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FOOTBALL AGAINST RADICAL BEHAVIOURS - FAIRER
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FAIRER
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FAIRER GUIDELINES

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Summary

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Introduction

The present document aims at identifying guidelines that football associations and national institutions can follow in the fight against radicalisation within football environements as well as the wider society. Importantly, these procedures should be *standaridised* enough to be usable by EU countries, yet *flexible* in order to be adapted to different kinds of radicalisation and cultural environments.

Resposible for the creation of the guidelines are not only the project partners which include the **Federatia Romana de Fotbal (FRF)**, the **Latvijas Futbola Federācija (LFF)**, the **Malta Football Association (MFA)** and the **Irish Football Association Ltd (IFA)** as well as the **University of Modena and Reggio Emilia** (**UNIMORE**, Italy), but also participants in the so-called living labs (LL). A Living Lab is "an experimentation environment in which technology is given shape in real-life contexts and in which (end) users are considered 'co-producers" (Ballon et al., 2005; see also Ballon & Schulmann, 2015). In other words, a living lab is a space used to solve societal challenges by bringing together various individuals, such as stakeholders, for collaboration and collective ideation (Hossain et al., 2019).

The creation of the guidelines follows an in depth analyses of the actual issues regarding radicalisation within each country involved in the project (Latvia, Malta, Northern Ireland, and Romania) as well as good practices which countries have relied on in the fight against radicalisation. Specifically, this analyses contributes to the understading of not only the extent to which radicalisation represents a problem within the partner countries or whether it does not, but also on the type of radicalisation each country majorly deals with. This information has been considered during the development of the guidelines.

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After providing a brief description of the main types of radicalisation present in each country, the following pages of this report will include a discription of the methodology used for the guidelines creation and will discuss the guidelines which have been developed in this phase of the project. A second refinement of the guidelines is expected after the testing of the guidelines.

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PART 1. Radicalisation within the partner countries: A brief description

The first part of the FAIRER project included an analysis of the situation regarding radicalisation within each partner country. The information was provided not only by the project partners (PP) but also by several stakeholders who accepted to be interviewed as part of the project. The interview was developed by the University of Modena and Reggio Emilia (UNIMORE) and validated by the scientific committee. The questionnaire was delivered to different stakeholders (e.g., Institutions of different kinds as well as Football National Federations, Football Clubs and Fans Associations) within each country involved in the project. The interviews, as well as the report filled out by each country, provided important information based on which to create the guidelines. The following paragraphs will briefly summarise the major information emerged from such analysis, by particularly focusing on the type of radicalisation majorly present in each country (for full information please check the FAIRER report at www.projectfairer.com).

1.1. Latvia

Both the analyses provided by PP as well as interviews from stakeholders describe Latvia as a country which has not witnessed violent episodes of radicalisation. Yet, the country is currently experiencing a growth in radicalisation, as the number of people whose actions show signs of radicalisation and support for radicalised groups seems to be growing.

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According to the interviews to stakeholder, the main form of radicalisation within Latvia is *political.*

1.2. Malta

Both the analyses provided by PP as well as interviews from stakeholders describe Malta as a country which has not witnessed violent episodes of radicalisation. Indeed, the majority of stakeholders reported that radicalisation is not a big issue or is not as big as in other countries, although some of them report incidents of discrimination and lack of tolerance within the country especially towards *ethnic minorities*. In addition, also a salient division within the *political* sphere has been reported.

1.3. Northern Ireland

Historically throughout Northern Ireland the main extremist and radical behaviour was religious, between Protestant and Catholic communities. Nowadays, radicalisation is defined under paramilitarism and, according to the interviews, radicalisation is mainly *religious* and *political* and it is present not only within the society but also within football contexts.

1.4. Romania

According to the information collected, perceptions of radicalisation in Romania are not unanimous. While some regard radicalisation as a real problem in the country (especially after the pandemic), others do not believe radicalisation to be very common in Romania stating that the number of related episodes is small (although increasing). One of the major areas in which radicalisation seems to be present is the *political* environment, and especially online. In addition, lack of tolerance towards sexual minorities seems to be an issue.

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The information provided above describes the situation involving each country as very different from one another. Some countries do not face episodes of radicalisation while others seem to have witnessed them more often. Among all the types of radicalisation, religious and political radicalisation seem to have been majorly mentioned by stakeholders and PP. For this reason, in the present guidelines attention will be given to these two types of radicalisation.

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PART 2. The guidelines: aims and creation

The general aim of FAIRER is to *develop* and *test* guidelines that football associations and national institutions may follow to prevent and fight radicalisation within both football and the more broad general society. As previously seen, the involved countries (Latvia, Malta, Northern Ireland, and Romania) display different radicalisation-related issues, for this reason the proposed guidelines have been created to be flexible enough to be adapted to different kinds of radicalisation and environments. Importantly, based on the fact that radicalisation is an increasingly serious problem within the European Union, these guidelines have been designed to be usable by all EU countries.

As will be seen in the forthcoming pages, special attention within the guidelines has been given to football fans as a means to improve radicalisation-related issues. This is also in line with what has emerged from most of the interviews to football stakeholders which clearly mentioned the potential role that football fans may and should play in this respect. In other words, most stakeholders not only believe football fans to be an important group which needs to be involved in the activities but also an added value for the achievement of the project's aims.

2.1 Method

A draft of the guidelines was created during Months 7-10 (January-April 2023). These were then defined during the living labs (LL) which were held between May and June 2023

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and ultimately updated based on the work done during the Testing Phase (March 2024 – July 2024).

A living lab, as mentioned in the introduction section is "an experimentation environment in which technology is given shape in real-life contexts and in which (end) users are considered 'co-producers" (Ballon et al., 2005). In other words, a living lab is a space used to solve societal challenges by bringing together various individuals, such as stakeholders, for collaboration and collective ideation (Hossain et al., 2019).

A total of 3 main related thematic areas were organised by the project partners. These were independently held in each country included in the project. The final purpose of the LL was to develop the most appropriate guidelines for preventing and adressing radicalisation. The LL meetings were organised as follows:

- Meeting 1: Presentation of the project to the stakeholders, its aims and the activities carried out so far;
- Meeting 2: Discussion and brainstorming on radicalisation and need assesment;
- Meeting 3: Co-creation and definement of the guidelines. Participants were divided in groups of 6-7 people each. Aim of this part of the LL was to discuss the different steps included in the FAIRER guidelines (i.e., Knowledge, Prevention, Action; see following sections). All groups worked on one of the three steps separately to improve and define the best guidelines against radicalisation. The final step included all participants which discussed on feasibility, possible adaptation of the guidelines to their context and perceived efficacy of the final guidelines.

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During the three different meetings, presentation of the main information was supported by visual materials such as Powerpoints. After discussing the main points of the guidelines, key questions were used to stimulate discussion among participants.

The following pages will report information about participants and the main points and recommendations emerged from the LLs.

2.1.1 Participants

A first phase of the guidelines creation entailed the identification and recruitment of participants by each project partner. They were contacted by each FF, which invited participants to take part in the LL. A schedule of the meeting was defined and information on FAIRER's project was given to participants prior to the start of the LLs. These participants were recruited in each of the project partner countries. To guarantee both a top-down and a bottom-up perspective, the following components of LL were invited to join:

- Institutional stakeholders
- Football Federation stakeholders
- National Clubs stakeholders
- Football fans associations / Fans stakeholders

A total of 91 participants took part in each Living Lab. Specifically, *n* = 14 participants were recruited by Malta, *n* = 23 by Northern Ireland, *n* = 20 by Latvia and *n* = 34 by Romania. The majority of the participants in each partner country were males (Table 1).

Table 1. Sex of participants who participated in the LL in each of the partner countries

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Countries	No Participants	M	F	Unknown
Latvia	20	12	7	1
Malta	14	9	5	0
Northern Ireland	23	17	6	0
Romania	34	29	4	1

In addition, as far as age is concerned, in all countries the majority of participants' age ranged between 31-45. Table 2 includes information regarding the type of stakeholder recruited by each project partner.

Table 2. Type of stakeholder who participated in the LL in each of the partner countries

Countries	Institutions	Federations	Clubs	Fans	Other/Uknown	Total
Latvia	4	5	11	0	0	20
Malta	5	1	1	2	5	14
Northern Ireland	13	6	3	1	0	23
Romania	4	7	6	17	0	34

As can be seen in Table 2, a variety of stakeholders were present, making the LL a diverse and interesting context where to discuss about guidelines.

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PART 3. Guidelines: the output

The organisation of the guidelines has been summarised in a visual flowchart (see Figure 1). Each step of the flowchart includes a main question which gives rise to different possible answers. Each section of the flowchart will be explained in a detailed manner in the following pages of this report. This preliminary flowchart allows to define some of the questions which Ministries and institutions that collectively engage with the problem of radicalisation as well as football clubs and fans should answer when consulting the guidelines. Depending on the answers, the different actors may consider to primarily focus on certain aspects of the present guidelines and challenge radicalisation from a specific perspective which may, more or less directly, challenge radicalisation.

We believe that using a holistic approach in the creation of the guidelines should be of primary interest. Indeed, this is in line with the United Nation's approach which considers tackling extremism through sport (UNODC, 2021) via different paths. FAIRER highly supports this approach and also aims at working on different areas which are believed to be fundamental to fight radicalisation from different angles depending on the major issues involved in one's social context. One of the important aspects of the FAIRER guidelines is that it does not only address youth but also considers adults in its approach. Indeed, several programmes tackling radicalisation through sport focus on youth. The FAIRER consortium believes that activities and guidelines should focus both on adults and youth when preventing and fighting radicalisation.

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As can be seen in the flowchart below (Figure 1), the FAIRER guidelines consider the following questions in the creation of a more efficient, structured and organised response to radicalisation:

1. ***Is the term radicalisation clear? (Knowledge)***
2. ***Do you believe your country suffers from radicalisation? (Prevention)***
3. ***What type of radicalisation is mainly present? (Action)***

The three questions follow a step by step approach to countering radicalisation which includes the following macro areas, respectively.

- **STEP 1. KNOWLEDGE.** Knowledge as a first step, based on the belief that a comprehension of the phenomenon is necessary to be able to address the issue;
- **STEP 2. PREVENTION.** Prevention as a second step based on the belief that, although each country differs in the extent to which it witnesses radicalisation phenomena, prevention among youth should still be part of the process;
- **STEP 3. ACTION.** Action as a third step based on the belief that when radicalisation phenomena are present, action should be taken and addressed through different activities and initiatives.

Importantly, the following guidelines suggest the importance of involving not only participants within the football environment but also extend the activities and initiatives to engage the whole community, including institutions. We believe that it is through a combined participation of football associations, fans as well as institutions and the wider community that the actions can reach their full potential and aims.

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As far as the last question, concerning what **type of radicalisation** is mainly present in the country, two major forms of radicalisation are discussed:

- Religious radicalisation
- Political radicalisation

The reason for focusing on these two major forms of radicalisation lies on previous analysises conducted within the FAIRER project which helped identify which types of radicalisation are mainly present in the countries included in the project. While religious radicalisation defines a process where individuals embrace extremist ideologies that accept, use or condone violence against individuals who do not (strictly) follow a religion (see, Doosje et al., 2016), in the present report political radicalisation will be regarded as an umbrella term which may somehow include different types of extremist groups such as nationalistic or separatist groups, extreme right or left-wing groups or single issue groups holding extremist views towards different groups or topics (for a discussion see Table 3). For this reason activities included when discussing political radicalisation may also be taken into consideration when facing other related forms of radicalisation which will not be specifically mentioned in these guidelines.

Related to these two forms of radicalisation, is the specification of whether the above-mentioned types of radicalisation arise *within* or *outside* the football environment (see Figure 1).

According to which type of radicalisation is present and according to whether radicalisation processes accour within or outside of the football environment, specific guidelines will be presented.

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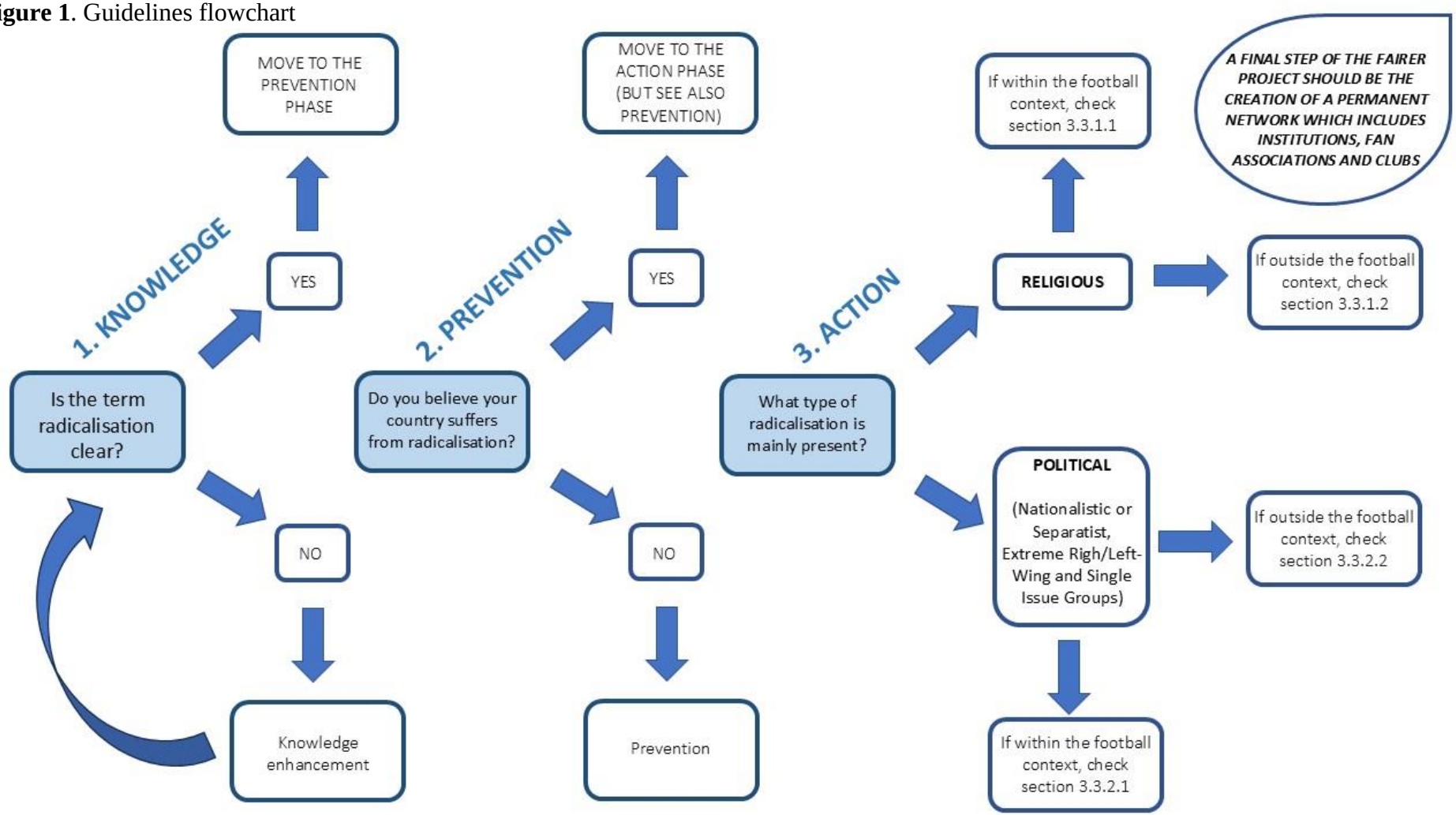
Figure 1. Guidelines flowchart



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3.1 KNOWLEDGE: Is the term radicalisation clear?

As an initial part of the guidelines, it is of the outmust importance to understand the concept of radicalisation. Within the current guidelines this aim is included in the first phase, this is the *Knowledge phase* (see Figure 1). Having in mind what is meant by radicalisation may help bodies to better define potential issues which may arise in their environment. Specifically, the first phase relies in clarifying this concept in order to understand whether radicalisation is present and how to recognise it. Thus, if the answer to the first question of the flowchart "*Is the term radicalisation clear*?" is "no", understanding its meaning and gaining information on the topic should represent a first aim. Below, we report a very brief description of the term radicalisation.

3.1.1 A brief description of the term radicalisation

Although widely used by politicians, academics, and also the general public, the term radicalisation has not yet reached a uniform definition. According to Doosje and colleagues radicalisation may be defined as "a process through which people become increasingly motivated to use violence against members of an out-group or symbolic targets in order to achieve behavioural change and political goals" (Doosje et al., 2016, p. 79). A more complex and general definition of radicalisation has been provided by Lenos and colleagues (2017) from The Radicalisation Awareness Network (RAN) which defines it as "the process through which an individual comes to adopt extremist political, social, or religious ideas and aspirations which then serve to reject diversity, tolerance and freedom of choice, and legitimise breaking the rule of law and using violence towards property and people" (p. 5).

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Thus, violence may be seen as a common tool used by radicalised groups to reach their aims. Starting from Doosje and colleagues' (2016) conceptualisation of radicalisation, below we report and briefly describe five types of radicalised groups (Table 3):

Table 3. Types of radical groups

Type of radical group	Main concern
Nationalistic or Separatist Groups	Secure a territory for the own group
Extreme Right-Wing Groups	To safe-guard the high status position of the 'white race' that is perceived to be threatened by immigrants
Extreme Left-Wing Groups	Achieve a just distribution of wealth and perceive capitalism as the main source of evil
Single Issue Groups	Their main concern focuses on one particular topic (not an extensive ideology), such as the environment, animal rights or abortion, team support, social issues
Religiously motivated Groups	They adhere to a very strict interpretation of their religion to justify violence against individuals who do not strictly adhere to that religion

Adapated from Doosje et al. (2016)

As far as the reasons as to why individuals radicalise, there may be several reasons (see Koomen & Van Der Pligt, 2015 for a discussion). Indeed, researchers agree on the fact that there is no single cause but a mixture of them may be at the basis of the phenomenon (Ranstorp, 2016).

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For example, among the different factors which may lead to radicalisation and violent extremism, threats are usually seen as possible triggers, as they may mobilise individuals to react to perceived negative situations. This is the case, for example, of discrimination and prejudice (real or perceived) experienced by some groups (Ranstorp, 2016), perceived threat deriving from higher status sections of the population (e.g., governments, authorities, and politicians; Koomen & Van Der Pligt, 2015) or perceived threat derived from how some individuals perceive the society to be structured which may be quiestionable by part of the population (Koomen & Van Der Pligt, 2015).

A more detailed account of the radicalisation process can be found at:

1. https://www.europarl.europa.eu/news/en/headlines/security/20210121STO96105/radicalisation-in-the-eu-what-is-it-how-can-it-be-prevented
2. https://home-affairs.ec.europa.eu/policies/internal-security/counter-terrorism-and-radicalisation/prevention-radicalisation_en

Having in mind what is meant by radicalisation should ago hand in hand with knowing what the risks of radicalisation are. When presenting information regarding radicalisation, specific effort should be made to clarify the consequences of such phenomenon to reach a general understanding. According to stakeholders who participated in the LL, information regarding radicalisation and its risks should be disseminated through different tools such as television, social media as well as face-to-face campaigns both during matches as well as in schools. Testimonials may play an important role in this respect as presenting short messages

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regarding radicalisation and its risks by different and well-known individuals such as football players may help reach a broader audience. Indeed, they could act as positive role models not only within football contexts but also among the wider community. In addition, effort should be put in creating opportunities for engagement in such topics which could ultimately enhance knowledge on radicalisation. Within football contexts, one example may be represented by introducing surveys and quizzes while individuals book their tickets for possible matches.

Another important aspects concerns the target of such campaigns which, according to many stakeholders, should first of all be young people. Indeed, it has been argued that there is lack of awareness from young people who don't seem to see the intimidating nature and consequences of their language/behaviour which, at least within football environments, reaches its peak during derby and rival games. Nevertheless, the importance of implementing awareness programmes tailored to organisations and football clubs has also been emphasized during the LLs. These programmes could include workshops, training sessions, and educational materials to educate stakeholders about various forms of radicalisation. Last but not least, it was suggested that state institutions and football clubs establish channels of communication for sharing information related to radicalisation. This could ultimately facilitate the exchange of knowledge and especially insights to enhance awareness.

3.2 PREVENTION: Do you believe your country suffers from radicalisation?

If the term radicalisation is clear, one can move to a second phase, the *Prevention phase* strictly related to the question regarding the perception of radicalisation within one's country (see Figure 1). As previously seen, not all countries suffer from radicalisation in the same way. Indeed, some have had several episodes linked to radicalisation (e.g., Northern Ireland)

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while others may have not witnessed such violent episodes (e.g., Malta). Of course, actions which should be taken in response to these two situations need to be different since, in one case, there is a need to fight an existing situation while in the other case prevention of potential future radicalisation-related issues should be the aim. Nevertheless, we believe that fighting radicalisation should go hand in hand with prevention. Fighting radicalisation does not mean that prevention should not be aimed for. Thus, as displayed in Figure 1, in the case of lack or presence of radicalisation phenomena in the country, the use of the *prevention strategy* is always advised.

3.2.1 The prevention strategy and its zones of action

The preliminary activities presented in these guidelines mainly target youth and adolescents. The prevention strategy aims at working on specific areas which are believed to empower youth on different aspects. We believe that using a holistic approach in this phase should be of primary interest. Indeed, this is in line with the United Nation's approach which considers five different "zones" for the prevention of violent extremism through sport (UNODC, 2021). These zones all consider tackling radicalisation through different, although complementary, roots. FAIRER highly supports this approach and aims at working on different areas which revolve around 1) self-empowerment; 2) civic consciousness; 3) social responsibility; 4) sport cohesion; 5) planning the future. These areas are believed to be important sources of well-being and to include important aspects in the fight against radicalisation.

The above mentioned areas derive from the project "Football For A Better Chance 2.0" (i.e., FFBC 2.0), an extension of the original project "Football for A Better Chance" financed

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by the European Commission and led by the Federația Română de Fotbal (the National Football Association of Romania) and involving the UEFA National Associations from Greece, Ireland, Lithuania, and Portugal, as well as the University of Modena and Reggio Emilia (Italy) as an academic partner. Football For A Better Chance 2.0 was financed by the European Commission and led by FIGC (Federazione Italiana Giuoco Calcio) and involved the Football Association of Ireland, Malta Football Association, the Football Association of Slovenia, the Royal Spanish Football Federation, as well as the University of Reggio Emilia as an academic partner.

The project aims at promoting social inclusion and fighting radicalisation of young people aged 14 to 18 through football and more precisely through the development of training programmes for young athletes. Throughout the project coaches specifically deal with youngsters at risk of marginalisation to manage conflict and create a cohesive environment for social inclusion. As mentioned earlier, five main areas are targeted (see also Figure 2) some of which will be briefly discussed:

1. **Sport cohesion**
2. **Self-empowerment**
3. **Social responsibility**
4. **Civic consciousness**
5. **Planning the future**

The five areas are considered of extreme importance from a preventive point of view. For example, through working on activies concerning *Sport Cohension* it is possible to make a team feel more united so that athletes will spend time in teams instead of engaging in illegal

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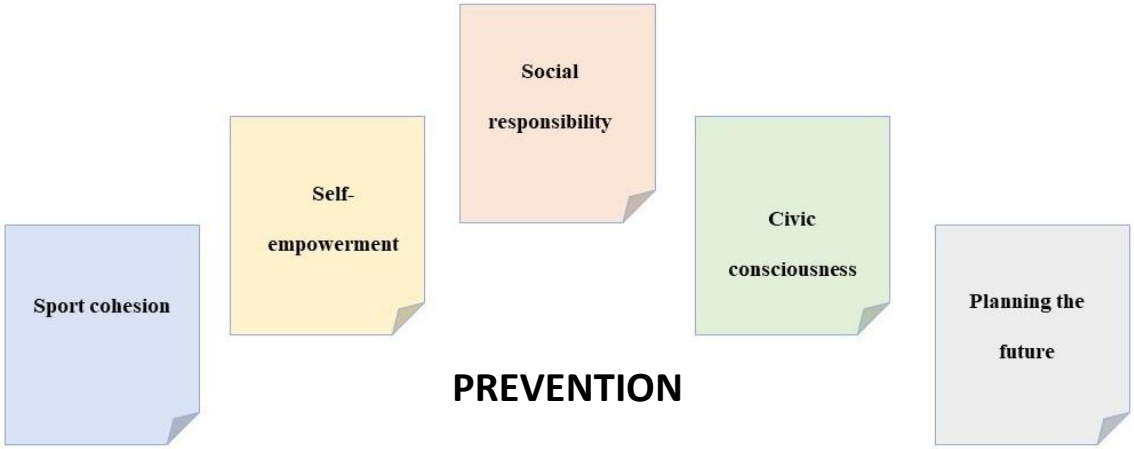
behaviour. In addition, making youngsters believe in themselves through *Self-Empowerment*, make them find their talent, and organise their future is another core aspect believed to be fundamental to keep youngesters away from risks of radicalisation. Finally, by developing a sense of community and rules within and outside the team helps building higher levels of *Social Responsibility*, another aspect which is believed to contribute to preventing youngsters from turning to radicalised forces.

Figure 2. The 5 areas from Football For a Better Chance 2.0 included in the prevention phase



All areas have been organised in activities and guidelines in order to be easily used by coaches. Based on the context and main perceived needs, coaches and educators my choose to focus on specific modules and related activities included in the five macro areas.

For full information regarding the activities and trainings included in Football for a Better Chance please check the website at: https://www.footballchance.eu/

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Based on the activities of FFBC 2.0, the FAIRER prevention strategy entails three different steps which should be implemented to reach its full potential (see Figure 3).

- The *first step* includes the use of the modules *within the football environment* where the activities are carried out by coaches.
- The *second step* brings its activities *outside the football environment* by specifically individuating *schools* interested in empowering students through the different modules. Most at risk schools, or even youth clubs, within the most problematic areas should be prioritised. Reaching these environments is believed to be an important step in this phase since it allows engaging a wide audience of young individuals which are not necessarily involved in football associations in their daily routine.

  Participation of football fans in this phase is considered an additional value since they represent an important entity with whom youngsters may share a social identity as football fans thus providing potential positive group norms to be followed. In order to increase participation of football fans in these activities, stakeholders believe that incentives and rewards of different kinds should be considered. These may also indirectly include enhancing commitment to their club through enhancement of pride of doing something for their club and community as well as being a focal point for their group.
- The *third step* brings the activities in *public spaces* where different istitutions such as police forces but also football fans and football associations should be present. The third phase is aimed at involving the community to convey a clear message that the

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city cares about youth's well-being in general. To recruit football fans, effort should be made by football clubs to engage their supporters mainly through social media and through attractive campaigns possibly held by known football players. Incentives should be considered also in this step.

Within the prevention strategy, stakeholders acknowledge the importance of collaboration between football clubs, state institutions, and relevant organisations. By working together, these stakeholders can pool resources, knowledge, and expertise to develop effective prevention strategies.

Figure 3. Steps in the prevention strategy

Notwithstanding the importance of the above mentioned activities regarding FFBC 2.0, several other programmes may be impletemented and used when talking about prevention. Indeed, in addition to full radicalisation prevention programmes as FFBC 2.0, there are other activities and actions which have emerged during the LL and that may be implemented to prevent radicalisation within the football environment specifically, such as:

- Involving children and young individuals in thematic days in which they could experiment what it means to be a *football fan* and learn the crucial positive values of this role. "Living as a fan" for a day would mean learn what a fan should or should not

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do at the stadium and learn to make the best out of the football fan experience by learning how to positively and constructively socialise in the context.

- Creating opportunities for discussion with young adults (workshops and trainings by educators and coaches) about the risks of several behaviours which arise within the stadium and outside, especially in the most at risk contexts and areas. Auhtorities may also be involved to give a clear message which includes that certain behaviours are not tolerated and some possibly prosecuted by law.
- Include conversations about tolerance in parent meetings to promote awareness and understanding of the risks of radicalisation.
- Organize role-play activities addressing issues of tolerance and inclusivity, aimed at educating children and promoting positive behaviours.
- Promote values of respect, diversity, and inclusivity during training sessions and matches.
- Help young women and girls to get more engaged which could ultimately bring about a different atmosphere based on the difference seen at games with men's and women's football.
- Focusing on finding future potential leaders who can bring a positive voice into ultra groups.
- Share positive examples of how radicalisation among young people has been prevented, emphasizing success stories and lessons learned.

In sum, the prevention strategy is meant to be a starting point for football clubs, federations and institutions interested in working in radicalisation prevention. One of the aims

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of the present guidelines will be that of including information also on additional prevention programmes which other stakeholders may have used/may use in the future in this respect, thus contributing to the creation of a list of activities and good practices which may be used in this respect (but see FAIRER's report at www.projectfairer.com for a partial list of some good practices which have been used to prevent/fight radicalisation).

3.3 ACTION: What type of radicalisation is mainly present?

The third part of the guidelines includes the *Action Phase* (see Figure 1). This phase focuses on taking direct action against radicalisation through active engagement of football fans, football associations, instututions as well as the wider community.

Two main types of radicalisation have been targeted: *religious* radicalisation and *political* radicalisation. The choice of focusing on these two types of radicalisation is, as previously mentioned, based on a deep analyses of the radicalisation-related situation presented by each country included in the project. Based on different questionnaires distributed to different football stakeholders in the first part of the FAIRER project, as well as a summary of the main issues related to radicalisation within each country, the FAIRER consortium was able to gather updated information on the current and past situation related to radicalisation. These analyses mainly described religious radicalisation and political radicalisation as the main forms of radicalisation in the countries included in the project. As mentioned earlier, although different in their aims, radicalised groups are similar in the way they conceptualise how it is possible to reach these aim, this is the use of violence. For this reason some of the activities presented in these guidelines, aimed at tackling religious and political radicalisation, will

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partially overlap, while others will clearly be differentiated to take into consideration the differences between these two forms of radicalisation.

In addition, the action phase will discuss activities and actions which may vary according to where radicalisation processes mainly take place, if a) *within* the football environment; 2) *outside* the football environment. In other words, in the first case, the action phase will focus on the football environment by providing activities which will engage football athletes as well as football fans (targeting the most resistant individuals first is an important part of this step) within the football environment, while in the second case the action will focus on activities outside the football context and will include not only football fans but also the whole community, including different types of institutions. Focusing on activities within the football environment and outside of it allows to better focus on different perspectives which may all contribute, through different priorities, at fighting radicalisation. As also mentioned in the previous sections, football fans are believed to be a central part of the activities. This is true also within the action phase. Nevertheless, especially during the action phase, special attention should be given to this group during implementation of the activities in order to prevent them from becoming target of discrimination by other supporters.

The following section will start by addressing possible activities relative to religious radicalisation both within and outside the football context.

3.3.1 Religious radicalisation

As previously mentioned, fighting religious radicalisation at this stage means mainly focusing on what can be done a) within the football environment and b) outside the football

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environment in this respect (see Figure 1). As far as the activities, these may be carried out at two main levels:

a) **intragroup level** which focuses on dynamics within the one group (e.g., Protestants) and specifically aims at breaking the unity within the most radicalised groups and getting them to redefine their norms within the group through several activities;

b) **intergroup level** (if more than one radicalised group is present) which focuses on group dynamics (e.g., protestants and catholics) and specifically aims at progressively making different religious groups come to tolerate each other's presence through engagement in different activities. Of course, the latter should be carefully considered based on the characteristics of the radicalisation present in the country or in that environment (i.e., number of perceived radicalised groups and level of conflict between groups) as well as the type of fan groups which could be involved. Indeed having a wide understanding of the context and specifically about the fan groups involved would help better understand the best way of approaching the fans.

Following an intragroup → intergroup sequence may allow football fans to gradually come into contact with individuals or groups outside of their strict circle of partners.

The following section will discuss a possible number of actions which may be taken when radicalisation is encountered within the football environment.

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3.3.1.1 Religious radicalisation within the football environment

AIM

Reduce the salience of negative group norms pertaining to the most radicalised groups and possibly create positive norms against radicalised and violent behaviours

If religious radicalisation is found within the football environment, there are specifically two main steps which may be followed (see Figure 4):

- **Step 1. Identification of the most at risk of radicalisation groups**. First of all, groups of fans majorly prone to express radicalised beliefs within the stadium should be identified. These groups are likely to be easily spotted and recognised among the crowd. Nevertheless, effort should be made to estabablish a figure who could monitor group and fan dynamics during matches, as well as identify the most at risk individuals. These groups usually have an identity as well as norms they follow which are hard to change if radicalised groups are kept together. This means that allowing these groups to be "contaminated" by others, outside of their (radicalised) group (but still within the bigger group of football fans of the same team), should help shift the focus from specific (mainly negative) norms to more positive norms, thus weakening the impact of such negative norms on the group. This is a delicate phase since individuating the most radicalised portion of fans will likely secure that the most problematic groups will be included in the activities.

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- **Step 2. Break the unity within the radicalised groups and creation of a new collective identity**. Secondly, and once the most radicalised groups have been identified, the next step would be to break the unity within these groups. This should be made possible by dividing the fans within the group (the number will vary according to the number of individuals chosen to be part of such intervention), that is make different subgroups of fans who support the same team (more and less at risk of radicalisation who preferably do not know eachother), work together in activities which enhance cooperation and mutual communication, with the aim of creating a new and more positive identity as well as reducing the salience of specific negative norms associated with the groups most at risk. For example, these activities may results in organised events which may include football festivals and seminars regarding the risks of radicalisation. During these events, the strength of the negative norms used by the most at risk groups of fans should be reduced and a new identity should emerge (see figure 5).

Importantly, activities which may be carried out within the football environment should first focus on the *intragroup level*, this is carry out the activities among individuals pertaining to the same group (individuals more or less at risk of radicalisation pertaing to the same religious group) and only then extend the activities to include also individuals partaining to different groups (mainly individuals at risk of radicalisation pertaining to different groups, in this case religious groups). As mentioned earlier, the intergroup level should be carefully considered since bringing different groups together may pose a risk for the people attending the different activities, if not monitored carefully.

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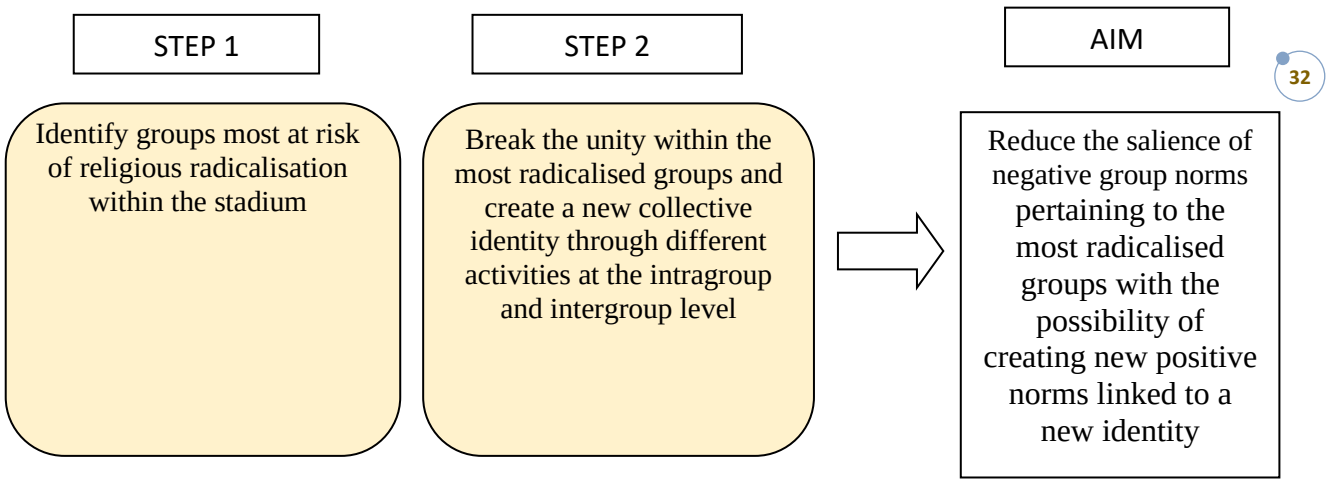
Figure 4. Hypothesised steps and aim of the Action Phase relative to religious radicalisation "within the football environment"



A list of activities which may be included in this phase are summarised in Figure 5.

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Figure 5. Example of activities which may be carried out within the football environment to fight religious radicalisation

ACTIVITIES WHICH MAY BE CARRIED OUT **WITHIN THE FOOTBALL ENVIRONMENT** TO TACKLE RELIGIOUS RADICALISATION

1. **Football festivals** in which different fans (more or less prone to religious radicalisation) play in mixed teams;

2. **Family activities** where fans may also spend quality and positive time with their children organising football festivals

3. **Discussion** among football fans on possible problems and suggestions for improving well-being and positive engaging of football fans

4. **Seminars** relative to the topic of violence and radicalisation linked to religious radicalisation and its risks. These should be held by football clubs and fan associations (if feasible)

5. **Games:** participation at this event should allow participants to possible win free tickets for a football match.

Some activities may contribute to the creation of a new common identity (i.e., as teams supporters) between the most radicalised football fans and others which may ultimately reduce the salience of the negative norms pertaining to the most radicalised groups (see below for a more extensive discussion)

Importantly, these activities should first be carried out at the intragroup level and only then at the intergroup level (if perceived as necessary and feasible!)

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As can be seen in Figure 5, there are several activities which may be carried out within the football environment.

- **Football festivals:** they provide football fans the possibility of playing in mixed teams made up of different fans (less and more prone to radicalisation) pertaining to the same team and religious group (intragroup level) or different religious groups (intergroup level, only if perceived safe!) with the aim of breaking the unity (and thus negative norms) within the most radicalised groups of fans. At the intragroup level, having the possibility of sharing a passion (being fan of a same team) with other fans (not part of the radicalised group) may offer a tool to get to know different groups of fans with the possibility of witnessing other and more positive examples of positive norms which should be used within the football environment. This aim may also be reached at the intergroup levelwhich may include mixed teams made up of individuals pertaining to different groups (e.g., Protestants and Catholics). Recategorisation of individuals pertaining to different religious groups as being part of one team should help create a new and more positive image of groups which are usually considered different and may reduce the salience of (negative) norms which are typically used within the group. In addition, at the intergroup level, organising mixed teams where individuals pertaining to originally different groups play together may help overcome differences among individuals as they now engage in a common activity and aim for a common goal.
- **Family activities:** these activities may focus on providing occasions for families to use sport as a vector of family bonding. Through sport it is possible to streghten family relationship by spending quality time within the football environment. Family

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events should aim at showing the positive side of football and teaching children how to relate with other football fans. Again, football festivals and additional activities may be organised to engage with this specific target.

- **Discussion**: this activity includes discussion among football fans and football associations on possible problems and suggestions for improving well-being and positive engaging of football fans. Again, giving football fans an active role in this sense, by organising events where to discuss on several topics concerning possible issues which fan clubs may face during football initiatives and improvements they may suggest in order to counter radicalised behaviours within the football environement should be aimed for. One example may be represented by the creation of an App which football fans may download and use to report all negative issues as well as violent situations witnessed within the stadium. The same App could be also used to report suggestions for improvements. Final aim of these discussions will not only be that of actively including fans' opinions and suggestions within football clubs' potential activities but also make fans feel part of a wider group, thus possibly creating a more inclusive positive identity.
- **Seminars**: they allow football fans and clubs to take an active role in the fight against religious radicalisation by presenting clear and focused messages against radicalisation. These seminars could include the presentation of the phenomenon with a specific focus on the football environment and its risks. Ideally, the seminars could also involve some football players as testimonials of the fight against violence and religious radicalisation.

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- **Games**: to include as more individuals as possible and incentivate their participation in the event, games (e.g., chosing from a list of possible candidate winners in a football tournament; quizzes etc.) should be included. This would allow individuals to have the possibility of winning free tickets for football matches, t-shirts and autographed footballs by football players. Incentives for making the most at risk fans participate should be discussed in advance in order to reach more individuals as possible.

In sum, some of the above-mentioned activities may contribute to the creation of a common identity (i.e., as teams supporters) between the most radicalised football fans and others, both at the intragroup level and at the intergroup level. Of course, generating a common and positive identity in the former case should be easier since, although different in their level of risk regarding radical behaviour, fans still share the same group (e.g., Protestants). Collaborating and engaging in activities at the intragroup level may also contribute, as mentioned earlier, to decrease the salience of negative group norms associated with the most radicalised groups. At the intergroup level (i.e., when different radicalised groups are present), the creation of a superordinate identity ("we are all team supporters") may require more time and more activities since groups in this case do not share an initial same group (e.g., Protestants or Catholics). Importantly, in the case of more radicalised groups, the intergroup level should be carefully considered and specific conditions (e.g., safety) should be explored prior the decision of implementing this second step.

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The proposed activities should include football fans independent of whether radicalisation is present within the football environment or not. If the football environment is not familiar with radicalisation issues, football fans should still be included in the activities carried out outside of the football environment since sports, and especially football, may represent an important link with the community and a way to reach a wider audience.

The following section will discuss possible actions in the case of radicalisation outside the football environment.

3.3.1.2 Religious radicalisation outside the football environment

AIM

Reduce the salience of negative group norms pertaining to the most radicalised groups and possibly create positive norms against radicalised and violent behaviours to be shared with the wider community

If religious radicalisation is found outside the football environment, several activities may be undertaken which partially differ from the activities carried out within the football environments. There are two steps which may be followed (see Figure 6):

Step 1. **Establishment of a work group between religious institutions and football fans.** A first step should be that of establishing a link between religious institutions and football fans and clubs aimed at creating and consolidating a work group. A cooperative dialogue between these two actors should be a priority.

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Step 2. Include football fans and religious institutions within public events. Secondly, following a collaboration between these two actors, several events may be organised with the aim of:

a) including football fans and religious institutions within public events aimed at promoting a positive relation between sport and religion; Including religious institution as well as football fans and associations within public events is of extreme importance given that the most at risk of radicalisation individuals are often isolated from the rest of the population, which leads to enhance the perception of a psychological and physical distance with the rest of the community.

b) creating a new positive norm against radicalisation to be shared with the wider community through organisation and participation to different public events.

Examples of possible activities carried out outside the football environment are presented in Figure 7 and discussed in the following pages.

Figure 6. Hypothesised steps and aim of the Action Phase relative to religious radicalisation "outside the football environment"

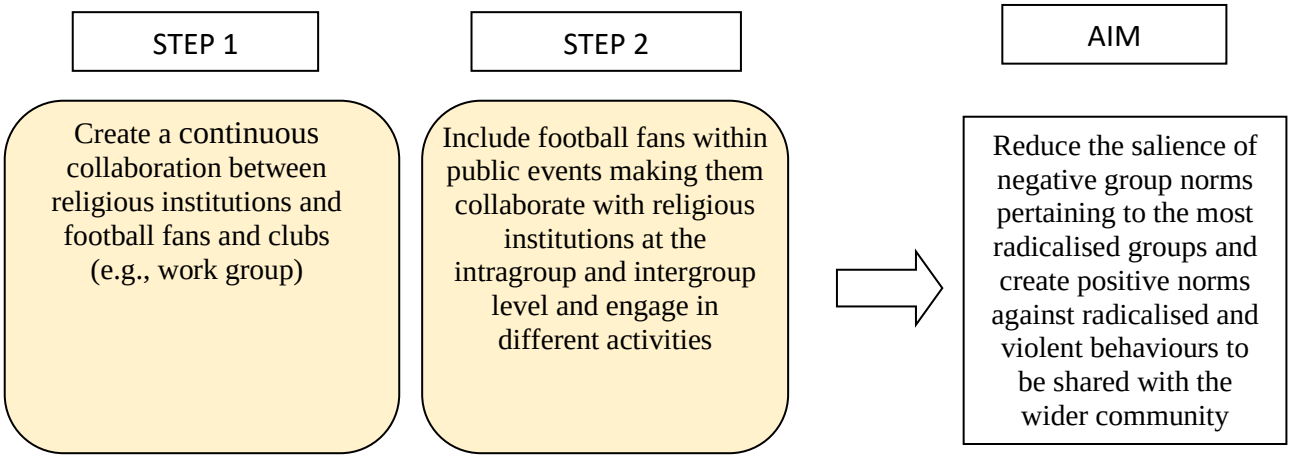

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Figure 7. Example of activities which may be carried out outside the football environment to fight religious radicalisation

ACTIVITIES WHICH MAY BE CARRIED OUT **OUTSIDE THE FOOTBALL ENVIRONMENT** TO TACKLE RELIGIOUS RADICALISATION

- **Institutional work** aiming at creating a cooperative network between football fans, football clubs and religious institutions to enhance communication among these actors on possible problems and suggestions for improving well-being of the community with the aim of conducting and organising activities together.

- **Public events** linking religion and sport (i.e., football) which may include activities also carried out within the football environment such as:

  - **Seminars** relative to the topic of violence and radicalisation linked to religious radicalisation and its risks. These should be held by football clubs and fan associations as well as football players.
  - **Football festivals** in which different fans (more or less prone to religious radicalisation) play in mixed teams;
  - **Family activities** where fans may also spend quality and positive time with their children organising football festivals;

  These activities contribute to make salient positive norms against radicalisation which, once stated openly, are hard to ignore.

Importantly, these activities should first be carried out at the intragroup level and only then at the intergroup level (if perceived safe and feasible!)

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Figure 7 shows examples of activities which may be carried out outside the football environment to fight religious radicalisation. These will be further discussed below.

- **Institutional work.** A priority which characterises the activities outside the football environment is that of creating a network between football fans, football clubs and religious institutions. This is the basis for the subsequent organisation of public events which aim to also include the wider community. Indeed, establishment of an institutional work between these actors should be regarded as a necessary step and should not only include ad hoc meetings but should be based on a continuous collaboration, with periodic monitoring meetings. Not only this would allow to better understand which priorities football fans, football clubs and religious instituons have in the fight against radicalisation but also convey a clear message to the wider community which clarifies that sport and religion may collaborate together to enhance well-being and discuss solutions. Importantly, involving religious institutions should be regarded as something which cannot be put aside, since individuals associated to violent radicalisation may tend to be physically and psychologically close to religious institutions to enhance perception of affiliation and meaning in life. In this case, collaborating with religious institutions may represent an advantage as it may allow to easily engage with at risk of radicalisation football fans directly through connecting with religious instititions.
- **Public events.** Through public events in which religion plays a major role (e.g., Events which revolve around **Religion and Sport**), it is possible to bring football fans as well as religious communities within the wider society showing the latter their active role in the fight against radicalisation. By including fan associations and

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football associations, the possibility of also attracting the most radicalised football fans increases. In these events, ***seminars*** held by football fans and football players, ***football festivals*** involving football fans and the community and ***family activities*** may be carried out with the aim of attracting as many people as possible. Having football fans, football association and religious institutions engage in these activities as main promoters of positive norms is of primary interest. Aim of these activities is to:

1) bring religious institution and communities within the wider society, based on the fact that the most at risk groups often live in a sort of isolation, separated from the rest of the community with a less strict view of religion. Bringing visibility to the most radicalised groups by making them join in public events may break the unity within this group by allowing them to mix with less radicalised points of view;

2) make positive norms against radicalisation salient which may also stem from the religious environment. Once these positive norms and principles are openly shared by football fans most at risk of radicalisation with a wide audience, it will be hard to ignore them, especially for those who publicly promoted them at first. If so, this would create a negative state (e.g., discomfort) within the individuals (see, Cognitive Dissonance Theory; Festinger, 1957) and the only way to reduce it would be that of reducing the gap between their thoughts and their behaviour. Thus, following the positive norms openly shared with the wider community should reduce this negative feeling.

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- **Games**: to include as more individuals as possible and incentivate their participation in the event, games (e.g., chosing from a list of possible candidate winners in a football tournament; quizzes etc.) should be included. This would allow individuals to have the possibility of winning free tickets for football matches, t-shirts and autographed footballs by football players. Incentives for making the most at risk fans participate should be discussed in advance in order to reach more individuals as possible.

As for all the activities mentioned so far, these should be first carried out at the intragroup level and only after at the intergroup level. This means that at as a first step, football fans, football associations and religious institutions should engage in activities mainly with individuals pertaining to their group, this is include religious institutions of the same religious affilitation and organise public events in this respect (e.g., Catholic or Protestant). Only at a later stage, and only if perceived feasible and safe, individuals may engage in the same activities but at the intergroup level by including different religious communities, football fans and associations together. This last step should only be considered if the conditions make it possible (i.e., safe) and if activities at the intragroup level have shown to be succesful.

3.3.2 Political radicalisation

As for religious radicalisation, the actions aimed at fighting political radicalisation may be carried out a) within the football environment and/or b) outside the football environment (see also Figure 1), based on what is perceived to be the issue.

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Again, organisation of the activities both within and outside the football field may follow a specific path starting from an a) **intragroup level** which, as mentioned earlier, focuses on conducting activities within the one group (e.g., right-wing groups) and specifically aims at breaking the unity within the most radicalised group members and getting them to redefine their norms within the group; b) **intergroup level** which focuses on conducting activities between different groups, mainly in conflict with eachother, which should progressively reduce hatred between groups and reduce the salience of the negative norms of the single groups.

The following section will comment on what are some of the activities which may be carried out when political radicalisation is encountered within the football environment first and then attention will be given to activities which may be carried out outside of the football environment.

3.3.2.1 Political radicalisation within the football environment

AIM

Reduce the salience of negative group norms pertaining to the most radicalised groups and possibly create positive norms against radicalised and violent behaviour

If political radicalisation is found within the football environment, there are several actions which should be taken. Organisation of the main steps to be carried out in this context mainly replicate those carried out for religious radicalisation but with a focus on political groups (see Figure 8).

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1. **Identification of the most at risk of radicalisation groups**. Also in the case of political radicalisation, it is of extreme importance to first identify groups of fans that are majorly prone to express radicalised beliefs within the stadium. These groups are also likely to be easily spotted and recognised among the crowd. Nevertheless, effort should be made to estabablish a figure who could monitor group and fan dynamics during matches and identify the most at risk individuals. As for other radicalised groups, these groups usually have an identity as well as norms they follow which are hard to change if groups are kept together. Breaking the unity within these specific groups is thus, as mentioned earlier, a priority. Contact with individuals outside of the radicalised group (but still within the same group of fans), should help shift the focus from specific (mainly negative) norms to more positive norms, thus weakening the impact of such negative norms on the group. Again, special attention should be devoted to the individuation of the most radicalised fans because introducing them in the activities should be a priority and an aim of the project.
2. **Break the unity within the radicalised groups and creation of a new collective identity**. As in the case of religious radicalisation, this step aims at dividing the fans (the number will vary according to the number of individuals chosen to be part of such intervention), within the most radicalised groups by breaking the unity within it, this is make different subgroups of fans which support a specific team, work together in activities with the aim of reducing the salience of negative norms and possibly creating positive norms against radicalised and violent behaviours. Fan associations including groups of fans most at risk of radicalisation within the

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football environment should be involved in common activities which enhance cooperation and mutual communication, for example by organising events which may include football festivals and seminars regarding the risks of radicalisation (see Figure 9 for a full list of possible activities). During these events, the strength of the negative norms used by the most at risk groups of fans should be reduced and a new collective identity ("we are all team supporters") should emerge.

Activities within the football environment should be first carried out at the intragroup level and only after at the intergroup level. While within the religious context the integroup level is quite clear to determine, when considering political radicalisation the intergroup context may be more difficult to identify since political radicalisation may include a wide range of "antagonist" groups. Yet, one group which may be often regarded as antagonist may be represented by the police forces. Nevertheless, the inclusion of the police within the activities should always be done gradually and should be carefully considered in order to guarantee safety. In the current guidelines, special attention will be given to this specific intergroup context when considering political radicalisation.

Figure 8. Hypothesised steps and aim of the action phase relative to political radicalisation "within the football environment"

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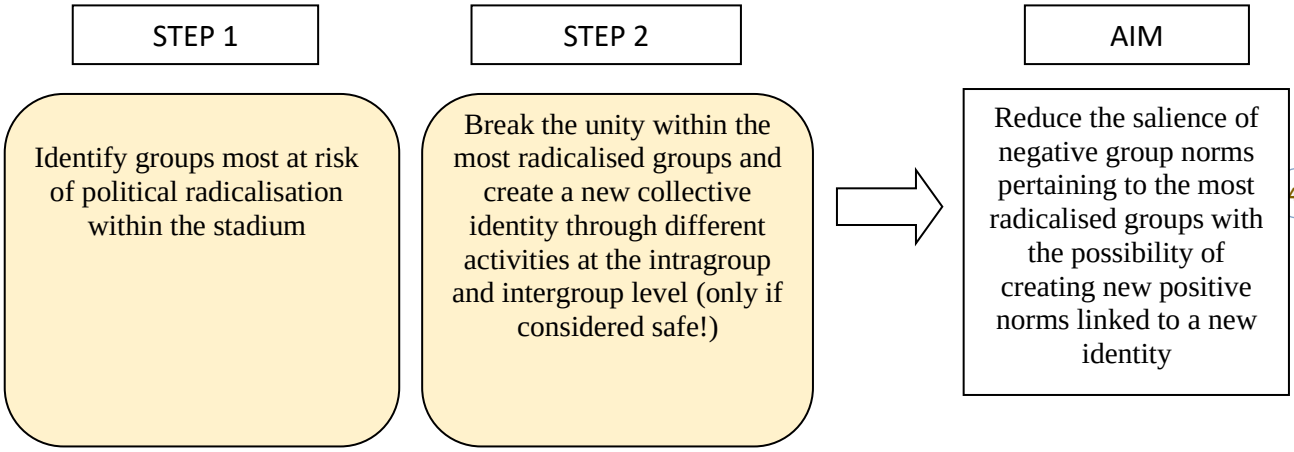
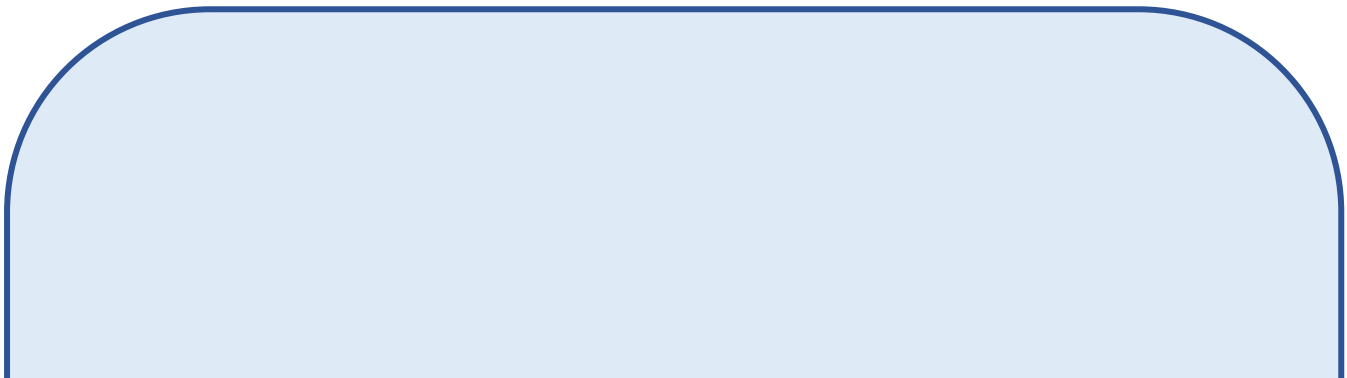


A list of activities which may be included in an event aimed at fighting political radicalisation is summarised in Figure 9.

Figure 9. Example of activities which may be carried out within the football environment to fight political radicalisation



ACTIVITIES WHICH MAY BE CARRIED OUT **WITHIN THE FOOTBALL ENVIRONMENT** TO TACKLE POLITICAL RADICALISATION

1. **Football festivals** in which different fans (more or less prone to political radicalisation) play in mixed teams;

2. **Family activities** where fans may also spend quality and positive time with their children organising football festivals

3. **Discussion** among football fans on possible problems and suggestions for improving well-being and positive engaging of football fans

4. **Seminars** relative to the topic of violence and radicalisation and its risks. These should be held by football clubs and fan associations (if feasible)

5. **Games:** partecipation at this event should allow participants to possible win free tickets for a football match.

These activities should contribute to the creation of a Common Identity (i.e., new identity) between the most radicalised football fans and others.

Importantly, these activities should first be carried out at the intragroup level and only then at the intergroup level (if perceived safe and feasible!)

As can ben seen in the Figure 9, there are several activities which may be organised:

- **Football festivals**: they provide football fans the possibility of playing in mixed teams composed of different fans (less and more prone to radicalisation) pertaining to the same group (intragroup level) or different groups (intergroup level) with the aim of breaking the unity (and thus negative norms) within the most radicalised groups of

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fans. When carrying out activities at the intergroup level, in the case of political radicalisation, football festivals may also include institutions like the police department which is usually perceived in a negative way by fans most at risk of political radicalisation. Categorisation of the police as an ”enemy” may represent an obstacle in the fight against radicalisation as it may exacerbate, in some circumstances, conflict within (and outside) the football environment. Thus, recategorising police forces as a partner and not as an enemy by football fans (especially those most at risk of radicalisation) should be a primary goal. Through football festivals where football fans and police forces are teamed up in a same team should help them realise that they have something in common (i.e., common identity) and thus reduce the perception of distance and conflict which is something typical of this type of relationship.

- **Family activities:** these activities may focus on providing occasions for families to use sport as a vector of family bonding. Through sport it is possible to streghten family relationship by spending quality time within the football environment. Family events should aim at showing the positive side of football and teaching children how to relate with other football fans. Again, football festivals and additional activities may be organised to engage with this specific target.
- **Discussion**: this activity includes discussion among football fans and football associations on possible problems and suggestions for improving well-being and positive engaging of football fans. Again, giving football fans an active role in this sense, by organising events where to discuss on several topics concerning possible issues which fan clubs may face during football initiatives and improvements they may suggest in order to counter radicalised behaviours

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within the football environement should be aimed for. One example may be represented by the creation of an App which football fans may download and use to report all negative issues as well as violent situations witnessed within the stadium. The same App could be also used to report suggestions for improvements. Final aim of these discussions will not only be that of actively including fans' opinions and suggestions within football clubs' potential activities but also make fans feel part of a wider group, thus possibly creating a more inclusive positive identity.

- **Seminars**: they allow football fans and clubs to take an active role in the fight against political radicalisation by presenting clear and focused messages against radicalisation. These seminars could include the presentation of the phenomenon with a specific focus on the football environment and its risks. Ideally, the seminars could also involve some football players as testimonials of the fight against violence and religious radicalisation.
- **Games**: to include as more individuals as possible and incentivate their participation in the event, games (e.g., chosing from a list of possible candidate winners in a football tournament; quizzes etc.) should be included. This would allow individuals to have the possibility of winning free tickets for football matches, t-shirts and autographed footballs by football players. Incentives for making the most at risk fans participate should be discussed in advance in order to reach more individuals as possible.

These activities may contribute to the creation of a common identity (e.g., as teams supporters) between the most radicalised football fans and others at the intragroup level and possibly at the intergroup level. Of course, generating a common identity in the former case

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should be easier since, although different in their level of risk regarding radical behaviour, they still share the same group (e.g., right-wing). Collaboration and engaging in activities at the intragroup level may also contribute, as mentioned earlier to decrease the salience of negative group norms associated with the most radicalised groups. Importantly, in the case of more radicalised groups, the intergroup level should be carefully considered and specific conditions (e.g., safety) should be explored prior the decision of implementing this second step.

Importantly, the activities outside the football environment should include football fans independent of whether political radicalisation is present within the football environment or not. If the football environment is not familiar with radicalisation issues, football fans should still be included in the activities carried out outside of the football environment since football may represent an important tool that connects with the community and a means to reach a wider audience.

The following section will discuss possible actions which may be carried out in the case of political radicalisation outside the football environment.

3.3.2.2 Political radicalisation outside the football environment

AIM

Reduce the salience of negative group norms pertaining to the most radicalised groups and possibly create positive norms against radicalised and violent behaviours to be shared with the wider community

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Steps and actions which may be followed when political radicalisation is present outside of the football environment may be more difficult to define. Indeed, if religious institutions have been included in the guidelines when considering religious radicalisation, in the case of political radicalisation no comparable institutions can be mentioned. As mentioned at the beginning of this second chapter, in these guidelines we refer to political radicalisation as an umbrella term which refers to those groups (nationalistic or separatist groups; extreme right or left-wing groups or single issue groups; for a discussion see Table 1) holding extremist views towards different groups or topics. Thus, if for religious radicalisation it is clear which types of institution to include in public events, when working on fighting political radicalisation outside the football environment this choice is less straightforward. Below, two possible steps which may be followed in the fight against radicalisation outside the football environment are presented (see Figure 10):

Step 1. **Creation of a solid work group between football associations and football fans.** A first step should be that of establishing a close collaboration between football associations and football fans aimed at creating and consolidating a working group to enhance communication among these actors on possible problems and suggestions for improving well-being of the football community.

Step 2. Include football fans and football associations in public events aimed at benefitting the community. In this respect, several events may be organised with the aim of stregthening the connection with part of the fans' community most in need. This may be done by:

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a) organising public (charity) events revolving around football and football identity where football fans and football associations raise funds for those most in need, as in the case of hospitals or schools. For example, funds may be collected for "the young team supporters most in need" which may help not only to strengthen the relation between football fans and associations but also bring football fans closer to the community through positive initiatives.

b) organising public events near the stadium (before and after the matches) aimed at collecting funds for away matches (and other necessities) for those most in need. The organisation of such positive initiatives may shift the attention from negative actions which are often carried out near the football stadium to positive events carried out by football fans. Inclusion of a fanzone outside the stadium may help achieve this aim.

➔ *Very gradually, (charity) events where football is always made salient may then extend to include other groups (women, specific ethnic communities, etc.) believed to be vulnerable in that specific context as targets of the initiative.*

Similarly to the activities which may be carried out within the football environment which follow a temporal path from an intragroup context to an intergroup context, the activities carried out outside the football environment should also first focus on the intragroup level and only later gradually consider the possibility of including other groups in the activities. This may not always be possible, so it is recommended to carefully consider each situation prior to the introduction of other groups in the activities.

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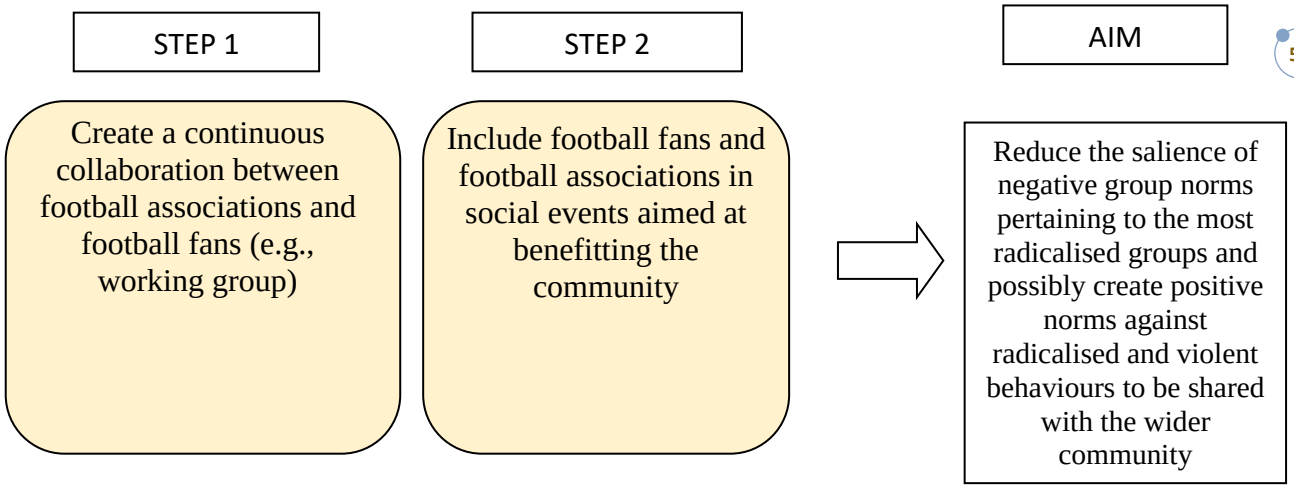
Figure 10. Hypothesised steps and aim of the action phase relative to political radicalisation "outside the football environment"



A list of activities which may be conducted outside the football environement are summarised in Figure 11.

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Figure 11. Example of activities which may be carried out outside the football environment to fight political radicalisation

ACTIVITIES WHICH MAY BE CARRIED OUT **OUTSIDE THE FOOTBALL ENVIRONMENT** TO TACKLE POLITICAL RADICALISATION

- **Collaboration** aiming at creating a cooperative network between football fans and football clubs to enhance communication among these actors on possible problems and suggestions for improving well-being of the football community;

- **Public events** organised by football fans and associations which may include activities such as:

  - **public (charity) events** aimed at raising funds for those most in need (e.g., "Let's raise funds for the young team supporters most in need!");

  - **public (charity) events near the stadium** (before and after the matches) aimed at collecting funds for away matches (and other necessities) for those most in need. Including a fanzone outside the stadium could help achieve this aim.

  - **Games** to include as more individuals as possible during the public events and incentivate their participation in the event, games should be included. This would allow individuals to have the possibility of winning free tickets for football matches, t-shirts and autographed footballs by football players.

Importantly, these activities should be carried out at the intragroup level while the intergroup level should carefully be considered prior introducing other groups within the activities.

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3.4. Testing the Guidelines: a brief summary of findings

The Guidelines have undergone a testing phase**.** A detailed report of the Testing phase can be retrived at www.projectfairer.com while a brief summary will be presented below, in the present report. The aim was to document how the guidelines were received by football clubs and stakeholders within each partner country included in the FAIRER project. Resposible for the creation of the testing of the guidelines methodology was the FAIRER consortium, this is **Federatia Romana de Fotbal (FRF)**, **Latvijas Futbola Federācija (LFF)**, **Malta Football Association (MFA)** and **Irish Football Association Ltd (IFA)** as well as the **University of Modena and Reggio Emilia** (**UNIMORE**, Italy). Throughout the Testing, clubs and stakeholders took part in four meetings aimed at:

- *Objective 1*. Build capacity within Football Clubs to detect signs of radicalised behaviour in football fans.
- *Objective 2*. Build capacity to properly address radicalised behaviour in football fans.
- *Objective 3*. Offer strategies for jointly producing social change with the involvement of fans.
- *Objective 4*. Establish effective cooperation arrangements between clubs, institutions and associations aimed at fighting radicalisation.

Each meeting included a set of instructions as well as aims to be achieved. The list of aims for each meeting are provided below (see Figure 12).

Figure 12. Meetings for the Guidelines' Testing

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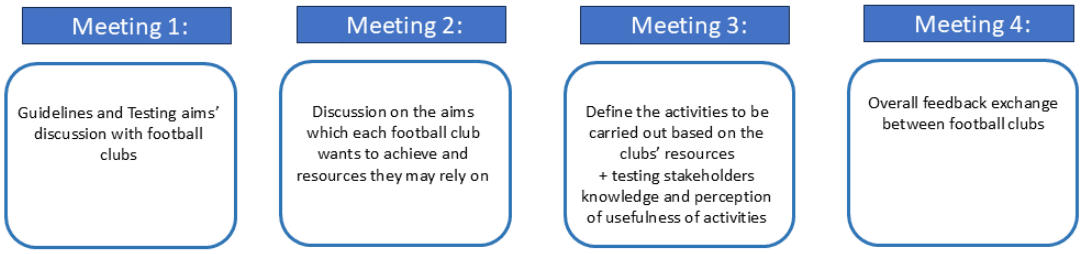

In addition, each meeting was accompanied by several questions with the aim of stimulating discussion within the group. 74 participants, including both stakeholders and clubs participated in the FAIRER meetings. Thus, during these meetings participants had the chance to discuss aims, activities and resources which could be selected and used to prevent and tackle radicalisations according to each partner's situation and context.

Importantly, during Meeting 3 a questionnaire was delivered to participants who were asked to respond independently. This part of the project aimed at collecting data on how the Guidelines were received by participants (clubs and stakeholders) both in terms of acquired knowledge as well as general perception.

As regard to acquired knowledge, results showed how, in general, participants understood the Guidelines. Participants were able to capture the basic information and organisation of the Guidelines which the FAIRER consortium aimed to convey. This provides initial evidence on the clarity of the Guidelines in communicating the intended information.

As regards the perception of the Guidelines, several aspects were tapped. These included *potential implementation*, *effectiveness* and *possibility to enhance stakeholders' collaboration* and *usefulness*.

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Guidelines were rated positively in terms of potential implementation. Guidelines were generally perceived accessible to different types of audiences and were seen as providing actionable and relevant advice for tackling radicalisation. This answer also provided evidence that participants regarded the recommendations in the Guidelines theoretically sound and generally feasible in terms of actions by individuals across various roles and responsibilities.

Participants were also questioned in regard to effectiveness. Results generally show a belief among participants that the Guidelines are effective in influencing positive changes in behaviours or attitudes related to radicalisation, contributing to foster a safer and more inclusive environment.

Finally, the Guidelines seem to also offer possibilities to engage with other stakeholders and clubs to create valuable collaborations among partners. FAIRER believes collaboration to represent a pivotal aspect in the project as it ensures that participants are on the same page, leading to more effective outcomes.

Guidelines were also considered *useful* in the sense that participants reported that the Guidelines aligned with the current needs and challenges, adapted to the actual situation in the countries included in the project. They were also considered broad and general enough to be extended to other contexts. Participants also generally found the Guidelines helpful in enhancing stakeholders' understanding of possible measures to reduce radicalisation and the risk of radicalisation within their context. Importantly, a question also tapped participants' perception of the usefulness of the online tool which the FAIRER consortium created to simplify the Guidelines. Compared to the paper Guidelines, participants generally rated the online tool useful. The creation of an online tool to simplify the layout of the Guidelines and enhance its usability is also in line with some of the comments and suggestions participants

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provided in the open ended answers included in the questionnaire. These pointed to the creation of a simpler version of the Guidelines. A more detailed description of what the online tool consists of is presented in the next section.

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3.5 The Guidelines' online tool: an added resource

To enhance the accessibility, usability and practical impact of the FAIRER guidelines, the FAIRER consortium provided a simplified version, namely an online tool. The online tool follows the feedback provided by stakeholders during the Testing phase which called for a simpler layout of the Guidelines. The online tool offers the possibility of engaging directly with the guidelines in a simplified way, tailored to be used by a wide group of stakeholders. Users are brought to answer three questions, exactly the ones presented in the Guidelines' flowchart. These questions are presented one at a time allowing individuals to easily follow the Guidelines' flowchart, in a step by step manner. Depending on their answers the online tool directs them to a specific section of the guidelines which may differ among stakeholders. By directing users, stakeholders are easily stimulated to focus on the section most relevant to the situation they are witnessing in relation to radicalisation. The guidelines, especially in their online, digital format, are designed to remain dynamic and possibly updated with contributions of stakeholders who already make use of some activities and intiatives and would like to share them through the FAIRER project. This collective approach aim at keeping the FAIRER tool a continuously updated resource which ultimately contributes to fostering more collaborative environments. As the project evolves and expands, the online tool ensures that its impact continues to grow, making the guidelines accessible, relevant, and actionable for all stakeholders. The tool may be found at:

https://www.projectfairer.com/online-tool

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3.6 Final Considerations

A final consideration of the present document is that positive cooperation among the clubs, players, the general society and positive attitudes towards an antiradicalisation campaign should be at the basis of FAIRER's programme. This being said, in order to enhance the possibility of success of the presented guidelines, we believe that a permanent network including institutions, football fans and clubs should be created and carefully organised. This would guarantee a long lasting work group which may help enhance communication between different bodies and in the organisation of the activities aimed at fighting and reducing radicalisation. For example, a permanent network could help establish a common system of "radicalisation alarm bells" to promptly report and possibly address any signs of radical manifestations as well as monitor any activities carried out by football federations, including defining incentives to make the most at risk fans participate in the above-described activities. In addition, this permanent network should slowly gain visibility also among the community in order to convey the message that there is a clear strategy which is being considered against radicalisation and concern about the issue, testified by a joint work among the different partners. This should be achieved also by efficient, ongoing and continuative campaigns targeting different audiences (e.g., supporters, children and educators) and media strategies. These media strategies should not only provide general information on the project's aim and partners involved, but also focus on the consequences of discriminatory/radicalised behaviour while enhancing supporters' need and motivation to invest on credibility of one's own club or federation. Nevertheless, we are aware of potential challenges which may arise such as resistance to change from fan supporters, lack of resources, and the need for ongoing commitment from stakeholders. This should be carefully

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considered. Prior consideration and identification of such possible challenges would allow for proactive planning and mitigation strategies.

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