of both prevalence of antisemitic incidents and the reach and impact of educational initiatives.

Equally crucial is strong leadership. Cooperation among sport governing bodies, federations, associations, clubs, and fan groups is vital for driving systemic change. However, those working in sport cannot meaningfully transform entrenched inequalities without leadership, resourcing, and policy support. Thus, stronger leadership is required from government agencies, particularly Ministries of Sport, and global sport federations such as FIFA and UEFA. This leadership should include enhanced funding for national and regional initiatives against antisemitism, a deeper commitment to restorative justice practices, and stricter regulatory and sanctioning frameworks for clubs, players, and supporters found to be involved in antisemitic behaviours. While athlete-led activism has played a powerful role in challenging prejudice, the responsibility for combating it cannot rest primarily on individuals who have themselves experienced discrimination. Sport

organizations must ensure that robust structures and cultures are in place so that work against antisemitism is institutionalized, collaborative and long-term in scope.

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Leveraging education in sport to challenge antisemitism

Recommendations for policy and practice

This research-based resource was developed to expand the understanding of the forms and contexts in which antisemitism may be expressed within sport, and the potential impact of those expressions. The report presents insights that highlight seven key areas of intervention for sporting clubs and organizations: naming and firmly responding to antisemitism within sports, enhancing educational approaches, build solidarity between affected racialized groups, leveraging campaigns and events to shift public discourse, creating inclusive environments for Jewish staff, utilizing data-driven monitoring and evaluation, and channeling change through collaborations and partnerships. The recommendations offered within each of these critical areas are important starting points for sporting clubs and organizations in creating sustained positive sporting culture that is safe and inclusive for all.

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4 QUALITY EDUCATION

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