FOOTBALL, POLITICS AND POPULAR CULTURE

November 23rd -24th
@ University of Limerick

Keynote Speakers:
Dr Mark Doidge & Dr Simon McKerrell

The event will also include a screening of ‘The Sarajevo Derby’ and a Q&A with filmmaker Dr Joel Rookwood

Session Papers will address football and:

- Migration
- Racism
- Ethno-national formation
- Conflict
- Sectarianism
- Identities
- Class politics
- Gender and Sexualities
- Fan culture
- Political songs / chants
- Its representation in popular culture (including film and literature)
# November 23rd

**Registration** 9.00-9.45am, 3rd Floor Concourse, Schrodinger Building, UL

**9.15am** Welcome Remarks by Dr Mairead Moriarty, Assistant Dean International, University of Limerick

Welcome Remarks and Official Conference Launch by Dr Dan Parnell and Dr Paul Widdop – The Football Collective

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<tr>
<th>Thursday 9.45 -10.45</th>
<th>1. Daniel Fitzpatrick: ‘Football Remembers’: the invention of the poppy in British football</th>
<th>Room SR3006, Schrodinger Building, UL</th>
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<tr>
<td>Football and Symbolism</td>
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| SESSION (A2) –       | 1. Gijs van Campenhout: *A critical reflection and alternative approach(es) to migrant football players at FIFA World Cup, c. 1930-2014’ | Room SR3007, Schrodinger Building, UL |
| Internationalism     |                                                                                   |                                      |

| SESSION (A3) –       | 1. Paul Widdop: Towards a network approach to Football | Room SR2028, Schrodinger Building, UL |
| Networks             | 2. Paul Widdop, Giambattista Rossi, & Daniel Parnell: The ‘Networked’ rise and power of the Football Super-Agent | Chair: Jonathan Cable |

Coffee Break - 3rd Floor Concourse, Schrodinger Building, UL

| National ‘Identity’    |                                                                                   |                                      |
| SESSION (B2) – Football & Integration | 1. Aaron Crossin & Paul James Kitchin: *A critical analysis of the opportunities and challenges of integrating disability football in Northern Ireland* | Room SR2030, Schrodinger Building, UL Chair: Susan O’Shea |
|  | 2. Allison S. Thompson: *Youth Football as a Tool for Cultural (Re) Integration* | |
| SESSION (B3) Governance | 1. Luiz Guilherme Burlamaqui: *Musical Chairs: How Havelange was elected FIFA president? (1968-1974)* | Room SR3007 Schrodinger Building, UL Chair: Paul Widdop |
|  | 2. Chris Stone: *CSI: Sheffield – Corporate Social Irresponsibility and the Case of Ched Evans* | |
|  | 2. Keivan Aghamohseni: *Football Chants in Iran: A Study of Football Chants as Musical Behavior in the interplay between ethnicity and nationalism* | |

Lunch – Attended Poster Session (Millstream Common Room)

<p>| Thursday 1.30 - 3.00 | 1. Ryan Adams and Paul Darby: <em>Broken dreams and involuntary immobility: Return Northern Irish soccer migrants</em> | Room HSG022, Health Sciences Building, UL Chair: Helena Byrne |
| SESSON (C1) Football Transitions | 2. Conor Curran &amp; Seamus Kelly: <em>Hoi, Paddy...you jump out of another tackle like that and you’ll be on the first plane back to Ireland’</em> | |
|  | 3. Colm Hickey: <em>After The Full-Time Whistle: Identity management and forced career transitions from the Premier League</em> | |
| SESSION (C2) Engaged Fans Engaging Fans? | 1. Mark Panton: <em>“How come they manage to engage with a younger crowd when we struggle to get kids through the turnstiles?”</em> | Room HSG023, Health Sciences Building, UL Chair: Dan Parnell |
|  | 2. Eddie Rees: <em>The Last Stand’: Football fandom in the age of precarious living.</em> | |
|  | 3. Ian Plenderleith: <em>‘Staying Away: Can Fan Boycotts be Effective?’</em> | |</p>
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<tr>
<th>SESSION (C3)</th>
<th>1. Max Jack: <em>Deviant Subjectivities: Atmosphere into Protest at FC Union Berlin</em></th>
<th>Room HSG024, Health Sciences Building, UL</th>
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<tr>
<td>Sounding Protest / Violence</td>
<td>2. Pedro Silva Marra: <em>Sound and violence in football: Sonic politics and cheering practices in Atlético Mineiro matches</em></td>
<td>Chair: Martha Newson</td>
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<td>3. Eduardo Herrera: <em>Masculinity, Violence, and Deindividuation in Argentine Football Chants: The Sonic Potentials of Participatory Sounding-In-Synchrony</em></td>
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<td>Coffee Break</td>
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<td>Thursday 3.30 - 5.00</td>
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<tr>
<td>SESSION (D1)</td>
<td>1. Martha Newson: <em>What is the cognition underlying football-related violence and how can this knowledge contribute toward successful intervention strategies?</em></td>
<td>Room HSG023, Health Sciences Building, UL</td>
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<td>Rivalry</td>
<td>2. Carlos Frederico de Brito d’Andréa: <em>Mapping Brazilian Antifa Ultras: an overview through Facebook pages</em></td>
<td>Chair: Andrew Hodges</td>
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<td>3. Connor Penfold: <em>The manifestation of rivalry and collective identity: A case study involving the fans of Oxford United and Swindon Town Football Clubs</em></td>
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<td>SESSION (D2)</td>
<td>1. Sean Crosson: <em>“I know it’s just football, but it’s important to us”: The British Football Film.</em></td>
<td>Room HSG024, Health Sciences Building, UL</td>
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<td>3. Marcus Free: <em>Football, Fantasy, Film: Cinematic Explorations of the Cultural Politics of Fans’ Imaginative Investments in Football Stars</em></td>
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<td>SESSION (D3)</td>
<td>Depictions of Sectarianism in Scottish Football</td>
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<td>Room HSG025, Health Sciences Building, UL</td>
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<td>Chair: Stephen Millar</td>
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**Thursday 5.15- 6.30**  
**KEYNOTE 1:**  
Simon McKerrell - 'Kicking metaphors of the body around in the mediation of Self and Other'  
Room Theatre 1, Irish World Academy of Music and Dance, UL  
Chair: Stephen Millar

**Thursday 7.30**  
Conference Dinner followed by screening of The Sarajevo Derby and a Q&A with Dr Joel Rookwood - Dolans Pub, Dock Road, Limerick City.
### November 24th

Registration 9.00-9.30am, 3rd Floor Concourse, Schrodinger Building, UL

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<tr>
<th>Session (E1)</th>
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<th>Speaker(s)</th>
<th>Room/Location</th>
<th>Chair</th>
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<tbody>
<tr>
<td>Football and Northern Ireland</td>
<td>1. John Bell: <em>From ‘Billy Boys’ to ‘Ulster Boys’? Football for All and the creation of the ‘Green and White Army’</em></td>
<td>Room SR2029 Schrodinger Building, UL</td>
<td>Paul Kitchin</td>
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<td>2. Sean Huddleston &amp; Paul Breen: <em>Two sides still at play 20 years after the Good Friday Agreement</em></td>
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<tr>
<th>Session (E2)</th>
<th>Topic</th>
<th>Speaker(s)</th>
<th>Room/Location</th>
<th>Chair</th>
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<tr>
<td>Fan Tradition / Giving voice to the grassroots?</td>
<td>1. Andrew Hodges &amp; Dario Brentin: <em>Football from below’ in South-Eastern Europe: Special Issue Discussion</em></td>
<td>Room SR2030 Schrodinger Building, UL</td>
<td>Edward Rees</td>
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<td>2. Niamh O’ Mahony: <em>Fan Culture in the #GreatestLeagueInTheWorld</em></td>
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<th>Session (E3)</th>
<th>Topic</th>
<th>Speaker(s)</th>
<th>Room/Location</th>
<th>Chair</th>
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<tr>
<td>Football and Technology</td>
<td>1. Emiel Martens &amp; Wouter Oomen: <em>Football Manager: The Role of Racial Discourses in a Simulated World of Football</em></td>
<td>Room SR3008 Schrodinger Building, UL</td>
<td>Chris Stone</td>
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<td>2. Jonathan Ervine: <em>The Place of Videogames in Football Culture</em></td>
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<td>3. David Randles: <em>Developing Digital-Mobile Storytelling To Engage Football Fans</em></td>
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Coffee Break - 3rd Floor Concourse, Schrodinger Building, UL

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<th>Session (F1)</th>
<th>Topic</th>
<th>Speaker(s)</th>
<th>Room/Location</th>
<th>Chair</th>
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<tr>
<td>Football and Masculinities</td>
<td>1. Lindsey Gaston and John Hayton: <em>A Rainbow in a Sea of Black and White</em></td>
<td>Room HSG022, Health Sciences Building, UL</td>
<td>Eoin Devereux</td>
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<tr>
<td>SESSION (F2)</td>
<td>The Politics of Football fans</td>
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<td>1. Amnon Brownfield Stein: <em>The Political Pandora’s Box of Israeli Football Fans</em></td>
<td>Room HSG023, Health Sciences Building, UL</td>
<td>Chair: Paul Breen</td>
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<td>3. Andrew Hodges: <em>Fan authenticity and subcultural positioning in the Croatian fan scene</em></td>
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| SESSION (F3) | Representations |  |
|-------------|-----------------|  |
| 1. Jonathan Cable: *Nationalism and English Football Media: Proper Football Men versus the World* | Room HSG025, Health Sciences Building, UL | Chair: Gijs van Campenhout |
| 3. Radoslaw Kossakowski, Honorata Jakubowska, Dominik Antonowicz: *Female fans and their (under)representation in Polish football fandom* |  |

| SESSION (F4) | Elite Football |  |
|-------------|----------------|  |
| 1. Alexandra Culvin: ‘New realities for professional women footballers in England’ | Room HSG030, Health Sciences Building, UL | Chair: Allison Thompson |
| 2. Daniel Parnell, Ryan Groom, Paul Widdop and Sara Ward: *The Sporting Director: Exploring Current Practice and Challenges within Elite Football in the United Kingdom* |  |
| 3. Eleanor Drywood: *Is football’s ban on the international transfer of minors a colonialist and racialised regulation?* |  |

Lunch –
Attended Poster Session (Millstream Common Room)
**Friday 1:45- 3.00 KEYNOTE 2**  
Mark Doidge - *Refugees United: The importance of activism in football scholarship*

Room Theatre 1, Irish World Academy of Music and Dance, UL  
Chair: James Carr

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Coffee Break - Ground Floor Concourse, Irish World Academy of Music and Dance, UL

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**Friday 3.30 – 4:30**

**SESSION (G1)**  
**The Stadium**

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<tr>
<th>1. Dan Warner: A Post-Industrial Agora: Scallies and the Role of the Stadium in the Shaping of Fan Cultures</th>
<th>Room, HSG21, Health Sciences Building, UL</th>
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<td>2. David Webber - Standing Here: Antonio Gramsci and the Cultural Political Economy of the ‘Safe Standing’ Movement</td>
<td>Chair: Geoff Pearson</td>
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**SESSION (G2)**  
**Fan ‘Constructions’**

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<tr>
<th>1. Gayle Rogers: The Resuscitation of a Babe: Interrogating the Fan-led Virtual Dedicatory Practices that have Significantly Defined the Commemorative Identity of Duncan Edwards; Busby Babe &amp; Munich Air Disaster Victim</th>
<th>Room, HSG23, Health Sciences Building, UL</th>
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**SESSION (G3)**  
**Football and Class**

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<tr>
<th>1. Mariana Vantine de Lara Villela: Industrialization, proletariat and the popularization of football in Brazil: The case of Bangu Athletic Club</th>
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<tr>
<td>2. Paul Campbell: Class divisions, race and local football in British East-Midlands c.1982-2010</td>
<td>Chair: Sean Huddleston</td>
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Conference Organisers

James Carr – University of Limerick
James Carr lectures in the Department of Sociology in the University of Limerick. In 2010, he was awarded a three-year scholarship for his doctoral studies from the Irish Research Council to engage in research into racism directed towards Muslim communities in Ireland at the University of Limerick. Building on previous scholarly and policy oriented publications, in 2016, James published his book *Experiences of Islamophobia: Living with Racism in the Neoliberal Era* (London and New York: Routledge) which focused on anti-Muslim racism in Ireland set to the international context. James has also undertaken and published research with the Immigrant Council of Ireland, supported by the Open Society Foundations, entitled ‘Islamophobia in Dublin: Experiences and how to respond’. He is a co-editor on the recently published collection of essays *Public and Political Discourses of Migration*, London: Rowman and Littlefield; and a contributor to the *Yearbook of Muslims in Europe* for Ireland for 2015 and 2016; as well as the Irish submission to the European Islamophobia Report for 2015 and 2016.

Martin Power – University of Limerick
Martin J. Power is a lecturer in Sociology and founding director of the Popular Music and Popular Culture research cluster at the University of Limerick. He specialises in Urban Sociology, Inequalities and Social Exclusion, and the Sociology of popular music and culture. Among his publications are the co-edited texts *Songs of Social Protest: International Perspectives* (Rowman and Littlefield International 2018); *David Bowie: Critical Perspectives* (Routledge 2015), and *Morrissey: Fandom, Representations, Identities* (Intellect 2011). He is a fan of the Famous Glasgow Celtic.

Stephen Millar – University of Limerick
Stephen R. Millar is a Postdoctoral Research Fellow in Popular Music and Popular Culture at the University of Limerick. Stephen’s research focuses on songs of social and political protest, stretching from broadside ballads in the Age of Revolution to contemporary football chants and the contestation of public space. He is particularly interested in acts of collective remembering, the aesthetics of ideology, and the twining of nationalism and music. Stephen has published articles in various academic journals, including *Popular Music, Popular Music and Society, and Music & Politics*, on topics ranging from the criminalisation of football chants in Scotland, to politicians’ appropriation of popular culture, and the connection between music and post-colonial struggle in Ireland.
Established in the UK in 2016 ‘The Football Collective’ is a dedicated International network of over 200 academics and practitioners across a range of disciplines. Through sharp analysis and research it has provided a platform for thought provoking critical debate in football studies. In November 2016 the Football Collective held its first Annual Conference in Manchester.

Our manifesto is simple:

**We are a network bringing critical debate to our game**

**To achieve this The Football Collective has two main aims:**

**Aim 1:** Deliver high quality events that provide a platform for critical and collegiate support, the dissemination and discussion of research findings, the development of research ideas and the enhancement of collaboration across the collective.

**Aim 2:** To show case best practice and help share academic peer reviewed research in an accessible and understandable format for all. This includes:

- Share evidenced based commentary on football issues
- Disseminate peer reviewed research on football
- Open debate around key issues in related to football

The Collective Board also plays an influencing role in supporting events for all members based on highlighted interests and needs. To join The Football Collective as a member please e-mail d.parnell@mmu.ac.uk or p.widdop@leedbeckett.ac.uk.
The Popular Music and Popular Culture research cluster at the University of Limerick engages with all facets of popular culture, from sonic and visual texts and their artists/creators/performers in their manifold performance contexts, to questions that arise around technological mediations in relation to the production, (re)circulation and reception of all things popular.

We draw on a diverse array of theoretical perspectives, from critical and cultural theory to sociological, anthropological and ethnomusicological understandings of popular expressions and their meaning(s).

We have a particular interest in the social organization of musical and cultural lives across the globe. The cluster does not privilege British/American/Western cultural expression, though this currently accounts for much of its research output to date.

The cluster would like to welcome all of the delegates to the Football, Politics and Popular Culture Conference. We hope that you enjoy your time here at the University of Limerick.
Kicking metaphors of the body around in the mediation of

Self and Other'

Simon McKerrell – Newcastle University

simon.mckerrell@newcastle.ac.uk

Football and music are both ubiquitous in contemporary society, and similarly ubiquitously devalued in the humanities and social sciences. This rests upon both their very vernacular omnipresence in our culture, but also is the result of deeper shared connection to our somatic presence in the world. The practice of sport is fundamentally a somatic practice, as much as music is a sonic practice; both set apart from the dominant linguistic and textual currency of the humanities and social sciences. Part of the power of football and its songs, chants and tunes is in its double-sided agency to construct social belonging and division. The power of gendered, racial, ethnic and political constructions of Self and Other do not simply emerge in text and talk but for football and music, are deeply embedded in our somatic sense of Self and the visceral connection to others. This is reflected in the plural and disjointed disciplinary locations of football and music within the academy, neither a discipline, yet both vital everyday practices in our lives. Focusing in on the metaphorical use of somatic or embodied multimodal discourse can reveal some important connections between our embodied Self, and crucially, how we construct social distance between our Selves and Others. I argue that this attention to the metaphorical and somatic discourse of songs, chants and tunes about football can reveal the deeply felt, visceral agency of our bodies and should that these sorts of everyday cultural expressions of Self and Other should be at the centre of disciplinary understandings of society, gender, race, and politics both precisely because of their ubiquity but also because of what they reveal about our socially constructed embodied lives.

Dr Simon McKerrell has interdisciplinary research interests focused upon the social semiotics and communication of music, belonging, sectarianism and cultural heritage and how these relate to policy. He is the author of Focus: Scottish Traditional Music (Routledge), and the Co-Editor of both Music as Multimodal Discourse: Media, Power and Protest (Bloomsbury) and Understanding Scotland Musically: Folk, Tradition, Policy (Rutledge). He is currently Head of Music at the International Centre for Music Studies at Newcastle University and has previously held positions at the Universities of Sheffield, Glasgow and the Royal Conservatoire of Scotland, and prior to this worked at the National Piping Centre in Glasgow. He is an expert performer of Highland-, Border- and Uilleann-pipes and has toured, taught and performed throughout the world and recorded twelve commercial albums.
Refugees United – the importance of activism in football scholarship

Mark Doidge – University of Brighton

M.Doidge@brighton.ac.uk

Football is the world’s most popular sport and therefore an excellent way of engaging in a critical public sociology of sport. This keynote will argue that political activism and public engagement are not only important areas of research but an important way of challenging the power structures in society. Drawing on Ian McDonald’s (2002) work on radical interventions and underpinned by the work of Alvin Gouldner, it will argue that by remaining true to robust social science and critically reflecting on one’s own position we can (and I will argue should) use this knowledge to ensure that the most vulnerable in our society are not exploited. Working in academia is an immense privilege and using this knowledge for the benefit of wider society is the role we should undertake. Active engagement publicly through voluntarism or activism, can bring our critical sociology to a wider audience, who in turn can try and influence their networks. As Marx (1972: 123) stated ‘philosophers have only interpreted the world… the point is to change it’.

Dr. Mark Doidge is Senior Research Fellow in the School of Sport and Service Management at the University of Brighton. He is an expert on European football and political activism amongst football fans and has undertaken extensive ethnographic studies and interviews with groups across Europe. Through this work he is a director of the Anti-Discrimination Division of Football Supporters Europe. Dr Doidge’s current research focuses on the role of sport (and football in particular) in supporting refugees and asylum seekers, both in camps and in host communities. He is the author of Football Italia: Italian Football in an Age of Globalization (2015, Bloomsbury), co-editor of Sociologists’ Tales (2015, Policy Press) and is currently co-writing a monograph entitled Collective Action and Football Fandom: A Relational Sociological Approach with Jamie Cleland, Peter Millward and Paul Widdop (expected publication date late 2017 with Palgrave Macmillan).
‘Football Remembers’: the invention of the poppy in British football

Daniel Fitzpatrick - Aston University

d.fitzpatrick3@aston.ac.uk

The civic rituals of sport and war are closely related. The apolitical character of sport also means it is apposite for symbolic representation of nationhood. As such, it is perhaps unsurprising that remembrance of Britain’s war dead has become a regular feature of British football around the time of Armistice Day in November each year. However, this paper seeks to problematise this issue, asking why the poppy has become entwined in the cultural heritage of modern football during the last decade.

This paper situates the recent ‘invention’ (Hobsbawm and Ranger, 1983) of the Earl Haig poppy in the cultural heritage of British football in a wider theoretical context. It argues that the adoption of the poppy – as an act of remembrance – in UK football should be located within the broader institutional and legitimation crises of the British state: the fracturing of the union; the rise of English nationalism; and the absence of a state mission (Moran, 2017). States are reconstructed and polities reimagined in times of crisis. However, the contemporary British state is afflicted by an existential crisis. Earlier civic ideologies that united the public and legitimised the state – social citizenship, military providentialism, economic competitiveness – have been repudiated by competing narratives of governance and policy (neoliberalism) and fiascos (Iraq war and the 2008 financial crisis). Within this vacuum, the suffusion of the poppy in British football is part of broader attempt to elevate the act of military remembrance as a transcendent civic ideology in Britain.

Dr Daniel Fitzpatrick is a Lecturer in Politics and IR at Aston University. Danny’s main interests are in the study of regulation, public policy, British politics and theories of state transformation. His book on The Politics of UK Regulation: Between Tradition, Contingency and Crisis was published by Palgrave in 2016.
In 2016 and 2011 British football governing bodies and FIFA were involved in disputes relating to the use and displaying of the Earl Haig poppy on playing kits. Each incident resulted in debate around the politics of ‘the poppy’ and the role of football in facilitating wider civil-military relations. In particular, they raised questions around football and military-related remembrance in the UK. More broadly, British football has been implicated in a variety of official remembrance campaigns leading to questions around the ideological meaning of the British remembrance project (BRP) and its primary signifying object the EHP. This presentation critiques a commonly presented view that ‘the poppy’ is non-political. It extends the debate by applying a critical discourse analysis of the live BBC and Sky television coverage of the 2016 Remembrance Sunday ceremony illustrating some of the most common articulations of remembrance in Britain by mainstream media, revealing the ideological underpinnings and political potency of both the EHP and BRP. This reveals unambiguous political messages infusing the football and ‘poppy’ relationship and these messages are frequently repeated in football contexts leading to those seeking to promote the EHP through football bearing a responsibility to acknowledge football being used for ideological propaganda.
A critical reflection and alternative approach(es) to migrant football players at FIFA World Cup, c. 1930-2014'

Gijs van Campenhout - Erasmus University Rotterdam

vancampenhout@eshcc.eur.nl

It is often believed that national football teams, in imitation of football teams in association football, are becoming more internationally connected. The supposed increase of migrant football players in national teams has led to public controversies in the media on football players’ allegiance with a country, in example in the high-profiled case of Diego Costa¹. As the number of migrant football players in association football has undoubtedly increased in the last twenty years, accurate numbers to support and legitimize a similar increase in national football teams is lacking; are we witnessing a new phenomenon? Therefore, this paper resolves around the question “how, and why, have the numbers of foreign born football players in FIFA World Cup changed between 1930-2014?” Underlying this question is a conceptual debate on ‘who counts as a foreign born football player’ as a clear conceptual definition on ‘foreign born’ is needed for the creation of a database on football players at FIFA World Cups 1930-2014. From this conceptual discussion, three perspectives on foreign born football players arise: (1) Borders anno 2014, (2) Border changes, and (3) Colonial ties. These perspectives on foreign born and migrant players can provide us insights in the increased international connections between national football teams.

¹ Diego Costa, a Brazilian-Spaniard football player, figured in one of the highest profiled nationality transfers in 2013. Costa caused huge controversy when he opted to play for the Spanish national team instead of representing his country of birth, Brazil, thereby defecting his Brazilian citizenship (Marcotti, 2015).
Central to the identification of association football with modernity is its transnational organisation. The contrasting systems of international teams and domestic clubs represent the canonical structure of the game. In this paper, we focus on the idea and practice of the international in soccer. Coined by Jeremy Bentham in 1789, the international is, from its outset, that exclusive category of joint enterprise beyond the everyday. It is that messy space, devoid of single sovereign where identity is to be negotiated, renegotiated and declared. The international in soccer retains some of these features and challenges. When we consider this category of exception in terms of modern soccer we see the faux internationalism of the club game through global commercialisation as challenging the exceptional role of the legitimate international and its boundaries; social, geopolitical and commercial.

We argue that the club game is better understood in terms of cosmopolitanism or even metropolitanism. Where the history of cosmopolitanism denotes an urban context and desire to transcend regional differences, the international is not limited to the urban and from the outset it exemplifies and performs existing differences (geographic, ethnic, cultural). The modern performance of cosmopolitanism relies on the cultivation and exploitation of minor differences e.g. the derby. The international, in contrast, is defined by, and allows for the expression of tangible differences and substantive borders. Despite the encroachment and transgressions of vulgar commercialism, crucially in terms of fan and player identity, international soccer continues to retain its exceptional status.

Mick O’Hara is artist and a lecturer in Fine Art and Dr Connell Vaughan a lecturer in Critical Theory at the Dublin School of Creative Arts (DIT). Together they write on aesthetics, from arts policy in Ireland to deconstruction and the avant-garde. Recently they have published on the history of identity in Irish soccer and the ontological question of style in club and international football.

Connell Vaughan is a Philosopher and a Lecturer in Aesthetics and Critical Theory in the Dublin School of Creative Arts (DIT). He is an associate researcher with the Graduate School of Creative Arts and Media (GradCAM) and committee member of the European Society for Aesthetics and The Aesthetics Research Group. His research focuses on how challenges to aesthetic, educational and political institutional norms and narratives gain recognition over time. He has published on the avant-garde, public art, curation, vandalism, the canon, curriculum design, the essay, classroom aesthetics, national identity, football, contemporary aesthetic theory, art practice and policy.
Towards a network approach to Football

Paul Widdop - Leeds Beckett University

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In a reflection of the uses of social network analysis, Crossley (2011) noted that perhaps the most appropriate analytic tool for the scientific study of social life, which includes football, is the network of social relations and interactions between actors, both human and corporate. While students of association football and sport in general, are increasingly adopting network concepts and perspectives in their work (Millward, 2006; 2011), the application of Social Network Analysis as a theory and methodology, at least that intended by Crossley, has been rather limited. Yet, the social world of football in essence is fundamentally patterned and structured by visible and non-visible networks. Some are enduring and institutionalized. Others are transient and informal. Some are big others small, commercial, virtual, and global and so on. The social network concept can capture and facilitate analysis of this variation. As Crossley et al (2014) note, it is not a prescriptive concept, but a sensitizing one, which invites open-minded empirical enquiry and comparison. To that end, this presentation is a whistle stop tour of networks within football, from the brokerage position of football agents; Guanxi and the rise of China in football; online fan movements; to the embeddedness of economic action in social relations in football business, highlighting that networks is the natural theoretical and methodological framework for empirically developing new insights into the game.

Paul Widdop is a Senior Research Fellow at Leeds Beckett University, PhD University of Manchester, core member of Edinburgh University Academy of Sport, co-founder of the Football Collective, and research editor at Connect Sport. His research focuses on the consumption and production of sport and culture in society. Underlying these academic fields his substantive research area is in the importance of place and networks. For the former he is interested in the contexts and mechanisms that make place a key driver in the formation and maintenance of cultural lifestyles and consumption behaviours. For networks his approach is to understand consumption from a relational sociology position, using predominantly a social network analysis methodology to explore relational and interactional dynamics. Place and networks are fundamental to understanding how consumption and production operates in modern societies.
The ‘Networked’ rise and power of the Football Super-Agent

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A market in a typical transaction system comprises a set of buyers and sellers who exchange money for a good or a service. That is, in the football marketplace (one aspect of it at least), at its basic level, Football Clubs sell their players to other clubs, and the actions of both sets of clubs jointly determine this labour market price structure (Knoke, 2012). In addition, within this model, the role of agents needs to be factored in. In the neo-classical economic tradition of perfect competition, it is assumed that there is complete absence of market power, football clubs, agents and players are too many and too small for individual action to affect market price (Knoke, 2012). In its place, the intersection of these buyers and sellers (and intermediaries) aggregate supply and demand curves determine both the quantities and prices that ‘clear the market.’ This model also assumes that information about previous transactional histories are unrelated to current price-setting exchange, therefore, markets are atomised institutions in which social, political, religious, cultural, and other connections are irrelevant. Furthermore, each club and also football agents are rational actors, maximising utility within constraint of a limited budget. Free markets form the ideological bedrock of modern capitalist economies. Taking the football market as an example, if clubs and agents can freely pursue their self-interests, without Government interference or constraint, they will collectively choose the most efficient allocation of labour market prices, and in the wider sense maximise the utilities of individuals and society. As Smith (1937) notes, the self-regulatory dynamics of an unfettered markets create the best of all possible economic worlds (Knoke, 2012). In this system, social relations don’t impact upon the market, in fact they are irrelevant, at best a fictional drag on the market. Here we reject this assumption absolutely; football clubs and agents are deeply embedded in social relations of a network. Their actions are not isolated from each other, or other institutional systems which deeply impact upon behaviour, but are continually shaped, constrained, and distorted by network structures. Networks have structures and structures have consequences. We explore this here, by looking at the network rise of super-agent.

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cultural lifestyles and consumption behaviours. For networks his approach is to understand consumption from a relational sociology position, using predominantly a social network analysis methodology to explore relational and interactional dynamics. Place and networks are fundamental to understanding how consumption and production operates in modern societies.

Dr Giambattista Rossi joined the Department of Management, Birkbeck College, as a Lecturer in Management in September 2014, where he is responsible for a course module on sport labour markets. Previously, he studies for his undergraduate degree in economics at the Universita’ Cattolica del Sacro Cuore in Milan before completing an MSc in Sport Studies at the University of Stirling, Scotland. He was awarded his PhD in Management at Birkbeck College, University of London, where his research focused on the economic value of professional football players. Giambattista’s main research interest is in the area of labour markets in professional sport. In particular, he investigates the role of sport agents, third party ownership in football, athletes’ remuneration and their economic value, team performance and individual athletes’ contract duration. He has been involved in a number of research projects looking at football players’ transfer market and third party ownership in football.

Dan Parnell graduated from Liverpool John Moores University in 2014 with his PhD focused on change management within a Premier League football club. He is senior lecturer in Business Management at Manchester Metropolitan University; Research Director of Connect Sport; and co-Founder and Editor of The Football Collective. On top of this, Dan serves on a number of leading sport journal editorial boards, frequently reviews for leading sport journals and maintains outstanding links to the sport industry.
National supremacy in the case of Suning and FC Internazionale.  
A discursive approach

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From Mao Zedong to the “fifth generation”, Chinese leaders have used sport as a means to aggregate consensus and display national power (Brownell 1995, 2015; Tan and Bairner 2010). Xi Jinping, the current president of the People’s Republic of China and general secretary of the Chinese Communist Party (CCP), has announced China’s ambition to become a football powerhouse in future decades. Xi portrayed the nation’s football aspirations as part of the “Chinese dream” (中国梦) of the “great rejuvenation of the Chinese nation” (中华民族伟大的复兴) after the “hundred years of humiliation” (百年国耻) (Miranda 2016). In line with this goal, in 2015 the State Council published the “Chinese Football Reform and Development Program” (中国足球改革发展总体方案) which articulated the country’s strategy to become a “sport power” (体育强国), by heavily investing in the development of the football industry (Tan, Huang, Bairner and Chen 2016; Chadwick 2016). The acquisition of FC Internazionale by the Chinese electronic appliances company Suning in June 2016 is one of many steps taken by private businesses to help develop this plan. This contribution aims to discuss the convergence between the official and the media discourse on the subject, and to show how a sport and business-related story has been used by the press as an opportunity to promote a narrative of national supremacy over Western countries. The findings will be drawn from a discourse analysis of a corpus of articles belonging to the genre of news commentaries (新闻评论) (Zhao 2012), published in a selection of Chinese media after the announcement of the deal.

Emma Lupano is research assistant (Chinese language and culture) at the University of Milan. Her interests lie in the relationship between the institutional and the media discourses in China, professional practice and genres in Chinese journalism, and the cultural and political aspects of Chinese sport, with a focus on China’s football development.
The political context and history of football in Argentina is critical to an understanding of the game’s growth and development in the country since its evolution in the late nineteenth and early twentieth centuries. The political and class centred cleavages at the core of football’s identity has framed an interlocking synthesis around constructions of nationhood, ethnicity and society which have impacted on the game’s contemporary landscape with respect to both club and country. The post war phenomenon of Peronism, based on the contested leadership of Juan Peron (1945 - 1955; 1972- 1974) defined a quasi – ideological nexus which reflected the political tensions in Argentinian society and spawned a political and cultural legacy which remains critical to an understanding of the myriad forces which have shaped political realities in the nation.

This paper is part on ongoing research into evaluating the relationship between the mass populism of Football and the mass movement of Peronism in the periods. The paper has four key themes. Firstly, it contextualises the growth of Peronism during the 1940s and 1950s around a cluster of key themes; Mass Politics, Violence, Social Class and Opposition. Secondly, the discussion focusses on the development of football in the same period, around the seminal themes of Nationalism, Identity, Social Class and Political Rivalry. At the core of this analysis is a consideration of the parallels and paradoxes between Peronism and the sub- cultural mores of football in the period. Thirdly, the return of Peron to Argentina during the 1970s is considered in respect of its impact on the shifting dynamics of football in the representation of the game at club and national levels. Finally the paper reflects on the legacies of Peronism for the contemporary landscape of Argentinian football. The study will result in a published outcome in the Journal of Iberian and Latin American Cultural Studies at the University of Southern California and will be based on primary fieldwork in Argentina and a critical evaluation of the secondary literature in both English and Spanish, covering both the political history of the game in Argentina and the wider study of Argentinian history, politics and culture.

Jim O’Brien is Senior Lecturer in Media and Visual Arts at Southampton Solent University in England, where he teaches on the Journalism and Sports Journalism Degree Programmes. He is currently Visiting Professor in Communication and Cultural Studies at The University of Vic in Catalonia. As an academic author, he has published extensively on the History, Politics and Culture of Spanish Football and Political Communication.
A critical analysis of the opportunities and challenges of integrating disability football in Northern Ireland

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On average, disabled people in Northern Ireland (NI), spend half the amount of time engaged in sport than the average nondisabled adult. Compounding this, disabled people have been marginalised from sports clubs throughout NI. Recently however, there has been some developments in addressing this situation. A lack of research exists on managerial perspectives toward the integration of disabled people in sports clubs. The purpose of our study is to explore the experiences, opportunities and challenges that managers face when seeking integration in Northern Irish football. Using organizational capacity as our theoretical lens we interviewed managers in various N.I. football clubs that were developing integration programmes. As with other studies in this area we reveal that accommodation, more than integration provides an accurate picture of current practice. However, resource issues are significant. Our findings suggest that human and structural capacity dimensions created significant barriers for clubs. From the outset, the lack of a clear rationale for integration to occur hampered efforts. Nevertheless, where integration did occur it was linked to the brand (intellectual resource) of the football club that impacted positively on management’s efforts. This study provides a local and welcome contribution to both the literature on the integration of disability sport while providing practical recommendations for sport managers in resource-constrained organizations.

Aaron Crossin is a research student at Ulster University’s School of Sport at Jordanstown. His research interests lie in football, sport coaching and disability sport. He was awarded a BSc Sport Studies, First Class Honours in 2017.

Paul Kitchin is a lecturer in Sports Management at Ulster University’s School of Sport at Jordanstown. His research interests lie in the management of disability sport and social inclusion.
Youth Football as a Tool for Cultural (Re) Integration

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Particularly vulnerable to exclusion, youth who have experienced trauma face a loss of identity and cultural belonging which can lead to an increased occurrence of negative social behaviors and emotional development. Even though youth are key to creating a sustainable future, current approaches at (re)integration are ill-equipped to handle the growing challenges of the 21st century. This paper explores the correlation between trauma and youth cultural identity, but more specifically, how football-based programming can be used to help (re)integrate youth into society. The term (re)integrate is used to separate the first time integration in a foreign environment (refugees) versus reintegration and a return to the familiar community (child soldiers, juvenile offenders). I aim to show that opposed to traditional non-sport programming, the incorporation of football can lead to higher participation and better long-term results. Current methods of youth (re)integration must be reevaluated and new interdisciplinary and cross-cultural programming should be implemented that are active and socially relevant. Intertwined with development and traditional education, if used properly, football is a low-cost, high-impact tool that can be used to achieve desirable socio-cultural outcomes, including empowerment, inclusion, tolerance and gender equality. To this end, I will examine various facets that must be considered, such as rule changes and an emphasis on learning rather than competition. Furthermore, I will take a critical look at existing initiatives geared towards youth who have experienced trauma and make suggestions as to how football could be used in the future.

Allison holds a BA from Brandeis University, MSc from Simmons College and MA from Brandenburg University of Technology where her thesis offered a reconceptualization of sport for the purpose of cultural development. Interested in using sports for education and social change, Allison has previously worked for America Scores Boston and streetfootballworld.
In 1974, the Brazilian sports official João Havelange was elected FIFA's president in a two-round election, defeating the incumbent Stanley Rous. The upset, often attributed to a successful alliance with Asia, the Middle East and Africa, what at the time was referred to as the Third World - surprised observer everywhere. The story told by Havelange himself describes a private odyssey in which the protagonist crisscrosses two thirds of the world canvassing for votes and challenging the institutional status quo. For many scholars, Havelange’s triumph changed FIFA’s (International Federation of Football Association) identity, gradually turning it into a global and immensely wealthy institution. Conversely, the election can be analyzed as a historically relevant event of social significance. It can be thought of as a political window by means of which the international dynamic of a specific moment in the Cold War can be perceived, especially the limitations and potentialities of the agency available to periphery countries at that time. The active role played by the military dictatorship and by segments of Brazilian civil society in the making of the campaign indicates the existence of a political project revolving around Havelange’s candidacy. In this regard, this project seeks to understand which actors were involved in the election, how networks were shaped: and which political agents were directly engaged in the campaign.

Luiz Guilherme Burlamaqui is a candidate for PhD in Social History at the University of São Paulo (Class of 2019) where he received a FAPESP scholarship (State of São Paulo Fund in Support of Scientific Investigation). From September (2017) to April (2018), he will spend a semester in Free University of Berlin, under the supervision of Professor Stephan Rinke. One of the editors of the book: “Understanding the Game: Shedding Light on Football” (published in Portuguese), 2014, Editora da Universidade Federal Fluminense (EduFF). In 2017, he was also awarded with the Havelange Scholarship granted by CIES and University of Neuchatel.
As a legacy of Football in the Community (FitC) schemes, the majority of professional football clubs now engage with ‘communities of disadvantage’ through semi-independent community trusts. Much of the work and its justification within the parent clubs is to satisfy Corporate Social Responsibility (CSR) aims.

This paper discusses the competing demands of Community Trusts when faced with the questions of moral irresponsibility associated with football culture. There are plenty of issues with which we might associate professional football, that can be argued to indicate social irresponsibility on the part of those running, supporting and playing the game. These include crowd violence, institutional and individualised racism, gender inequality, homophobia, sex and alcohol offences, corruption, gamesmanship and general role modelling. Of course, the extent to which these are problematic depends upon the value system deemed to be important within a particular culture (Blackshaw & Crabbe, 2004).

Using the case of Sheffield United player Ched Evans who was convicted and later acquitted of rape, it asks questions about the responsibility of players, the club, community programmes and football culture more widely. As a celebrated local hero, Evans is inevitably subject to the normalisation of hegemonic masculinity (Whannel, 2002; Connell, 1995). Within football culture this seems to include the kinds of sexual encounters on which Evans’s case was brought. The legalities of the encounter have been determined with his acquittal but the morality is debateable and the impact on the club’s wider community engagement is the focus for this discussion.

Chris is post-doctoral research associate at Liverpool Hope University with a primary role on the socio-economic evaluation of Everton in the Community. He previously taught Sport and Cultural Studies at Sheffield Hallam University and more recently was employed as lead researcher at community organisation Football Unites Racism Divides (FURD), Sheffield.
Staking Claims and Taking Place:  
The Sounds of Football in Canada’s Capital

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Sound and music are fundamental to the lived experience of football. Typically, the sounds and musics of professional football are created by and for groups of passionate fans and spread through the crowd, linking tens of thousands of people in group-song, where the repertoire resides in a collective consciousness. While professional football is gaining popularity in Canada, Canadian sports fans are accustomed to a soundscape primarily composed of popular music mediated through loudspeakers, which is at odds with the sonic traditions that customarily surround the sport, in a global sense. Since 2014, two grassroots supporters’ groups from Ottawa, The Stony Monday Riot and the Bytown Boys, have convinced the owners and operators of the Ottawa Fury FC to cancel the usual popular music and to allow the two groups to create football’s soundtrack through acoustic means. This has resulted in the invention of a distinct sonic tradition for football in Ottawa. The sonic dimension is hotly contested, however, and brings layers of paradox and politics into the celebrations that surround the sport. What was once an arena for free expression has become a stage for division, inter- and intra-group politics, and the resistance of the sonic diktat of North American sport. Drawing on my fieldwork with the Stony Monday Riot and building on Mikhail Bakhtin’s work on the dialogic imagination (1986) and Hobsbawm and Ranger’s notion of invented tradition (1983), this paper examines the intersections of tradition, position, and place in Ottawa’s football stadium to comment on plurality and politics.

Jordan is a PhD candidate in ethnomusicology at Memorial University in Newfoundland, Canada. His research examines community and identity through sport, music, and related transnational media in North America and the Caribbean. When not in the field, Jordan enjoys composing and performing original music and retro cool jazz.
Football Chants in Iran:
A Study of Football Chants as Musical Behavior in the interplay between ethnicity and nationalism

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One of the most important approaches of ethnomusicology is the study of music as a human behavior. Relying on this approach, acoustic behaviors of the football fans at stadiums can be considered as music. This topic can be discussed when music is viewed not as an object but as a process and activity in which not only the artists, but also many individuals get involved. In other words, all individuals in a society engage in music in some way.

In football chants in Iran, identity plays a central role. This means that the football chants become a medium in which a special identity is reflected. This identity has different aspects. One of these aspects is the social identity exemplified by the blue-red dichotomy which is a widespread identity factor in the Iranian society and goes back to the fans of the two teams of Esteghlal(blue) and Perspolis(red) in Tehran. Another aspect of identity is related to the regions where ethnic minorities live. In these regions, the football chants reflect an ethnic identity as well. In the topic of ethnic identity, the chants of the fans of Tractor Sazi Team of Tabriz in Iranian Azerbaijan are studied. The procedure of formation of the acoustic and musical behaviors of the fans of these teams, and the effective individuals in formation of these acoustic behaviors, meanings inherent in these lyrics, their function and relationship with the cultural policies and musical life are studied in two diachronic and synchronic forms.

Dr. Keivan Aghamohseni is an Ethnomusicologist. He majored in Iranian Music in Tehran (B.A: 2006). From 2006 to 2009 he studied ethnomusicology at the University of Theatre and Music in Hanover (Germany) and received his M. A.. He finished his Ph.D. in 2015 with a thesis entitled “Tango on the Persian Carpets: The Production of 78 RPM recordings in the context of modernization and nationalism in Iran”.
For many young talented Northern Irish football players, the dream of becoming a professional lies in their ability to migrate to England or Scotland. These players seek outward mobility as an escape from the limiting football environment in Northern Ireland which provides opportunities only for part-time football. For those players who make this move, their status as a migrant and/or professional player is often short-lived and the reality for most is involuntary immobility. This paper is based on the experiences of a small sample of Northern Irish players (n=8) who encountered the precarious realm of professional football ‘across the water’, only for their experience to be terminated without them becoming an established professional. Semi-structured interviews with these players and two Irish Football Association (IFA) Elite Performance staff members provides insights into the experiences of migration amongst players and how they contributed to immobility. The interviews conducted for this study addressed the challenges that players met prior to, during, and after their migration. However, this paper focuses on post-migration difficulties encountered by players such as the nature of their release and how this was handled by clubs, how the lack of career planning and limited educational qualifications impacted on their lives after football and how they adjusted to life back in Northern Ireland.

Ryan Adams is a PhD candidate at Ulster University. He graduated from Ulster in 2015 with a BSc (Hons) Sport Studies before undertaking an MSc in Sports Development and Coaching. Ryan has a long standing involvement in football coaching, having recently managed Mid Ulster Football League side Crewe United FC, and also Northern Amateur Football League side Drumbo FC. He is a lifelong supporter of West Ham United.

Paul Darby is a reader in the sociology of sport at Ulster University. His football-related research centres on African football and he has researched and written extensively on the migration of African (mainly Ghanaian) football players and the role of football academies in this process.
Despite their position as the largest non-British category of players in English League football from the late nineteenth century until the 1990s, Irish-born players have not featured heavily in discussions of racism within the academic historiography of professional football. This is surprising given some public attitudes towards Irish immigrants, particularly at times of Republican activity within England. Drawing on fifty-five interviews with Irish-born players with professional football experience in the UK from 1945 until 2010, this paper explores how anti-racist legislation impacted upon their working conditions and their treatment prior to and since the signing of the Belfast Agreement of 1998. This paper also explores Irish-born footballers’ experiences of anti-Irish sentiment directed towards them by players, managers and supporters within the game.

Dr Conor Curran teaches Irish history at Dublin City University’s Open Education Unit. His new book, Irish Soccer Migrants: a Social and Cultural History will be published by Cork University Press later this year.

Dr Seamus Kelly is Director of Sports Studies at University College Dublin where he also lectures. A former professional footballer, his new book, The Role of the Professional Football Manager, was published by Routledge in 2017.
Since the beginning of the 2010/11 Premier League season to the current 2017/18 season, a total of 890 full time professional players have been released from Premier League clubs. This figure does not account for elite youth team and scholarship players who experience an 85% failure rate while competing for a senior professional contract at their respective clubs. Offering conclusions surrounding notions of exclusive athletic identities, current explanations of players’ career transitions are characterised and described most commonly by a loss of identity (Lavellee and Robinson, 2007; North and Lavellee, 2004). In contrast to existing research, this investigation illustrates how the identity management of Premier League players is influenced by the expectations of audiences and the motivational weight of ‘possible selves’ in explaining career transitions following their release. Qualitative vignette interviews were conducted with 10 male participants (ages 18-26 years) on three separate occasions (30 interviews). All interviewees had experienced a career transition from Premier League football in the UK. By integrating Goffman’s (1959) dramaturgical analogy and Markus and Nurius’s (1986) concept of possible selves, this investigation illustrates the way players manage their identities in order to explain how understandings of career transitions are linked to social audiences and whether they dramatically realise and legitimise future possible selves.

Having recently moved to Switzerland, Dr. Hickey’s current research investigates career transitions, identity management and cultural workplace environments in professional sport, more specifically the Premier League. He attained his PhD from Durham University, where he later held an Associate Fellowship. Additionally, he has worked within the UK Marketing and Communication sector for clients including Stoke City FC and Newcastle United FC.
“How come they manage to engage with a younger crowd when we struggle to get kids through the turnstiles?”

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In season 2009/10 Dulwich Hamlet FC was playing in the Ryman Isthmian League South at Level 7 of the English Pyramid with an average attendance of 180 that was declining year on year. In season 2016/17 the football club was playing just one league higher in the Ryman Isthmian Premier League, but had increased its average attendances by 587%, with gates on Saturdays regularly in excess of 2,000. How has this been done? This research uses stakeholder theory to provide an understanding as to how a non-league football team has managed to grow its attendances year on year so successfully. The article sets out how, by adopting a positive attitude to a wide range of stakeholders that includes the local community, fans, employees, refugees, emergency services, councillors, suppliers, and others, the football club has been able to prosper. The article argues that it is the club’s approach to its diverse group of stakeholders that can provide a theoretical understanding for its significant growth over the last 7 years.
‘The Last Stand’: Football fandom in the age of precarious living.

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This research focuses on the relationship between sports-based protest movements and fans’ lived experiences of socioeconomic precarity. It aims to understand what role a club plays for its fans in an era of post-industrial late-modernity (Nayak, 2003) and subsequently the rationale behind campaigns by supporters against the directors of their own clubs. Hull City AFC is the club under investigation here, as the actions of its directors have led to a multitude of protests by their fans. Hull is also a good example of a late-modern city, which Standing (2011) categorises as one whose citizens have been affected by austerity and unstable employment. Winlow et al (2017) argue that working-class people have been excluded from politics, so these actions could be seen as citizens’ only hope to enact real change for their communities. Interviews with executives and supporters have been conducted in order to gain an understanding of their respective actions and motives; as such, this research follows a qualitative, quasi-ethnographic design. Early findings have shown a clear dichotomy between the Hull City AFC and its fans, which is partly due to the attempted corporate rebranding of the club to ‘Hull Tigers’. This issue divided the club’s supporters, as some saw this as necessary for accessing global capital, while others considered it the sale of their team’s heritage. The fans were more unanimously hostile towards the implementation of a ‘Membership Scheme’ which reduced the price of individual tickets, but the removal of concessions. This suggests a sense of community and morality, as it would have been easy for many of the fans to enjoy their own reduced rates.

I am a 24 year old self-funded part-time PhD student based in Teesside but originally from the Hull area. I have always been an avid follower of football, and sport more broadly, so I am relishing the opportunity to bring my contemporary sociology background into a field I am passionate about.
This paper will look at where football fans draw the line if confronted with ethical issues, and examine the effectiveness of boycotting FIFA, tournaments and competitions, and even their own clubs to protest human rights abuses or morally dubious owners and sponsors.

As I journalist I've published articles explaining why I will boycott the next two World Cups on human rights grounds. The response was an understanding nod, but with little explicit support. Fans don't much like the idea of not watching football, for any reason.

Yet at club level boycotts have been vibrant. The people of Liverpool continue to refuse to buy The Sun post-Hillsborough. Blackpool supporters have turned their back on owner Owen Oyston. And lower league fans are staying away from the ludicrous Checkatrade Trophy. When the issue is local, we can show effective solidarity.

But would Newcastle supporters boycott their club because sponsor Wonga trades on the misery of those in debt? Did Chelsea fans ever care that owner Roman Abramovich financed their success with cash plundered from the Russian state? Did followers of Manchester City even blink at the human rights abuses of former owner Thaksin Shinawatra?

Why are fans content to consume bloated, commercially driven World Cups taking place in stadiums built on blood and corruption, showcasing regimes that murder opponents or suppress gay rights? And is there any way to build upon the activism evident at local level, and martial it into a force that can agitate for greater change in football?

Ian Plenderleith is author of 'Rock n Roll Soccer: The Short Life and Fast Times of the North American Soccer League' (Icon Books/St. Martin’s Press), and ‘For Whom The Ball Rolls’ (Orion). I’ve written for When Saturday Comes and numerous other publications for almost 30 years. I coach and referee in the German amateur leagues.
This paper considers football chants as a form of public address in the stadium and on the street. I examine an organized group of supporters called Wühlesyndikat Ultras—the most hardcore fans of FC Union Berlin. Evoking both fascination and fear with their command over atmosphere, the group drives crowd participation at matches through continuous singing, clapping, flag-waving, and the (illegal) lighting of marine flares. In response, the state and German Football Association (DFB) attempt to police the style and content of public expression through various forms of governance that do not necessarily work in tandem, but from many strategic angles (including the implementation of fan-databases, video-surveillance, and lengthy stadium bans). Grounded in vastly different ideology than the police and football governing bodies, Wühlesyndikat operates on the belief that the supporters are the club (rather than players or administrators). Coordinated and collective action is the primary mode of actualizing this belief, performing a narrative that places them in opposition to the state and capitalist logics of professional sport. The ultras modulate atmosphere to underscore this ideology, creating ecologies of shared experience that exist outside of conventional debate or negotiation. I argue that the variety of attempts to govern Wühlesyndikat’s collective behaviors produce the Deviant Subject that the state seeks to extinguish from the public sphere, resulting in the ultras’ marginalization and increasingly radicalized worldviews, where strategies of communal insulation, self-preservation, and performative critique become common-sense and routine.

Max Jack is a doctoral candidate in Ethnomusicology at University of California, Santa Barbara. He has conducted over two years of field research and participant observation—primarily in Dublin and Berlin—with ultras from Shamrock Rovers FC, FC Union Berlin, and Eisbären Berlin.
This paper relates sonorities, spaces and violence in football. It addresses recordings made during fieldwork on Atlético Mineiro matches, in Brazil, from 2011 to 2015. It understands that sounds have size and mass (DAUGHTRY, 2014), and relates those sonic features to a concept of violence as any act that occupies space through bodies against the resistance of other bodies (GUMBRECHT, 2010) in order to understand the employment of sonic vibrations on cheering practices. Through voice, music and other noises, different organized groups of football fans cheering for the same team occupy the stands and dispute the audience’s will to echo them through various sound techniques of cheering, since in Brazil the arenas don’t always sound in unison. Those dynamics have a political character as they mark dissent among rival groups and constitute physical and symbolic borders between distinct territories.

Sonic materiality on these processes takes the forefront for three main reasons. First, they take advantage of extreme sensory regimes which privilege sound’s drastic, somatic and haptic aspects, instead of its symbolic and cognitive dimensions. Second, the different ways sonorities are manipulated delimit various social and cultural identities, which sometimes crash one into another and others find common terms. Finally, the interactions among those diverse sonorities allow us to perceive the forms of negotiation, agreement or dispute among different ideological positions. Thus, this research assumes that violence is an aspect of human activity and its legitimacy depends on a correspondence between its forms and the oppression it fights against.

References:


Pedro Silva Marra is a Professor at the Department of Media Studies at Universidade Federal do Espírito Santo (UFES). He took his PhD in Media Studies at Universidade Federal Fluminense. He leads the research group Sonocidades, which investigates relations between sound and space in urban contexts.
Masculinity, Violence, and Deindividuation in Argentine Football Chants: The Sonic Potentials of Participatory Sounding-In-Synchrony

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In local Argentine football matches one can find anywhere between two hundred to fifty thousand people chanting together, accompanied by large ensembles of percussion and brass instruments. Research on this mode of musical production has focused on the genealogy of the melodies and the discursive analysis of chant lyrics. However, most studies have left unexplored how chants become meaningful beyond text and beyond genealogy. My research proposes that ethnomusicology can significantly contribute to ongoing football research by exploring the specific potentials that participatory moving and sounding-in-synchrony brings into fandom experience. I argue that public mass participatory singing allows fans to partake in a performative social space that frames locally rooted interpretations of heteronormative, patriarchal, homophobic, and sometimes violent values and actions in a positive manner under a logic locally known as aguante (endurance) (Archetti, Alabarces et al.). Chanting is a central contributor to conditions of arousal, decreased self-awareness, sense of anonymity, diffused responsibility, and lack of accountability which play a central role in group behaviors that fall outside social norms. Following Judith Butler’s performative theory of assembly and psychological theories of deindividuation (Zimbardo, Van Hiel, Mann, et al.) this paper shows that the sharing of a specific repertoire by gathered bodies becomes an important embodied practice and basis for powerful and intimate social connections. Participatory music making contributes to a process of deindividuation and becomes a central factor in allowing assembled crowds to voice out ideas that might otherwise not be individually presented or feel socially acceptable.

Eduardo Herrera is Assistant Professor in Ethnomusicology and Music History at Rutgers, The State University of New Jersey. He specializes in musical practices from Latin America, and has done research in Argentinean and Uruguayan avant-garde music, football chants as participatory music making, and music and postcoloniality in Latin America.
What is the cognition underlying football-related violence and how can this knowledge contribute toward successful intervention strategies?

Martha Newson - University of Oxford

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Football-related violence continues to be a global problem. Although improved stadia and police management have helped reduce the problem in the UK, fights still erupt and police costs, as well as personal costs to the few who sustain serious injuries or worse, are vast. In other nations, such as Brazil, death rates from football violence are rising annually. To address the problem, I’m working on a cognitive-based, cross-cultural project to understand the roots of football-violence from a group identity perspective. As a first step to developing effective interventions, we gathered qualitative data from individuals who have been are involved in football-related violence: practitioners (legal representatives for football supporters; police; club liaison officers); and risk-supporters who were in the early phases of a career in football violence. With these data we built surveys to test how reflection on one’s shared experiences with other less violent fans could reduce violence-condoning attitudes. The final stage of the project, which I am currently developing with academic colleagues and practitioners, is a cognitive-driven intervention to reduce football-violence, which can be used in the UK and beyond.

Martha is a post-doctoral researcher at the Institute of Cognitive and Evolutionary Anthropology, University of Oxford. With a broad background in Human Sciences (Universities of Sussex; Oxford), Martha’s research is interdisciplinary. She uses psychological techniques and her anthropological training to answer questions relevant to scientists and social scientists alike; namely group bonding and the extreme behavioural outcome that can become associated with it. Currently, Martha is investigating extreme fandom and football-related violence. She is also developing intervention strategies that use football and other sports as a platform to (a) reduce gang violence, (b) reduce recidivism, (c) increase social cohesion, and (d) reduce racial prejudices. She is also working on associated projects with radical Muslims and football hooligans in Indonesia. For her research into football fan cultures, she has field sites in the UK, Australia, Brazil, and Indonesia.

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Mapping Brazilian Antifa Ultras: an overview through Facebook pages

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The elitism of the 2018 FIFA World Cup "legacy" in Brazil triggered a new wave of politicization of Brazilian football supporters. Among a range of contestation uprisings (d’Andréa, Alzamora & Ziller, 2015; Pinto & Almeida, 2014; Vimieiro, 2017), we highlight the Brazilian Antifa Ultras (BAUs). Our aim in this abstract is to analyse the online connections articulated by their Facebook pages.

Founded in Germany (Testa, 2015), the anti-fascist action was also present in Brazil in the 1930's (Castro, 2012). Antifas were rearticulated in the 1980's as a response to neo-Nazi movement (Beinart, 2017), which also reached football (Tesla & Armstrong, 2008). Nowadays represents an opposition to racism, sexism and other forms of exclusion.

The BAUs actions are mostly online, so we initially focused on an analysis based on "digital methods" perspective (Rogers, 2013). We extracted, on February 2017, the "Page Like Network" (Rieder, 2013) of the 34 Facebook pages identified. In Figure 1 we can visualize the connection between these pages with 1553 others after a clusterization process that recognized six different sub-groups (identified by colours).

Analysing the specificities of these clusters help us the understand the sociopolitical articulations of BAUs. The blue cluster, for example, reveals the connections with international pages such as "Antifa.cz" and "Action Antifasciste Périgueux". The orange cluster makes visible the BAU' relationships with a range of other Brazilian recent collectives like "Black Blocs", "Anonymous" and "Occupy".

Professor of the Communication Graduate Program at Federal University of Minas Gerais, Brazil. In the 2017/2018 academic year, visiting scholar in the Media Studies Department at the University van Amsterdam (CAPES Foundation postdoc scholarship, Process 88881.119913/2016-01). His current research project about 2018 World Cup political controversies at online platforms is also supported by CNPq and Fapemig. The author also thanks the undergraduate student Andre Quintão da Silva (CNPq scholarship).
The manifestation of rivalry and collective identity: A case study involving the fans of Oxford United and Swindon Town Football Clubs.

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This research paper will explore the football fan rivalry between the fans of Oxford United and Swindon Town Football Clubs. Football fan rivalry has established a growing volume of scholarly attention since the turn of the 21st century. Popular accounts of football rivalry suggest it is unique and complex, underpinned by social, historical and cultural factors. Antagonism and opposition are essential motives of rivalry and thus contribute to the construction of opposing social identities. The study of football fan rivalry must often be understood as a multidimensional ‘struggle’ between opposing fans, each displaying diverse socio-political, cultural and geographical social identities. Relatively few studies have been undertaken on lower league English football rivalries and despite its reputation, the rivalry between Oxford United and Swindon Town has received virtually no academic attention. Past attempts to explore football rivalries sociologically have exposed two fundamental concerns: a lack of comparison between both sides of a rivalry and how the rivalry is manifest. Therefore, the constructivist methodology adopted in this study views people’s knowledge, experiences, opinions and interpretations as meaningful assets of social reality and, thus, aims to collect data from those who actively experience the rivalry – the fans. Semi-structured interviews and focus groups will be conducted with both sets of fans to elicit rich qualitative data. Furthermore, these methods will provide an empirically grounded understanding of how the rivalry is manifest and how rivalry can shape collective social identity.

Connor Penfold is a third-year student at Southampton Solent University studying for a degree in (BA) Football Studies. He has worked closely with Dr. Joel Rookwood and Mark Turner of Southampton Solent University. He has been granted the opportunity to work with them in the production of this paper. He has developed a growing interest in the sociological study of football and thus wishes to pursue a Master’s degree in this field after graduating in 2018.
“I know it’s just football, but it’s important to us”:
The British Football Film.

Seán Crosson, - NUI Galway

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This paper examines the place of the football film in British sports cinema. Though a less prominent feature of British cinema than American, the British sports film has had a long history with some of the most important figures in British film choosing sport as a subject of their work, including Alfred Hitchcock. Among the sports featured has been football which would appear, at least on one level, to offer an obvious parallel with the feature film; the average length of the feature film and a football match, at 90 minutes, is about the same. Indeed, directors have attempted from the earliest days of the cinema to capture football in fiction film, with varying degrees of success. As part of this paper’s investigation I will engage with a number of central issues, including a consideration of what we mean when we refer to ‘sports cinema’; how it has featured in films that have emerged from Britain; what have been the distinguishing features of these films, particularly in relation to the dominant Sports Cinema as it has developed in Hollywood, and what role has football played within them. In terms of this final aspect, I will be looking in particular at a number of films by British director Ken Loach, whose 1998 film My Name Is Joe provides the title for this paper: “I know it’s just football, but it’s important to us”. The apparent paradox contained within this remark by Joe Kavanagh raises a question that is central to my consideration of the football film: How can something that is ‘just football’ be so important? While recognizing the limits of the representation of sport in film, Loach identifies the important role football plays in British male culture, providing a crucial space for male association and community building.

Seán Crosson is Acting Director of the Huston School of Film & Digital Media at NUI Galway, Ireland. He has published widely on film, focusing in particular in recent years on the representation of sport in film. His publications include Sport and Film (Routledge, 2013) and (as co-editor) the collection Sport, Representation and Evolving Identities in Europe (Peter Lang, 2010) and a special issue of Media History journal on ‘Sport and the Media in Ireland’ (2011).
Football in ‘French’ Algeria and ‘Algerian’ France: From Colonization to Globalization

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This paper offers an overview of Franco-Algerian relations on and off the football field since the boom in sporting participation and spectatorship that followed the First World War. As France’s nearest and most assimilated colonial territory, Algeria was the jewel in the crown of the overseas empire, and would only be surrendered belatedly and with great reluctance. Football was regularly mobilized by both colonizer and colonized over the last half-century of the French presence in North Africa: as a focus for a distinctive settler identity; as a means of asserting Algeria’s aspirations to nationhood; as a site of inter-ethnic contestation and often violent confrontation; as a theatre for terrorism during the liberation war of 1954-1962; and as the most striking manifestation in the cultural sphere of nationalist sentiment, through the establishment in 1958 of the celebrated football team of the Front de Libération Nationale. Football would also be central to post-independence representations of the Algerian state, as the FLN sought to legitimate its regime and to exert soft power within the Arab-Islamic world and more broadly. This long-term strategy was in evidence during the 2006 ‘state visit’ to his parents’ homeland of the most famous footballing product of the Algerian diaspora, Zinedine Zidane. The star’s media representation in both countries will be considered here, as will the broader impacts of migration between them, both football-specific (in both directions) and in societal terms, including notably the make-up of Algerian national teams at the 2010 and 2014 FIFA World Cup competitions.

Philip Dine is Personal Professor and Head of French at the National University of Ireland Galway. He has published widely on representations of the French empire, particularly decolonization, in fields ranging from children’s literature to professional sport. Further projects have targeted sport and identity-construction in France and the Francophone world.
The medium of film offers unique opportunities to explore sports fans’ individual and collective imaginative investments in sport. Through the potential for deviation from realist form and aesthetic in both fiction and documentary, film can dramatise and visualise fans’ often complex and ambivalent relationships with both sport teams and individual sport stars. This paper critically considers films that variously depict football fans’ psychic investments in two individual players, Diego Maradona and Eric Cantona. Each film dwells on the tensions between the status of the player as a potentially de-contextualised, narcissistic extension of the self and a potential symbol of collective identity, solidarity and political resistance. A seemingly romanticized narrative of a fan’s fascination with Maradona, Carlos Sorín’s Argentine road movie El Camino de San Diego (2006) highlights these tensions through the contrast between the fan’s pilgrimage to visit his deified idol and the impoverished and fractured national geographical and cultural space through which he passes. Emir Kusturica’s documentary Maradona by Kusturica (2008) reflects on his frustration with, but enduring attachment to his elusive, self-destructive and politically inconsistent subject. Finally, Ken Loach’s Looking for Eric (2009) offers a utopian vision of a fan who finds in the imagined Cantona a supreme individual talent who also provides a timely reminder of collective mutual dependence and solidarity at a time of personal despair. However, as a ‘feelgood’ film in which the imagined Cantona inspires his reliance on his postal worker ‘teammates’ to solve a personal and family crisis, Loach’s socialist message operates at a rather abstract level. It may be a missed opportunity given the actual impact of, and worker resistance against moves towards ‘modernization’ and privatization in the UK postal service at this time.

Marcus Free is a lecturer in Media and Communication Studies at Mary Immaculate College, University of Limerick. His research interests include the cultural politics of the representation of sport in film and popular media, the psychodynamics of fans’ emotional and cultural investment in sport and sport media, and memories of media and cultural consumption in the construction of autobiographical narrative. He has published widely on constructions of gender, race and national identity in sport, sport fandom and sport media, and on Irish migration, gender and national identity in contemporary film and television drama.
‘Liminal Criminal: The use of Irish Republican music in the performance of Irish identity amongst west and central Scotland’s Celtic fans’.

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This paper presents research undertaken over 5 years into the role of music in the performance of identity in the lives of Glasgow and the West of Scotland’s diasporic Irish community.

The representation of the collective self amongst many of the Irish diaspora within West and Central Scotland can be loosely characterised by (amongst many other things) strong support for Glasgow Celtic Football Club, the use of Irish Republican music in everyday life and a subscription to a romanticised Republican narrative of contemporary Irish history. However, the most popular outlet for the expression of Irish identity is through support for Celtic FC. The use of music in the daily lives of (Greater) Glasgow’s Irish diaspora at football, concerts and family occasions allows for a performative sense of Irishness that ties together not just concepts of ethno-religious identity of the self and that of the wider Irish Scottish community but perhaps most importantly, provides a vehicle to unite familial and social ties across space and crucially time.

This paper will draw upon ethnographic research undertaken as part of a PhD in Music at the University of Glasgow into the use of Irish Republican and Loyalist music within west and central Scotland.

John Markey is a PhD candidate in Music at the University of Glasgow and a lecturer in Cultural Theory and Musicology at the SAE Institute in Glasgow. Research interests include the use of music in everyday life, music & identity, music & violence, and also political song.
Incestuous Love, Hermetically Sealed Hate, and the Return of the Old Firm

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Drawing on five years of ethnographic fieldwork among the Orange Order in Central Scotland, this paper offers an anthropological analysis of the first League match between Rangers and Celtic for four years, in September 2016 – an event which marked the return of the Old Firm as a regular fixture in Scottish football. The paper describes fans’ differential behaviour as they make the return trip from Belfast to Glasgow in a single day, from the airport, to connecting buses and trains, to the streets, to the pubs and social clubs, and back again. By considering the behaviour of Rangers fans as they watched the match in an Orange Social Club, and by contrasting their vociferous performances of sectarian hate with much more muted (and in many cases, non-existent) expressions of rivalry in ‘mixed’ public spaces, I suggest that the strongest expressions of hate deliberately take place in the absence of rival fans. As such, I argue that performances of sectarian hate have little interest in the sectarian ‘other’, and instead are performed primarily to achieve intra-group solidarity not inter-group rivalry. Put another way, in this ethnographic context, Rangers fans hate Celtic fans not because they hate Celtic fans, but because they love Rangers fans.

Joseph Webster came to Queen’s University Belfast as a Lecturer in Anthropology in 2013. Before coming to QUB, he was the Isaac Newton – Graham Robertson Research Fellow in Social Anthropology and Sociology at Downing College, Cambridge (2011-2013), having trained in both disciplines at the University of Edinburgh (2003-2012). His primary research interest concerns the anthropology of religion, with a particular focus on Protestantism in Scotland and the global north. Other research interests include politics, ethno-religious nationalism, personhood, and embodiment. He is currently working on a book based on several years of ethnographic research on Orangeism and loyalism in Scotland entitled The Religion of Orange Politics: Protestantism and Fraternity in Contemporary Scotland (forthcoming 2018, MUP).
The paper will provide a close reading of ‘Football, Faith and Flutes’ (1995), one of the most famous television documentaries purporting to provide a definitive expose of what is often referred to in Scotland and beyond as, ‘sectarianism’. The first of this three-part Channel 4 documentary concentrated on football, more precisely, on Scotland’s two world famous football (soccer) clubs, Glasgow Rangers and Celtic. The documentary typically portrays these two clubs as diametrically opposed, divided, and pointing towards them as the most significant aspects and constituents of the ‘sectarian’ problem in Scotland. The programme paints a picture of a Catholic and a Protestant Scotland, seemingly clashing at every, if not most, socio-cultural and political junctures. Football in Glasgow and West-Central Scotland is represented as dominated by identities stuck or lost in history, reflected by ignorance and bigotry and usually characterised by young men full of alcohol. This paper seeks to critically analyse this documentary in light of historical ‘sectarianism’ in Scotland and look at how the media and politicians perceive, represent and deal with this ‘issue’.

Dr Joseph M Bradley is Senior Lecturer at the Faculty of Health Sciences & Sport, University of Stirling. He has written and edited several books and published in a range of journals involving the disciplines of sociology, history, race, nation, identity, ethnicity, politics, culture and sport. He has contributed to various edited works and presented papers at international conferences in Germany, France, England, Ireland, Canada, USA, Australia, Cuba, Hungary, Wales and Scotland.

Frank Devine is a postgraduate student at the University of Stirling, in the second year of a doctorate on media representations of religion in sport and society. Frank graduated from the University of Strathclyde with BA (Hons), in Economic and Social History, and Politics in 1997 and holds a post-graduate diploma in career guidance from University of West of Scotland in 2014. Frank is particularly interested in the social, political, cultural and religious dimensions of football fandom and its impact on society.
From ‘Billy Boys’ to ‘Ulster Boys’? Football for All and the creation of the ‘Green and White Army’

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Much of the literature to date on sport in Northern Irish society has discussed its divisive nature, with a particular focus on the Northern Ireland international football team as a Durkheimian ‘totem’ of Ulster Protestantism which is most visibly manifest in the sectarian behaviour of a section of supporters during matches.

This paper draws upon participant observation of Northern Ireland fans before, during and after games in the EURO 2016 qualifying campaign, alongside interviews with supporters and IFA staff, and suggests that the literature has failed to consider a number of changes in fan behaviour which have resulted from the Football for All campaign to challenge sectarianism amongst Northern Ireland supporters. Drawing upon Giddens’ structuration theory, the paper argues that the Amalgamation of Official Northern Ireland Supporters’ Clubs and the Irish Football Association have altered the allocative and authoritative resources and ‘rules’ of what it means to be a fan within the confines of the stadium itself. Yet issues still exist outside the stadium with regards to sectarian fan behaviour where the new ‘rules’ on what it means to be a supporter are more difficult to enforce.

The research suggests that fan activism can actively challenge ‘offensive’ behaviour at matches within stadia given the means of social control over a designated group of supporters in a situated geographical space. Yet the paper concludes that the current policy of UEFA and FIFA to close parts of stadia if ‘offensive’ fan behaviour occurs does not challenge these issues in the longer term, nor does such a policy empower the majority of supporters who do not behave in this way.

I am an early career researcher, having been awarded my PhD from Ulster University in July 2017 for my research on the fan culture surrounding the Northern Ireland international football team. A history and politics graduate from Queens University Belfast, I previously worked for the Institute for Conflict Research, where I conducted several evaluations of the Irish Football Association’s Football for All campaign.

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2 This paper is based upon my PhD research, which I received from Ulster University in July 2017. The PhD is titled, ‘Green and White Army: The Structuration of a Social System?’
Two sides still at play 20 years after the Good Friday Agreement

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How the Irish national football teams can be seen as a reflection of their societies in the years surrounding the Good Friday Agreement (1998). Before the 1980s there was a greater separation of politics and football in Northern Ireland, with the cross community support for the 1982 World Cup team serving as an example of that. Then in the late 1980s and early 90s football became increasingly politicised, with loyalist identity becoming synonomous with support Northern Ireland, and an increasingly confident Catholic population finding greater affiliation with the Republic of Ireland (Hassan, 2002). The Good Friday Agreement of 1998, though aspiring to harmonise identities (O’Neill, 2003), actually served to reinforce the concept of two distinct communities defined by their political and religious affiliations. On the surface level this appears to have created greater cultural and sporting divisions if analysing the situation through the pronouncements of public representatives on the Unionist side, and in so many young players of a Catholic background declaring adult allegiance to the Republic. However, at a deeper level, there appears to be a greater tolerance on the part of supporters with differing identities to recognise the achievements of the other side. Ultimately though, real harmony may only be attained when the symbols around football become less political and more neutral, in such areas as flags and anthems for example. There seems very little appetite for this though on any side, with each preferring to keep its own distinct identity rather than diluting them down to something more acceptable to the other side.

Sean has eighteen months left with his PhD studies, investigating official policy and prejudice in education. He has also been able to look at other important aspects surrounding prejudice and sport (particularly football). Most recently he was third editor for the newly published collected work ‘Football Fans, Rivalry and Co-operation’ and organised Scotland’s first ever conference on ‘Football, Prejudice, and Education’, held in October 2016.You can follow him on twitter @seanhuddleston2

Doctor Paul Breen is a Senior Lecturer in the Faculty of Social Sciences and Humanities in the University of Westminster. His specialist area is Teacher Education but he has been published in areas relating to sport, politics and popular culture. He is a regular contributor to sites such as The Conversation and Huffington Post and has written two works of fiction relating to football’s place in contemporary society. The best known of these is The Charlton Men published by Thames River Press/Union Bridge Books. You can follow him on twitter @CharltonMen
Whose ‘Wee Country’?: Identity politics and football in Northern Ireland

**Katie Liston & Matt Deighan - Ulster University, Jordanstown**

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This paper takes up Hunter’s (2003) call for increased attention to identity, culture, power and sport. It explores the lived realities of identity politics in a divided society through in-depth interviews with 12 self-declared Irish nationalists and republicans that represented Northern Ireland in youth/adult football. Affirming existing work, it will be shown that habitus is constructed from an early age, through prominent social institutions like the family and school, and in ethno-national communities. Original insights are revealed into players’ national eligibility decisions for either Irish team, motivated mainly by ‘shop window’ visibility and being recognised as the best of their peers. Political and sporting nationalisms are thus not necessarily the same. Hitherto hidden in research terms, the lived experiences of being closer to ‘the other’ are revealed here for the first time, which have resulted in an overall reinforcement rather than dissolution of difference. Visual and oral ‘national’ symbols such as flag, and especially anthem, delineated such difference, in effect, being symbolic walls of the mind not unlike the physical architecture that separates communities in Belfast. The paper will also reconsider the role of football as a lens through which to examine identity and its’ place as part of the ‘problem’ and the ‘solution’ in NI.

**Dr Katie Liston** is a senior lecturer and researcher at Ulster University’s Sport and Exercise Sciences Research Institute. She is co-author of a forthcoming text on Sport and Identity with Routledge and has published on various aspects of the sport-identity nexus.

**Matthew Deighan** completed his undergraduate degree at Ulster University, involving primary research on sport and identity. He is awaiting the outcome of his programme of work for an MSc award in the Sociology of Sport and Exercise from the University of Chester. He has represented Northern Ireland as a youth footballer.
“Defenders of European Culture”
“Refugee Crisis”, Football Hooliganism and the Right-Wing Shift in Europe

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The incidents around the EURO 2016 in France were a shock for the public: German hooligans chanted “we invade again”, English supporters chanted against Roma and Polish supporters marched behind a banner on which they called themselves “Defenders of European Culture”.

The recent right-wing shift among European football fan-culture started in October 2014 with a demonstration of 5,000 hooligans and neo-Nazis in Germany with the title “Hooligans against Salafism”. All over Europe hooligans took up the duty as ‘unofficial security’ at demonstrations and thereby paving the way for political actors who spoke on the stage. Often hooligans from different cities and countries acted together at demonstrations. Their networks are strong – transregional and transnational.

Their values of patriotism, localism, and masculinity are transcending borders. Dozens of banners such as “Stop Islamization” or “Europe wake up” displayed along stadiums throughout Europe. While many European societies discussed events like the “Brexit” or the rise of nationalist parties like the “Alternative für Deutschland” or the “Front National”, football fan-culture played its own role in the recent European right-wing shift.

The aim of this contribution to the conference is to analyse the impact football fan-culture has had on the recent right-wing shift in Europe and how anti-Muslim racism has become a content-bracket for groups that are normally rivals. I intend to demonstrate that the refugee crisis was a momentum shift for those groups and will discuss the political impact of hooliganism on European societies in an international context.

I am chief editor of “Transparent” (a German soccer-magazine). Currently I am involved in the organization of a conference on discrimination in soccer fan-culture scheduled to take place at the Center for Research on Antisemitism (Technical University of Berlin) in April 2018, where I am currently obtaining a Master’s degree.
Fan Culture in the #GreatestLeagueInTheWorld

Niamh O’ Mahony - SD Europe and the Irish Supporters Network

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Take a moment to search for the #GreatestLeagueInTheWorld hashtag, and you’ll come across an array of posts paying homage to the finest and not-so-finest moments of the League of Ireland. As @kennethsloane said: “The #GreatestLeagueInTheWorld tag isn’t some plucky ironic two fingered salute to megabucks football, after tonight’s game it’s a fact.”

The League of Ireland doesn’t have the billions of our neighbouring league but it does have much to be proud of and supporters are its lifeblood.

According to Uefa, nearly half of all top division clubs in 2011 (48%) attracted an average of less than 3,000 spectators, while just over one third (39%) drew more than 5,000 fans.

Half of Premier Division clubs in 2017 are either co-operatives or member-run entities, without any legal requirement for such an inclusive structure. Volunteers and supporters are deeply involved – unlike the majority of top tier clubs across Europe – and, according to an Irish Supporters Network survey, 67.6% of overseas fans have a Positive (42.5%) or Very Positive (25.3%) perception of the league.

Over half of respondents in the same survey were ‘satisfied’ with their club’s ticket prices, ‘sometimes’ buy merchandise and ‘regularly’ buy match day programmes. The average spend per match is €29.91, ranging from €200 (away days) to €0 (volunteers). 62.9% of fans also believe ‘better dialogue’ between stakeholders will lead to better match night experiences for all.

When Giovanni Trapattoni uttered the immortal words: ‘In Ireland, there is no league’, he could not have been more wrong.

Niamh O’Mahony is Acting CEO of SD Europe, a not-for-profit members’ organisation that empowers supporters to organise as a credible voice and become firmly embedded in their club. From supporter ownership to meaningful supporter involvement, and facilitating the implementation of the supporter liaison officer (SLO) role at clubs across Europe, supporters are key stakeholders of the beautiful game. A former board member at supporter-owned Cork City FC, Niamh also helped to found the Irish Supporters Network, a collection of Irish football co-ops, in 2013.
Football has become a recognised research field in recent years, but the majority of research focuses on established football countries. It is surprising that an emerging football market like the People’s Republic of China (PRC), despite its growing impact on world football, has not been the object of in-depth academic study.

The PRC is not known as a traditional football nation. Over the last years, however, extraordinary developments have been taking place. After President Xi Jinping came into office, an entire football development strategy was launched, including three comprehensive reform programmes between 2014 and 2016. Since then, several star players under contract at European top clubs were transferred to China for breathtaking amounts. Moreover, Chinese investors started to invest heavily into shares of European top-tier clubs or acquired them altogether.

The proposed paper presents the results on an exploratory study that gave voice to the football grassroots in mainland China in order to ascertain what assessment supporters make of the announced Overall Chinese Football Reform and Development Programme (2015). It is argued that without the voluntary decision of the Chinese football public to participate in football-related activities, a comprehensive development of national football cannot be achieved. A web-based survey was carried out between November 2015 and February 2016, receiving 3,010 responses among which 1,885 respondents completed all 40 questions. Among other things, the survey confirms that football, which already occupies a large place in most European societies, clearly is more than a game, even in countries that are not traditional “football powerhouses”.

Ilker Gündogan was born in Gelsenkirchen, Germany, in 1988. I am a PhD candidate at the Ruhr-University Bochum and at ESSCA School of Management. My current dissertation research focuses on China’s football politics and market creation in the era of Xi Jinping.
Football Manager: The Role of Racial Discourses in a Simulated World of Football

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In recent years, representations of race in football reporting and coverage have been problematized extensively for subscribing to discourses in which particular characteristics and behaviors are ascribed to players along racial lines (Van Sterkenburg & Spaaij 2015). As such, white sports men and football players are typically associated with mental and tactical aspects of the game, while black players are generally framed in terms of their strength and athleticism (Cashmore 1982; Horne at al 2013). These discourses also extend to the popular culture of football, including gaming. This paper scrutinizes how discourses of race shape the simulated world in Football Manager, often promoted as “the most realistic and immersive football management game to date” (Steam). Football Manager relies heavily on the input of about 1300 fans and converts the real world of football in a database of 700,000 profiles of players and staff.

Our paper will focus on two aspects of Football Manager that allow us to study how racial discourses are integrated in, and enhanced by, the game. First, we will look at the gameplay, where the game’s aim of ‘realistically’ approaching a football manager’s job experience leads to a simulation of social and cultural practices. For instance, the game reflects (inter)national labour regulations, social interaction between entities within the game and the role of language and cultural difference. Secondly, we will delve into the statistics and database that makes the simulation of these processes possible – scrutinizing the player and staff profiles as these provide detailed ‘personalities’ and ratings on qualities such as ‘creativity’, ‘aggression’, ‘temperament’ and ‘sportsmanship’. In doing so, we will demonstrate how patterns and trends in racial representation in football are refracted, reiterated and reconfigured.

Emiel Martens is Assistant Professor at the Department of Media Studies, University of Amsterdam, and Senior Lecturer and Researcher at the Erasmus School of History, Culture and Communication (ESHCC), Erasmus University Rotterdam. His research interests are in the fields of media studies, postcolonial studies and visual culture.

Wouter Oomen is a PhD candidate in media studies, writing a dissertation on postcolonial formations of cosmopolitanism in humanitarian communication. Before, he worked as a junior lecturer in media studies at the University of Amsterdam and the University of Groningen.
The Place of Videogames in Football Culture

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This paper will examine ways in which football video games, such as Football Manager and FIFA, are having an increasing influence on how football is discussed by fans and players. It will analyse how football video games have been portrayed in both the UK and France through close study of the press, academic literature, and popular culture.

This paper will examine how games such as Football Manager have established a presence within popular culture. It will explore how this particular game has become the subject of a feature-length documentary film and also stand-up comedy shows performed at the Edinburgh Fringe Festival.

It will also be argued that football videogames constitute an important reference point within the professional game. A 2014 agreement signed between the Football Manager videogame and perform analysis firm Prozone led to the former’s player database being used to enhance that of the latter, demonstrating how football videogames can influence player recruitment. Within the sporting media, the build-up to a major tournament now often sees articles about predicted outcomes that draw on videogame simulations of the event. Indeed, experts on Football Manager are often called upon on transfer deadline day when it comes to assessing previously little-known players who join a leading team.

This paper will also argue that recent exhibitions about sports videogames in the UK and France demonstrate that sports videogames are keen to assert their place within sporting histories and support initiatives that locate them within such a context.

Jonathan Ervine is senior lecturer in French at Bangor University and has published on topics such as sport and national identity in France, and is currently conducting research on the place of videogames within football culture. He has also written about cinema, music and comedy in contemporary France.
Developing Digital-Mobile Storytelling To Engage Football Fans

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“With new media, modes of storytelling have evolved to a point in which not only is it digital but mobile as well. The manner in which stories are told are no longer limited to that of oral traditions but to a tradition that is independent, visually oriented and on-the-go.” (Yahaya, 2014)

This paper will focus on digital-mobile storytelling in a sports context, using field work conducted on behalf of Chester Football Club as a practical case study. Through a ‘pracademic’ hands-on approach to research, the paper will illustrate how mobile (smartphone) and social media technologies have been utilised to produce a live multi-media narrative to complement traditional linear match reporting.

Referring to the increasing adoption of smartphones and tablet computers, Popp and Woratschek (2017) state: “The ubiquity of the internet overcomes time and space restrictions and permits cost-effective communication.”

With this, immediacy, resource efficiency and budget restrictions have very much been guiding factors in this experimental digital-mobile match reporting narrative strategy. By analysing metrics from Chester Football Club’s official digital platforms to highlight sound levels of audience engagement with the new digital narrative, the paper will demonstrate how mobile and social technologies can enable sports media producers to engage with target audience in dynamic, innovative and cost-effective ways.

The author hopes to develop these findings and associated research towards a practice-led PhD to explore how sports media producers are using digital content strategy to engage audience.

David Randles is a senior lecturer and BA Sports Journalism programme leader at the University of Chester. Prior to joining UoC in 2015, David was BA Journalism programme leader at the University of Salford following an 11-year industry career working across a range of print titles and online platforms including for the Liverpool Daily Post & Echo and Liverpool Football Club. As an early career researcher hoping to soon embark on a PhD, research interests include digital sports content production, audience engagement, social media and digital storytelling.
Gallowgate Flags is an independent Newcastle United Football Club supporters group that promotes and organises mass flag displays in St James Park stadium on match days. Eponymously named after the south stand of the stadium, the sole aim of the Gallowgate Flags initiative is to support Newcastle United through pre-match visual displays. In June of 2017 a new flag appeared amongst the traditional black and white banners. A 9 foot x 5 foot rainbow flag with the NUFC crest printed in the middle. The inclusion of a pro LGBT flag created division within the NUFC supporters’ online community.

Two online discussion threads are analysed from a) the Gallowgate Flags Facebook page and, b) the NUFC supporters Facebook Page, pertaining to the inclusion of the Rainbow flag as part of the Gallowgate Flags initiative. This article examines the micro politics exhibited by fans when debating the appropriateness and symbolism of the flag, and whether it should be permitted as part of the initiative. Specifically, our analysis focuses on: the overt and covert discussion of homosexuality and homophobia; the debate on the place of social politics in football, and also how discussions relating to LGBT diversity and inclusion are policed in these online fora.

Dr Lindsey Gaston is a Senior Lecturer in the School of Sports Studies, Leisure and Nutrition at Liverpool John Moores University. He received his PhD in Sociology and Social Policy from Durham University in 2014. His research examined the Social History of the Rugby Player’s Associations’ Benevolent Fund with specific attention to the “Life After Rugby” programme. Lindsey also holds two Bachelor Degrees is Sociology and Religion from the University of Kansas and a combined Master’s Degree in Sociology and American History from Baker University.

Dr John Hayton is a Senior Lecturer is a Senior Lecturer in Sport Development, also at Liverpool John Moores University. John’s research interests relate to aspects and issues of equity and inclusion across a range of sport-based contexts.
‘Ehhhhhh…pu!… what?’: Mexican Soccer Fandom, Hegemonic Masculinity, and the Controversial Puto Chant

Melissa M Hidalgo - University of California, San Diego & Giovanni Hortua Vargas - California State University, Los Angeles & Golden West College, Huntington Beach

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The traditional use of the Spanish word puto, a homophobic and emasculating term, by Mexican fans during football matches has once again been challenged and banned by FIFA and competition organizers during the 2017 Confederations Cup in Russia. Why is this specific word imperative and exclusive to Mexican fans celebrating the most popular sport in the world? How does the use of such a word by fans during Mexican football matches reflect the gendered, sexualized, and racialized reinforcement of nationalism through sport?

Mexican football fans undoubtedly are not alone in the use offensive chants during matches. Latin American national and club team fans’ usage of racist slurs and actions aimed at black football players have been widely documented. The US magazine *Sports Illustrated* recently reported that twelve Latin American countries have been fined by FIFA for their fans’ usage of “homophobic chants” during 2018 World Cup qualifying matches. However, Mexican football fans have garnered a significant amount of international media attention because of their unique brand of fandom that is defined by the homophobic “puto” chant.

We propose a joint presentation, formatted as a conversation and thoughtful dialogue between two scholars and fútbol fans of US Latina/o descent on issues related to the deeply gendered, sexualized, and nationalist resonances of the Mexican fan chant puto. We address the media coverage and the contradictions of FIFA’s punishments of Mexico in light of the upcoming 2018 and 2022 World Cups in Russia and Qatar, respectively. Our dialogue reflects our ongoing teaching and research interests, as well as our first-hand experience as fans and participants, in sports and fútbol cultures in the US and Latin America. This conversation contributes to the ongoing scholarly and public discussions on fútbol, fandom, identity, and hegemonic masculinity.
Melissa M Hidalgo, PhD is an independent scholar and educator based in Los Angeles, California. She teaches courses on US-Mexico borderland cultures and Chicana/o-Latina/o literatures at the University of California, San Diego. Hidalgo is the author of Mozlandia: Morrissey Fans in the Borderlands (Headpress, 2016) and a former Visiting Fulbright Scholar at the University of Limerick.

Giovanni Hortua Vargas, PhD, is an activist and adjunct faculty based in Los Angeles, California. He teaches courses on Latin American History, United States 20th Century, Race and Cultural Theory, XicanX Studies, and special topics at California State University, Los Angeles and Golden West College, Huntington Beach.
Subcultural Boundaries and Fluidities in English Football Fandom

Jessica Richards - University of Sydney  
Geoff Pearson - University of Manchester

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Sports stadiums are sites of heavy surveillance and regulation by sports authorities, club officials, governments, and police. Although the surveillance technologies that are used to regulate the behaviours of sports fans have been explored, there is need for research that problematises the internal surveillance and policing of cultural norms by sports fans inside sports stadiums. This paper explores how symbolic and physical markers inside a football stadium reaffirm heteronormative and masculinist gendered boundaries that serve to naturalise football as a ‘male preserve’ (Dunning, 1973). Drawing on ethnographic data generated from a number of studies carried out by the presenters over the previous two decades, this paper argues that football fans use their spatial location inside of the stadium as an important means to distinguish themselves as members of a particular fan subculture. Theoretical insights are developed from Cohen’s (1985) concept of ‘boundary’, where the powerful symbolism and collective identity of sport means that it has the potential to reinforce feelings of belonging, providing a source of stability and community. However, at the same time it is these symbolic and collective principals that also have the ability to segregate, exclude, and marginalise. This paper argues that different fan subcultural groups co-exist inside of the stadium by locating themselves, and by extension their fan practices, in certain sections of the stadium masked through a ‘created boundary’.

Dr Geoff Pearson is Senior Lecturer in Criminal Law at the University of Manchester’s Law School, having previously been Director of the MBA (Football Industries) at the University of Liverpool. He completed his PhD on ‘Legal Responses to Football Hooliganism’ at Lancaster University in 1999 and is considered an international expert on football crowd behaviour, policing, and sports law. Geoff utilises ethnographic approaches to understand how crowds respond to different laws and policing strategies and has published two monographs (‘Football Hooliganism’, 2007; ‘An Ethnography of English Football Fans, 2012) and an edited collection (‘Legal Responses to Football ‘Hooliganism’ in Europe’, 2016) along with dozens of peer-reviewed articles on this and related subjects. He has worked with various police forces around Europe, FIFA, FIFPro, the Football League, and the European Commission. He is a season ticket holder in the Stretford End at Old Trafford.

Jessica’s research interests broadly focus on the sociology of sport, with a particular emphasis on sport fandom, gender and spatial geography. Her most recent work focuses on Rugby League sports fandom and research reflexivity and methodology in sport sociology. Jessica has held appointments at The University of Sydney and Western Sydney University. She has also been a visiting scholar at The University of Liverpool, and was the founding post-graduate representative of the sport thematic group for The Australian Sociological Association (TASA).
Fan authenticity and subcultural positioning in the Croatian fan scene

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This presentation will examine claims relating to fan and/or subcultural authenticity made among members of two organised fan associations (navijačke udruge) based in Zagreb, Croatia. The associations are White Angels Zagreb, who have a left-wing antifascist platform, and the Bad Blue Boys, who might be considered mainstream with conservative and far-right elements present among the membership. Claims to authenticity will be contextualised and discussed with reference to (i) the Birmingham School of Cultural Studies (ii) Bourdieu’s (1986) concept of distinction, i.e. as a self-positioning strategy fans use which (re)produces or contests political and social hierarchies present and (iii) existential definitions (Davis 2015). Thornton’s (1996) concept of subcultural capital will also be discussed in relation to the ethnographic material presented. The axes of distinction considered include (not) being ultras, taking a ‘no politics’ stance, rejecting the impingement of organisations ‘from above’ (e.g. professional NGOs, UEFA and FARE), and claims surrounding not being patriotic. The kinds of insights gained through in-depth group participation (WAZ) and peripheral participation and interviews (BBB) are included in reflections on the research process and methodology, and at the end of the presentation, the larger book project of which these issues form a chapter will be presented. The provisional title of the book is: Fan Activism, Protest and the State in Post-Socialist Croatia: Against the System?

References

Andrew Hodges is a social and linguistic anthropologist currently employed as a postdoctoral researcher at the Institute of Ethnology and Folklore Research, Zagreb where he is writing an ethnographic monograph about the football fan scene in Zagreb, comparing and contrasting activist and more distanced methodologies. His main research interests are in the anthropology of minority (language) activism and the anthropology of football fan groups.
The Political Pandora’s Box of Israeli Football Fans

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On October 3, 2015, late at night in the alleys of downtown Tel Aviv, two groups of young men met. They didn’t leave the nearby bars, but returned from a football game. Fans of Hapoel Tel Aviv, a club founded by labor unionist in the 1920s, and whose fans are identified with anti-fascist movements and class politics; opposing dozens of Beitar Jerusalem fans, a club established by and associated to the right-wing. It’s officially refuses to sign Arabic player, while its fans constantly wave Kahanist flag at matches. The violent brawl between the groups ended with a direct axe’s attack on the head of one Hapoel’s fans. This event opened a Pandora’s box of violence, hostility, politics and desire that had been concealed in Israeli football.

The aim of this lecture is to introduce this ‘box’ to researchers: By focusing on this case - study, the lecture will review a brief political history of sports in Israel from its institutional uses to the emergence of an autonomous political fan culture. I will examine the current cultural trends of football fans in Israel, and the socio-political-cultural contexts in which fans group operate and develop and discuss the Authorities institutional response to it by critical analysis of judgments, legislation and administrative decisions dealing with “sports violence” phenomenon. I will expose the political issues and discourses that predominate football, including national versus class identity, multiculturalism versus Islamophobia and ethnocracy, and pro-government support versus radical militant atmosphere.

The lecture will focus on the ways in which the fanbase construct itself as an “imagined political community” in Anderson’s terms, creating shared alternative history and formulating relationship to ‘Other’. I will claim the importance of opposing “otherness” in political identities construction from football’s perspective, and use visual and audiological examination of fan’s ‘Performance’, their visual language and chants: giant flags in the stadiums, graffiti on the streets and distinctive clothing codes.

Amnon Brownfield -Stein is a student in law Faculty and General History School of Tel-Aviv University. An avowed football fan, views sport as a base for political and social activism. A publicist and editor of sports section in “Zo Haaderech”, a leftist journal. He lectured in “Starting Pistol: The visual and political aspect of sport” conference in the Faculty of Arts, Beit Berl College.

3Radical right-wing party that was legally defined in Israel as a terrorist organization, and later outlawed.
Football ‘from below’ in South-Eastern Europe: Special Issue Discussion

Andrew Hodges & Dario Brentin - Institute of Ethnology and Folklore Research, Zagreb & University of Graz

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This presentation seeks to showcase and discuss the contributions in the Soccer & Society special issue on “Football from below in South-Eastern Europe”. The special issue focuses on fan activism and protest, aiming to understand, theorize and interpret the efforts of football fans both visible as (sub-)political actors in public space and/or as collectives engaged in experiments with new forms of club ownership and direct/participatory democracy. We will discuss the various contributions before relating them to author positionalities and aspects of life in SE Europe which impact on and are reflected in football. These include the widespread pursuit of personalized connections or ‘clientelism’ (which are typically restricted to a smaller number of domains including political lobbying, academia, higher level management and black market activities in Western Europe), the recent war(s), rising authoritarianism, state-building and/or ideological transition, managing a relationship with capitalist centres and the associated political-economic, social and cultural hierarchies, and legacies of empires. We conclude with a brief discussion of the contributions with respect to the special issue theme – the concept of protest ‘from below’, explaining and critiquing the presence of ‘people/politics’ (narod/politika) opposition.

Andrew Hodges is a social and linguistic anthropologist currently employed as a postdoctoral researcher at the Institute of Ethnology and Folklore Research, Zagreb where he is writing an ethnographic monograph about the football fan scene in Zagreb, comparing and contrasting activist and more distanced methodologies. His main research interests are in the anthropology of minority (language) activism and the anthropology of football fan groups.
Nationalism and English Football Media: 
Proper Football Men versus the World

Jonathan Cable – University of Gloucestershire

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The 2016/17 Premier League season saw several high profile debates about decisions made by and about English or foreign players and managers. Two such examples include Paul Merson and Phil Thomson’s rant about Hull City appointing the Portuguese manager Marco Silva stating ‘What’s he know about the Premier League? What’s he know?’, or ex-England defender Danny Mills stating that Wilfred Zaha had taken the ‘easier option’ for opting to play for the Ivory Coast over England. These examples highlight the clear distinction being made between ‘Englishness’ and a perceived threat of foreigners to English football. This paper takes a critical look at how the mythical archetype of ‘Englishness’ and what a ‘proper’ player/manager is meant to be, and how this archetype is consistently reproduced reinforced in football punditry and football journalism. The key arguments being that this type of language creates very distinct in and out groups, and a skewed portrayal of modern football, footballers, and managers that encapsulates a very particular type of nostalgic, hyper masculine based nationalism.

Jonathan is a Lecturer in Sport Journalism at the University of Gloucestershire, he joined them from Cardiff University where he was a Lecturer and researcher. He attained his PhD in Journalism Studies from Cardiff University in 2012. His research interests lie in football culture, protest, and sport media. His first book Protest Campaigns, Media and Political Opportunities was released in September 2016.

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The 2016 UEFA Football Championship (Euro 2016) - Europe’s quadrennial international football tournament was held in France between June 10th and July 10th. Three days after England’s final group match, on Thursday, June 23rd, the referendum on the UK voted to leave the European Union (Brexit). It was a period in which there was a heightened awareness and reference to English national identity.

Articles in England’s red-top daily national newspapers The Sun and the Daily Mirror covering the country’s football team’s exploits during Euro 2016 provided fertile ground for exploring the articulation of English national identity during this period because “the imagined community of millions seems more real as a team of eleven named people” (Hobsbawm 1990: 143).

For this study, copies of the papers were collected from a week before England’s first tournament game (against Russia on June 4th) until a week after England’s defeat to Iceland (June 27th). Employing inductive textual analysis and drawing on Rowe et al’s (1998) concept of the ‘sport-nationalism-media’ troika the papers were analysed for the manner in which the popular media’s representation of English national identity reflected both the real and imagined versions of Englishness during Euro 2016 and the build up to and aftermath of Brexit.

This presentation will (a) outline the study’s theoretical framework; (b) discuss the study’s methodology, and; (c) outline findings from the research.

References:


Roger Domeneghetti is the author of From the Back Page to The Front Room: Football’s Journey Through the English Media. He has more than 20 years experience working as a print and online journalist and now lectures in journalism at Northumbria University. He is currently undertaking a PhD by publication.
Female fans and their (under)representation in Polish football fandom. The content analysis of fans’ magazine

Radoslaw Kossakowski, Honorata Jakubowska & Dominik Antonowicz, - Gdańsk University, Adam Mickiewicz University of Poznań & Nicolaus Copernicus University

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The aim of this presentation is to communicate and discuss the results of quantitative and qualitative analysis of the female fans’ presence and discourses describing them in Polish football fans’ magazine titled ‘We the fans’ (To My Kibice). Evaluated journal belong to the most important source of first-hand knowledge of football fandom, it is edited by experienced fans and provide the most detailed information concerning social as well as cultural aspects of fandom. In recent years, there has been a growing number of female supporters not only following national teams, but also their football clubs. Also in Poland, this phenomenon is present, what is illustrated with the formation of women’s fan groups (e.g. Female Elite in GKS Katowice), bigger visibility of female fans at the stadiums and in the social media. Therefore, it is interesting to study how women’s ‘entering’ into a male world of football fans is perceived by the most important fans magazines.

The presentation will address two main questions: (1) has the fans’ magazines noticed a growing number of female fans? (2) how do they present female fans? (what categories are used to describe women). By answering these questions, we want to reveal the role of fans journals in a process of reproduction of male character of football fandom culture.

Radosław Kossakowski – Ph.D in sociology. Assistant Professor at Gdańsk University. Research interests: sociology of sport, social identity, football studies, qualitative research methods. The prize-winner of UEFA Research Grant Programme, 2015/16 edition.


Dominik Antonowicz - professor of sociology at Nicolaus Copernicus University. Research interests: globalization, public policy and higher education, European educational policy, international organizations, the modern institution of the university, transformations of the academic profession, as well sport fandom.
‘New realities for professional women footballers in England’

Alexandra Culvin  - University of Central Lancashire

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This presentation will discuss preliminary results from interviews with elite women footballers currently competing in the FA WSL. The aim was to identify and explore the career paths of women footballers, clarify their perceptions of the impact of professionalisation, and identify work-life and family friendly policies and practices and how and if players use them.

Women’s football is in a period of transition. The FA WSL formed in 2011, to provide elite women footballers with space in the footballing calendar. On the surface the FA appears to have achieved its ambition. However, despite significant expansion in areas such as public and media attention on women’s football, income from sponsorship and, crucially for this research, the payment of professional women players - we must cheer with reserve. Employment and work-life issues are high on the European political agenda and the crux of this research aims to explore whether and how employment and welfare policies impact on the careers of women footballers. Despite increased attention on elite women footballers, players appear to joining a men’s game on men’s terms. First level of data analysis portrays players feeling partially integrated into professional status while significantly a narrow understanding of their subordination. As data revealed players developed insecure feelings towards their work as a result of inconsistencies at clubs, limited infrastructure and a lack of trust in clubs which has given rise to increased wellbeing concerns.

*Alex Culvin is a former professional women’s footballer. She is 18 months into her PhD researching the working lives of professional women footballers.*
The Sporting Director: Exploring Current Practice and Challenges within Elite Football in the United Kingdom

Daniel Parnell¹, Ryan Groom¹, Paul Widdop² and Sara Ward¹

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A Sport Director is a senior management figure at a football (soccer) club, most commonly in Europe. The exact nature of the role is often unclear and causes much debate in the sports media and more recently within academia. The commodified and competitive nature of the Football (Soccer) industry brings a need for Clubs to develop a competitive advantage. The utilisation of the Sporting Director position represents one strategy for organisations to improve both on and off-field performance success.

This presentation aims to provide a personal and applied insight into the Sporting Director role in Football in the United Kingdom (UK). Data collection includes N=16 semi-structured interviews with Sporting Director (also Director of Football and Heads of Football Operations) across the English and Scottish Premier League and English Championship Football Clubs (between 2016-2017).

The presentation intends to offer overview of this emerging and topical role and present the preliminary research findings concerning, (i) knowledge and understanding of the Sport Director role, (ii) current practice across football clubs contexts and (iii) the associated challenges experienced within the role. The presentation will conclude with recommendations for future research and practice.

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²Leeds Beckett University (UK)

Dan Parnell graduated from Liverpool John Moores University in 2014 with his PhD focused on change management within a Premier League football club. He is senior lecturer in Business Management at Manchester Metropolitan University; Research Director of Connect Sport; and co-Founder and Editor of The Football Collective. On top of this, Dan serves on a number of leading sport journal editorial boards, frequently reviews for leading sport journals and maintains outstanding links to the sport industry.

Dr Ryan Groom is a Senior Lecturer in Sports Coaching and Program Director for the MA/MSc Exercise and Sports degrees at Manchester Metropolitan University, UK. His main teaching and research interests focus on the use of qualitative research methodologies and social theory to explore power, identity, education and interaction in elite sports contexts. He has over 10 years’
experience working in elite soccer analysing team and individual player performance, and has staffed 42 full England international matches, over 100 English Premier League games, 30 UEFA Cup matches and 2 League Cup Finals (2008 Winners vs Chelsea Football Club; 2009 Runners Up vs Manchester United Football Club).

Paul Widdop is a Senior Research Fellow at Leeds Beckett University, PhD University of Manchester, core member of Edinburgh University Academy of Sport, co-founder of the Football Collective, and research editor at Connect Sport. His research focuses on the consumption and production of sport and culture in society. Underlying these academic fields his substantive research area is in the importance of place and networks. For the former he is interested in the contexts and mechanisms that make place a key driver in the formation and maintenance of cultural lifestyles and consumption behaviours. For networks his approach is to understand consumption from a relational sociology position, using predominantly a social network analysis methodology to explore relational and interactional dynamics. Place and networks are fundamental to understanding how consumption and production operates in modern societies.

Dr Sara Ward joined MMU’s Business School in 2008 and taught on the BA (Hons) Sports Management and the BA (Hons) Sport Marketing Management degree for six years. Since September 2014, Sara has led the launch of the new Master of Sport Directorship (MSD) Course designed to educate future sport leaders. Sara is the MBA & Executive Programmes Director and oversees executive education for the Faculty of Business & Law. Sara specialises in football and sport governance and her current research interests are focused on English and German football clubs corporate governance strategies and alternative non-profit ownership structures predominantly looking at the Supporter Ownership business model. She has so far visited Hamburg SV, Exeter City FC, Brentford FC, Chester FC, Stockport County FC and FC United of Manchester.
Is football’s ban on the international transfer of minors a colonialist and racialised regulation?

Eleanor Drywood - University of Liverpool

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This paper questions the apparently benevolent intention behind FIFA’s ban on the international transfer of minors, highlighting the paternalism at the heart of this provision and setting this within law’s often colonialist and racialised underpinnings.

A ban on the international transfer of minors was introduced in the early 2000s, with the explicit aim of combatting trafficking of young footballers between developing regions of the world and Europe, with a particular focus on the thriving world of informal football academies, rogue agents and trafficking practices which operate in West Africa.

I have argued previously that this provision is entirely ineffective and embodies a paternalism that denies agency to talented young people who have rational reasons for pursuing career in football. In this paper, I advance that argument by drawing parallels with critical legal theory, which argues that human rights law, with its apparently liberalising intentions, very often obscures the myriad colonialist and racialised constructions at the heart of the global legal order. Specifically, I (tentatively) suggest that a number of racialised tropes may underpin the ban on international transfers of minors, including: a fear that European football could be swamped by young African and South American players; that this influx of talented players, with high skill levels and low wage demands, may threaten European football; that these young players are less capable of making informed decisions about their footballing careers than their European counterparts. Essential to this argument is understanding FIFA as a quasi-legal international body and critiquing the euro-centricity of both its foundations, and its current activities.

Eleanor Drywood is a Senior Lecturer in Law at the University of Liverpool. Her research expertise lie broadly within the field of sports law, children’s rights and immigration law. She is currently working on a project critiquing legal responses to the trafficking of footballers, partly funded by a Leverhulme Fellowship.
A Post-Industrial Agora: Scallies and the Role of the Stadium in the Shaping of Fan Cultures

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‘Scally’ was a vibrant working-class and masculine youth style that, ordered around the rhythms and routines of the football calendar, emerged from the terraces of Liverpool’s stadiums in the mid-to-late 1970s. By using fanzines, photography and memoirs, this paper proposes that the identity of the scally was inherently shaped by the physical form of the terraces and that, in turn, scallies had significant effects upon the stadium’s social geography. As a site of state intervention and social interaction, a crucial node in a network of black market economies and an innovative point of subcultural performance, the stadium helped to delineate scally identity through a series of nuanced socio-spatial negotiations between a variety of ‘selves’ and ‘others’.

Zooming in to focus on a local fan culture holds several advantages. Firstly, studying localities exposes the wide variations in taste and attitude that exist under the obscure and monolithic headings of fan culture. In this case, ‘the casual’, ‘terrace culture’ and the ‘football hooligan’ all unduly homogenise distinctive and highly localised subcultural practice. Secondly, spatial approaches and methodologies that focus on the material city as a site of cultural production seldom turn their attention to sport and football. This paper will highlight the crucial, if largely unacknowledged, role of football stadiums in post-war histories of British society, and the importance of urban space to the inception, development and function of youth and fan subcultures.

Dan Warner is a third-year ESRC-funded PhD Researcher at the University of Liverpool’s Department of History and Research Curator at the Open Eye Gallery, Liverpool. His thesis uses geographical and spatial approaches to investigate working class culture and practice in Liverpool’s inner city between the mid-1960s and mid-1980s.
Standing Here: Antonio Gramsci and the Cultural Political Economy of the ‘Safe Standing’ Movement

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One of the recommendations made by Lord Taylor in 1990 following his inquiry into the Hillsborough disaster, was that Britain’s major football grounds should be all-seated by the start of the 1994/95 season. While at the time, this appeared to signal the end of standing at football matches, almost thirty years later, the momentum to introduce a new form of standing has gathered pace so irresistible that it appears to be a case of ‘when’ not ‘if’ this ‘safe standing’ will be introduced. Using the critical theory approach of the Italian Marxist, Antonio Gramsci, this paper explores the interplay of ideas, institutions and material capabilities that have shaped this remarkable transformation. Taking as its point of departure, the ‘historic bloc’ that underpinned the renewal of English football’s cultural political economy in the early 1990s, this paper moves to examine the emergence of those counter-hegemonic movements that have sought, through a sustained ‘war of position’, to establish a new and highly specific form of standing that, its proponents argue, will create a far safer and more atmospheric experience for the match-going fan. By interrogating the origins and development of this historic formation, Gramsci’s work is particularly instructive. Yet, as this paper also reveals, this Gramscian analysis is also of value in casting light upon some of the contradictions within this alliance, and the tensions that exist between these different counter-hegemonic actors as they seek to project their own highly specific class interests upon the collective action of the ‘safe standing’ movement.

David Webber is a Senior Lecturer of Football Studies at Southampton Solent University. Having completed his PhD in British politics and international political economy in 2012, David’s postdoctoral research continues this interest but develops it to examine the Polanyian ‘great transformation’ that English football has undergone over the past 30 years. The basis of this research is a critical analysis of the ‘globalization’ of the sport in this period of late capitalism, its political origins, and the cultural politics of fan movements as they respond to the reproduction of neoliberal practices and processes of football’s marketization. He is particularly interested in how the English game might be democratised, and the prospects for a more politically, economically and socially inclusive sport. Alongside this work, David has appeared on a number of media outlets, locally, nationally and internationally to discuss the political, economic and cultural impact of a number of football-related news stories. David is the Political Economy Editor of the Football Collective.
The Resuscitation of a Babe: Interrogating the Fan-led Virtual Dedicatory Practices that have Significantly Defined the Commemorative Identity of Duncan Edwards; Busby Babe & Munich Air Disaster Victim

Gayle Rogers - UCLan (International Football Institute)

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This study seeks to identify the significance of fandom to commemorative activity and the role of individual fans within the construct of a commemorative network within the context of football.

Through the analysis of transcripts of an interview with a fan who created and maintains dedicatory websites to Edwards and the Munich Air Disaster, this study considers the motivation for initiating and sustaining fan-led commemorative activity.

Although these websites were created as a hobby defined as ‘a labour of love’ by their creator their seemingly humble intention belies the lasting and significant impact on how Edwards and the Disaster is remembered and memorialised.

The website’s current status as a valued and trusted resource for fans, historians, researchers and the general public is a testament to the validation of commemorative acts of fandom, as powerful tools for constructing the identities of deceased players and historical events. As the Munich Air Disaster and Edwards’ death occurred in 1958 these dedicatory websites have in effect resuscitated Edwards. ‘He’ has become a fan-led construct created within a virtual world solely through commemorative activity.

My PhD is considering the commemorative network of footballer and sporting hero Duncan Edwards was awarded in August 2017. As a blood relative of Edwards I was inspired to undertake this research because of my mother’s reminiscences about him. I work as a visual artist/designer from the Workers Gallery, South Wales.
‘Unwrapped: Football Fans and The Anfield Wrap’.

Ciarán Ryan - Mary Immaculate College, University of Limerick.

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In an era where globalised football fandom is served by around-the-clock mediated television coverage, pockets of football fans are adopting contemporary platforms to interact with other fans. YouTube channels (such as ArsenalFanTV), blogs, podcasts and Twitter accounts all provide uncensored and subjective accounts of the travails of football fandom, in much the same way as fanzines have for a number of decades.

This proposed paper draws on early stage research that has been conducted on the role that fan-produced media plays in contemporary football culture by specifically examining the award-winning podcast The Anfield Wrap (TAW) and its corresponding website. Produced by fans of Liverpool F.C., TAW has grown from a weekly podcast to a fully-fledged media business, with a fee-based subscription service.

Drawing on interview and survey data with TAW contributors and subscribers, I will examine how the podcast has negotiated the boundaries between fandom and commerce. With this comes the pursuit of authenticity, both for TAW and its listeners. The success of the podcast has resulted in a phenomenon where there are now fans of a fan-generated media text (fans of fans), and international fans of TAW in particular cling to the service’s localised contexts at a time when major football clubs have become globalised brands.

This is especially evident in a linguistic exchange that takes place through social media whereby non-UK listeners (e.g. Irish and Scandinavian) adopt ‘Scouse’ language and phrases utilised by TAW.

The paper considers the impact such exchanges and community language have on validating one’s fandom, and what resistance (if any) it demonstrates towards the dominant (sports) media industries.

Ciarán Ryan was awarded his PhD from Mary Immaculate College, University of Limerick in 2015 for research examining fanzines in music scenes in Ireland. He has lectured at Mary Immaculate College, National University of Ireland Galway, and University of Limerick, and is a member of MIC’s Audio Research Centre.
A Post-Industrial Agora: Scallies and Industrialization, proletariat and the popularization of football in Brazil: The case of Bangu Athletic Club

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This work aims to understand the arrival of football in Brazil within a context of industrialization, immigration and training of the factory proletarian, and consequently, its popularization process.

The focus will be in the city of Rio de Janeiro, where I will take as an example the Bangu Athletic Club. The club was born from a textile factory, known as “Fábrica Bangu”, during a period marked by the encouragement of new industries in the country, and that had some immigrant employees, mainly British, among them Thomas Donohoe, known for being one of the pioneers of football in Brazil. Under these conditions, the Bangu team was formed by the factory workers, which already made it with a different profile from other elitist teams of the time. With a genuinely formed working class team, Bangu also led the fight for the inclusion of black players, being considered the first to have one. Brazil has only become a great power in football, due to the fact that it has become a mass sport. Knowing its roots and the way in which it was popularized are fundamental to understand the dynamics of Brazilian football to this day. In this work it will be possible to note the intimate relationship between the class conflict, the development of this sport and the country’s own economic history and formation.

I am a Brazilian student of economy at UFRJ, focusing on studies about economic policies and football, and militant in collective Football, media and democracy. Also starting to write on the site “ludopédio”, which is about football (http://www.ludopedio.com.br/comunidade/marivantine/), besides being part of the organized crowd “Loucos pelo botafogo”, which supports the Clube de Regatas do Botafogo.
Britain’s African-Caribbean heritage (‘black’) middle classes as an area of academic study has received relatively little scholarly attention. Importantly, seldom has leisure, sport and specifically local football as a cultural activity been used as a prism to gain a deeper insight into the identity politics of this group of black Britons. Drawing on a combination of ethnographic and archival data these points form the central threads of this discussion. The paper begins by locating the emergence of a more upwardly mobile black professional within the British East Midlands and in turn within one Leicester based African-Caribbean founded grass-roots football club (Meadebrook Cavaliers) towards the end of the last century. Attention is given to the ways in which the social realities and sensibilities for this group of black people impacted on the identity, mission and development of this grass-roots organisation.

The second half is set against a number of important developments in the black experience in football in Leicester and Britain during the period of focus. The 1980s witnessed the arrival of a more professionalised and more commercially driven (or new class of) black footballer. Currently, there exists a lack of managerial and coaching opportunities for now retiring black semi and professional footballers in mainstream British football networks. Against this, it is often grass-roots black, Asian and minority ethnic clubs that operate well below the paid and professionalised levels of elite semi-professional and professional football who seek out and provide these black heritage men important and rare avenues into coaching senior men’s football. Against these developments, the discussion uses the Cavaliers club as a case-study to identify and explore some of the resultant tensions and micro-politics brought about by this development.

Dr Paul Ian Campbell is Senior Lecturer in Sociology at Coventry University. Paul has published on the themes of race, youth cultures, leisure and local and professional football. Paul’s monograph, Football, Ethnicity and Community: The Life of an African-Caribbean Football Club won the British Sociological Association’s Philip Abrams Memorial Prize 2017 and was shortlisted for the British Society of Sports History Lord Aberdare Prize the same year.
Palestinian camps in Lebanon have recently turned into transitional zones of emplacement (Janmyr and Knudsen, 2016), providing refuge to a huge number of refugees fleeing Syria. Despite being spatially contracted and socially constrained, the evolution of everyday transnational subjectivities emerging within the camps since 2011 question the description of refugee camps as just “spaces of exception” (Agamben, 2005).

Throughout my doctoral research I investigate how the multi-dimensional networks developed inside the camp reshape their imaginary of boundaries between the camp and the neighbouring areas. During my on-going fieldwork started in 2014, and especially after becoming part of an official team competing for the “Refugees Football League” in Beirut, the football sphere showed itself decisive to facilitate my access to informants while at the same time overcoming relational, linguistic and logistic obstacles (Rookwood, 2010). While investigating about belonging through the margins of the camp, my active participation in the football teams has contributed to shed light on how refugees foster social connections, perform mobility and reshape commitments to a plurality of “safe spaces”.

In this situation, football is not conceived as a “modern sport” tied to a system of global institutions but rather as a ‘simple playing of games’ (Bourdieu, 1978), related to Lefebvre’s concept of “right to the city” as linked to the need for creative activity, the imaginary, and play (Lefebvre, 1996). Beyond transcending forms of spatial marginalization, my work sheds a light on how outdoor-play practices thus become forms of spatial appropriation and reproduction of new meanings starting from contested margins.

Stefano Fogliata is a PhD candidate in Humanistic Intercultural Studies at the University of Bergamo. He has been working in the field of refugee studies with regional specialization in the Middle East. His research examines questions around borders and boundaries, individual disengagement, youth and identity politics in the current experience of Palestine refugees in the aftermath of the Arab Uprisings.
Football for A New Tomorrow in Sierra Leone

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Football for A New Tomorrow is a Danish sport-for-development NGO aiming to develop local communities and tackle various social issues through the establishment of football associations, together with integrating a ‘democratic and responsible’ mentality among the ‘future leaders’ of Sierra Leone. Based on Coalter’s (2013) classification, the approach of this NGO can be identified as a ‘plus sport’ initiative with a ‘hidden curriculum’, where it is claimed that particular values and beliefs are transmitted from practitioners to the participants, in which football is used as a ‘hook’.

Data from ten qualitative semi-structured interviews with participants will be presented in this paper. These are partially triangulated with the views of the CEO from Denmark who was identified to be the main figure in the leadership development programme.

It will be shown that even though the participants themselves acknowledged changes in their behaviours, due, many of them claimed, to their involvement in the organisation, and that this change was noticed by people around them, it is difficult nonetheless to determine if this approach can be considered a ‘successful intervention’. Questions arise of Western dominance and the historical use of football (and other sports) to ‘civilize’ indigenous populations.

Zora Saskova is a first year PhD student at Ulster University. Her research interests include African football labour migration to Europe and the dynamics of national identity. More specifically, her work focuses on an emerging football migration network between Sierra Leone and Denmark.
“...they just understand football in a different way”: Investigating sports team acculturation in the narratives of transnational athletes

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Within the context of elite sport exists an ever increasing population of transnationally mobile athletes. For these sports people it is imperative that performance is sustained as they adjust to a new team environment. However, the transitional experience of joining a new club in a different country can be extremely challenging and failure to adjust can negatively impact an athlete’s well-being and their sporting performance (Schinke & McGannon, 2014).

Despite the potentially severe implications of maladjustment, the acculturative experiences of migrating footballers has seen limited focus. Situated at the intersection of Cultural Sports Psychology, Critical Acculturation and Applied Linguistics, this multi-disciplinary project seeks to investigate the integration challenges faced by footballers at both the level of society, and team. Reconceptualising acculturation as a fluid and socially constructed phenomenon this research uniquely draws on critical acculturative theory and utilises linguistic tools in order to understand acculturation from a narrative perspective.

This presentation will outline the current state of the research and introduces preliminary data drawn from interviews with multiple players representing a British university football team. My preliminary findings show that narratives form part of the new player’s socialisation into the team and are associated with positions taken by senior players. I will discuss the implications of this revelation and then conclude the presentation by advancing the narrative approach as an effective tool in understanding the challenges faced by migrating athletes.

Daniel Clayton is a PhD candidate at the University of Warwick. His research interests include: acculturation in sport; team cohesion and cultural identity. He is member of the Sport Culture and Communication research group.
It’s all to play for: The challenges of archiving football on the web.

Helena Byrne - The British Library

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The UK Web Archive aims to archive, preserve and give access to the UK web space. This aim is achieved through an annual domain crawl that was first established in 2013 in addition to specially curated collections which date back as far as 2004. These collections reflect important aspects of British culture and events that shape society. Sport and in particular football makes up a large section of the UK web space, for this reason, the UK Web Archive is about to launch a special collection on these subjects.

In 2016, the fourth UK domain web crawl harvested 70 terabytes of content. This is estimated at approximately 2 billion web assets (including web pages, images, videos and documents) and 12 million websites. In contrast, there are roughly over three thousand records in the archive that are tagged *Sports and Recreation*, which highlights the need to focus on this subject in order to make archived content more accessible.

The first Football Collective conference in 2016 highlighted a number of studies that used web content as the central focus of their research. The UK Web Archive offers users an opportunity to conduct original research on archived content and ensure that key online content published in the UK can be accessible for future researchers.

This presentation will highlight the challenges in structuring a collection dedicated to football, making it accessible to users and how experts on this subject can contribute to the development of this collection as well as the technical issues that impact this process.

*Helena Byrne is the Assistant Web Archivist at the British Library and was also the Lead Curator on the IIPC CDG 2016 Summer Olympics and Paralympics collection. Helena completed her Masters in Library and Information Studies at UCD in 2015. Previously she worked as an English language teacher in Turkey, South Korea and Ireland.*
Dealing with racial stereotypes in German professional and elite football. What discourse analysis can contribute

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Although racism in football has received considerable attention from researchers in different disciplines (e.g. Doidge, 2015; Kassimeris, 2008, Wolfers, File & Schnurr, 2017), and also from non-profit organisations (e.g. Kick It Out, n.d., The Red Card, n.d.), this important issue remains largely overlooked from a discourse analytical perspective. This is particularly surprising since discourse analysis provides some concrete tools and practices to identify racism and racial stereotypes in action – even when they are disguised.

This paper addresses this gap by exploring the use of racial stereotypes in two German male football teams from a discourse analytical perspective: one professional under-23 team and one elite under-19 team. Drawing on over 43 hours of audio-recorded interactions among the players in the locker room, on the side line and substitutes’ bench during, before and after football matches and training, as well as interviews with players, and several hours of team observations, I analyse and critically discuss how racism creeps into the players talk and manifests itself – often in banter and humorous comments.

Findings illustrate that, on the one hand, team members express their appreciation of the cultural diversity in their team, thereby maintaining and enhancing team cohesion. But on the other hand, they often use racial stereotypes with the effect of creating distinctive subgroups thereby fragmenting the team. I also discuss some implications of this research and the numerous benefits of discourse analytical approaches for a better understanding of the complexities of racism in football. (249 words)

In 2016, I completed my MSc at the University of Warwick in Intercultural Communication for Business and the Professions. Since April 2017 I am a PhD Candidate at Warwick University. My areas of interest are sports discourse, the multiple uses and functions of humour, and the discursive processes involved in identity construction.
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