

RACISM IN THE DUTCH FOOTBALL SCENE: THE PUBLIC OUTCRY

Course Master Thesis

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ABSTRACT

The football scene can be an exemplary space for the rest of society (Grol, 2022). When football player Ahmad Mendes Moreira walked off the field crying during a match due to racial abuse on Sunday 17 November 2019, many others were remembered of theirs. It started national system reforms (Adviescollege Dialooggroep Slavernijverleden, 2021). The contribution of this study to the body of literature was that it captured the influence of the general public towards this racist incident. With the purpose to contribute to the process of combatting the ramifications and sources of racism in society by exposing areas of attention, the research question was formulated as follows: "How does racism influence the public discourse in the Netherlands on racist incidents in football?". Inductive reasoning made it possible to qualitatively analyse over 180 social media comments on the NOS pages, using discourse analysis. An imaginary racism spectrum ranged from acknowledging to denying racism, from which three detrimental frames were identified: compromised comments & equating Black Pete with racism, a defence system against allegations of racism and a culture of oppression. From this research it transpired that the status quo in the Dutch football scene indeed reproduces hegemonic power relations. The aspiration remains to collectively work towards changing the constructed realities of the social world to better accommodate people of colour in football and society at large.

Key words: football, racism.

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INTRODUCTION

In the journey of life, people fulfil distinct roles as protagonists in their own story and in various ever-changing capacities in stories told by others. The present thesis is inspired by two separate and unrelated narratives told by two adult male individuals on their experience of racism in their youth in the context of football in the Netherlands. In a trusted environment of friendship, an outburst of deeply rooted emotions was expressed. At the time, my role was to facilitate a safe space for them and reassure the validity of their state of being. It motivated me to think of ways to contribute to a collective healing process in Dutch society, to the benefit of current and future generations. As historian Fatah-Black poetically articulated in a recent interview, the purpose is “to combat the evil Gemini of racism and slavery” which are fundamental elements for upholding a dysfunctional self-image of Dutch society (Balcik, 2022, para.42). For this, I stepped into my role as a researcher, by use of the sociological imagination allowing the influence of personal experiences and interests to initiate a scientific research project (Bryman, 2016; Giarrusso et al., 2006).

It is suggested that history can be seen as “a dynamic process in which contexts change in time and space, and in which the past often is used as a rhetorical device” (Sens, 2011, p.71). The Dutch narrated a socially constructed self-image of being value free, neutral, colour-blind and tolerant as a nation (Essed, 2018). Not only was this image indoctrinated in the Dutch society, but also as an effective PR strategy to the international society. These axiological standpoints can be linked to Dutch historical past and ideologies of imperialism. Professor Van Sterkenburg, who is specialised in the subject of racism and inclusion in football, affirmed that the football scene can be an exemplary space for the rest of society (Grol, 2022). However, the status quo is that the football scene is arguably a reproduction site of hegemonic power relations (Van Sterkenburg et al., 2019). This is contrary to the general self-image of Dutch society. For decades football has been the most popular sport in the Netherlands also generating substantial public attention (de Vlieger, 2015; Hermes, 2005). Incidents of racism have been reported since the participation of people of colour in the Dutch football scene from the 1950s. Both on the local and national as well as (semi) professional and amateur levels. However, the 1980s were significant because a sportsman of colour first became an example of social morality thus marking the outset of racialised football in the Netherlands (Hermes, 2005). Müller et al. (2007) reaffirm that “soccer racism is increasingly defined as a cultural problem that involves more than just a group of hooligans” (p.335).

In 2021, the Dutch government issued a special advising commission to explore the possibility of offering apologies for its contribution to the Transatlantic slave trade

(Adviescollege Dialooggroep Slavernijverleden, 2021). This inquiry resulted in a report in which the commission explicitly addressed the effects of this historical fact in sports and football in particular, also acknowledging the severe (mental) health consequences for victims. The commission concluded that “the times of voluntariness and looking away are really over now” (Adviescollege Dialooggroep Slavernijverleden, 2021, p.6). Against this backdrop, the year 2023 will be commemorated as a remembrance year of slavery and the broader discussion on contemporary (anti-)racism and discrimination (Ministerie van Algemene Zaken, 2022).

The purpose of this thesis was to contribute to the process of combatting the ramifications and sources of racism in society by exposing areas of attention. This is done with qualitative discourse analysis (DA) of the Dutch public’s written reaction to NOS news articles on the racial incident experienced by football player Mendes Moreira on 17 November 2019. There is existing literature on racism in football, however, the novelty of this study is that by means of an inductive approach this research grasped the influence of the public’s attitude towards a racist incident. Moreover, it also addressed a broader section of the general public. Abandoning a selection of football fans like in Müller et al. (2007), hooligans, supporters, audience such as in Van Sterkenburg et al. (2019) and Slobbe et al. (2013). For this, the research question of this thesis is formulated as follows: *“How does racism influence the public discourse in the Netherlands on racist incidents in football?”*.

The next sections elaborate on this issue first visiting the theoretical framework and literature review to detail the lenses that that influenced this research and to create an understanding of the research that has been done on this subject. Next is the methodology to explain the approach taken to arrive at the findings of this research, which are presented jointly. Finally, the thesis is concluded grasping the main thoughts and sharing recommendations.

THEORETICAL FRAMEWORK & LITERATURE REVIEW

Critical Race Theory

The aim of this research is to create an understanding of the role that racism plays in public discourse regarding racist incidents in the Dutch football scene. To this end, a critical race theory (CRT) perspective is employed in this thesis. Historically, CRT is an interpretive lens in qualitative research, mainly in the field of law in the United States of America (USA), that pays focussed attention on race and how racism is deeply embedded within the framework of society in the USA (Creswell & Poth, 2018). It must be noted that CRT continues to undergo revision and refinement. However, CRT can be conceptualised as a social constructivist perspective of race and racism as a result of social thought and power relations (Rollock &

Gillborn, 2011). Rollock & Gillborn (2011) further break down the concept into five principal themes, those are: racism as an embedded part of society (Delgado & Stefancic, 2012); white supremacy as a force to uphold inequality in power relations; the voices of people of colour as a counter narrative; interest convergence happens when white people have an interest in abolitionist ideas and finally, intersectionality to explain jeopardy on multiple counts. The below conceptualisation of racism alone comprises of enough elements to encapsulate the purpose of this thesis. For this, racism will be leading to assess the comments of the Dutch public.

As a theory, CRT thus emphasises on “studying and transforming the relationship between race, racism, and power” (Delgado & Stefancic, 2012, p.3). As a methodological perspective, CRT foregrounds race and racism to “make sense of, deconstruct and challenge racial inequality in society” (Rollock & Gillborn, 2011, para.1). A combination of theory and methodology is used to problematise traditional or normalised situations and the institutions that frame those situations as critiques to the injustices of contemporary society (Creswell & Poth, 2018). Since the empowerment of human beings is important due to the transformative feature in CRT, offering solutions or bringing about social change is a goal in itself within CRT.

Sensitising concept: racism

To understand what racism is, race and ethnicity should first be discussed. There is one human species in the biological natural world (Essed, 2018). However, in the social world, humans are categorised on the basis of physical attributes such as skin colour, hair type, physicality and the like. Therefore, distinctions of ‘race’ are socially constructed to make visual distinctions in the human race (Essed, 2018). On the other hand, ‘ethnicity’ is a way of categorising the human race that may not be visible from on the eye level. The categories are decided by cultural aspects such as history, language, religion and lifestyle. Because of the interchangeable use in the literature and everyday use, this research will omit from a sharp distinction between race and ethnicity (Van Sterkenburg et al., 2019).

Moving on to the concept of racism, it is an ideology that creates in- and out-groups to raise a sense of belonging or not (Essed, 2018). This sense of belonging is linked to ethnocentrism, whereby the in-group is treated as the norm, has prevalence above any other and a positive prejudice that works as the benefit of the doubt for people of the in-group. The in-group is often also framed as dominant over the other group, which is framed as inferior. At the core of racism is the alienation of the other and the forthcoming differential treatment that is legitimised because of the subordination of the out-group and the superiority of the in-group (Essed, 2018). Small and Pager (2020) explain that "racial discrimination as differential treatment on the basis of race that may or may not result from prejudice or

animus and may or may not be intentional in nature” (p.49). Rollock & Gillborn (2011) add that racism is an indoctrination which is normalised for persons in the culture both in- and out-group.

The different types of racism that Essed (2018) distinguishes are cultural racism, a form of ideology that can transfer from one generation to the other. The next is institutional racism characterised by the stability or inertia which in turn causes an authoritative status that is difficult to challenge (Essed, 2018; Small & Pager, 2020). Individual racism is also a form of racism performed by a single person acting alone. Lastly, the term ‘everyday racism’ has to do with the “different types and expressions of racism which ethnic groups experience in the everyday interaction with the dominant society” (Essed, 2018, p.87).

The Dutch context, racism in the Netherlands & racism in the Dutch football scene

The Netherlands has a multi-ethnic society (Essed, 2018). Following recent history in the twentieth century, this can be mainly attributed to the two World Wars as well as the independence of both Indonesia and Surinam from Dutch colonial rule (Emmer, 1996; Essed, 2018). From the 1960s onwards, the Netherlands invited guestworkers from countries such as Morocco and Turkey, but also Southern European countries such as Portugal and subsequently also Cape Verde. The end of the century is characterised by high mobility flows due to varying push factors on a local level (Castles & Miller, 2014). Moreover, roughly one in six ethnic Dutch people has migrant ancestry (Wekker, 2016). Despite of this, between 55 and 75 of the ethnic Dutch people reportedly never interact with non-white people, 20 to 25 percent claim to have some contact and a mere 10 to 20 percent of the people have daily or very frequent contact (Essed, 2018).

As this context is established, the self-image of the Netherlands is discussed next. The retrospective view on history makes it possible to frame history in a favourable way (Sens, 2011). “... the Dutch think of themselves, as being a small, but just, ethical nation; color-blind, thus free of racism; as being inherently on the moral and ethical high ground, thus a guiding light to other folks and nations” (Wekker, 2016, p.2). This positivistic logic is still used today as it holds that there is a reality that can be found using specific methods and that people can be value free (Creswell & Poth, 2017; Finney & Simpson, 2009). According to Wekker (2016) and Essed (2018), critical analysis and reflexivity reveal a virulent form of racism in the Netherlands that is denied when addressed, which juxtaposes the self-image of the nation. Ghorashi (2020) observed that racism has become blatant in the past two decades but since the global Black Lives Matter (BLM) manifestations against racism the Netherlands has taken decisive action to combat racism.

In the Dutch football scene, the male players in club competitions and the national team includes many people of colour (Van Sterkenburg et al., 2019). Occasionally, the

football scene has the potential to be a racially affirming site due to this ethnic diversity, however, support is often conditioned to the reproduction of biological and cultural racism. Mostly, the football scene indeed reaffirms the existing hegemonic relations (Van Sterkenburg et al., 2019). Müller et al. (2007) inform that victims of racism not only experience racism, but are also subject to a repressive system of either proving the abuse of the offender or being set away as hypersensitive. This causes a significant part of the racist violations to remain unaddressed. Kassimeris (2009) wrote that the Black players get accused of separatism against other players calling them 'cliques'. Meaning that Black players and other people of colour segregate from the group, which divides the team. However, it is also argued that major disruptions because of racism are an exception.

Literature on the public's outcry

The angle taken in this thesis is to assess the reflexivity of the Dutch public towards racism in the football scene content analysis of the Dutch public's written reaction to news articles of a selected racist incident in football through openly accessible (social media) platforms. There is plenty of literature on racism in football, such as those that interestingly found a nexus between racism, migration and football (al Ganideh, 2017; Burdsey, 2008). Some closer to the current subject take the form of qualitative interviews on selected youth audiences or football fans and players (Van Sterkenburg et al., 2019; Müller et al., 2007). Another area of football literature that is thin, is that of power positions within football other than on the field (Bradbury et al., 2016). A notable study by Van Sterkenburg & Walder (2021) focus on the way that young people at a Northern-England university would interpret and (re)construct discourses surrounding race/ethnicity in men's televised football. Although this study does not concern the general public in the Dutch context and their reaction to incidents of racism on (social media) platforms, it is a recent study that touches upon a similar interest. The football scene proved to be a "complex space where racialized discourses are rejected as well as accepted and where meanings given to race and ethnicity intersect with other markers of difference such as culture and nationality" (Van Sterkenburg & Walder, 2021). This insight will be cautiously considered in the next sections of the current research.

METHODOLOGY

Method of analysis

According to Babbie (2014), the difference between quantitative and qualitative research in social science is in the distinction between what is considered numerical and nonnumerical. This thesis predominantly follows a qualitative research strategy, due to the emphasis on words (Bryman, 2016). Qualitative research also allows for rich and meaningful data (Babbie,

2014). Subsequently, this research employed inductive reasoning. The level of analysis moved “from a set of specific observations to the discovery of a pattern that represents some degree of order among all the given events” (Babbie, 2014, p.23). For clarification, the use of the word ‘order’ indicates a categorization according to characteristics – not an arrangement in relation to something else. Thus, general principles are developed from the specific data, to let the categories of types of comments emerge naturally. Essentially, the data that is used for this study are comments retrieved from the Dutch media outlet NOS. The comment section of their Facebook, Instagram and Twitter was thoroughly inspected to find any written comment related to a racial incident experienced by Ahmad Mendes Moreira. Details on the sample are provided later on in this section.

Due to the qualitative research strategy combined with inductive reasoning and the focus on the written comments of the Dutch public as a reaction to the racial incident experienced by Moreira, DA was deemed a coherent choice to interpret the data. DA is the study of order and pattern (Wetherell et al., 2001). There is no uniform definition of DA, but the focus is on how versions of reality produce discourse and with that discourse becomes a constituent of the social world (Bryman, 2016). Foucault did not study discourse as a linguistic concept. Rather, according to Foucault, a discourse is “a group of statements which provide language for talking about – a way of representing the knowledge about – a particular topic at a particular historical moment” (Foucault in Wetherell et al., 2001, p.72). In the context of the current study, this entailed that the comments frame the social world. The research question *“How does racism influence the public discourse in the Netherlands on racist incidents in football?”* aimed at unveiling the patterns that individual comments have been categorized in, to then identify the framing of the racial incident experienced by Moreira by the Dutch public. Furthermore, Foucault interestingly argued that discourse always entails a plurality of units, never a single one (Wetherell et al., 2001). Considering that discourse is always in a multi-form, when one or a small collection of units is analysed, as in this research, it is compelling to suggest that the identified patterns are part of a larger discourse. For this research, the identified patterns were linked to the larger discourse through the literature review as well as additional sources due to the new insight.

Methodological assessment

DA is as an “analytic mentality” (Bryman, 2016, p.533). Therefore, this methodology section excludes an operationalization of codes. However, the comments were retrieved from open online sources and stored in a data set, for which an audit trail is kept. In terms of external reliability, the quality of this research is deemed satisfactory. Internal reliability on the other hand, cannot be measured since it is subjective to the judgement of the researcher. Moreover, it cannot be triangulated since this thesis is a single person project with limited

time and resources (Bryman, 2016). Nevertheless, the internal reliability and credibility do not discredit the study because the researcher's competence and reliance on well cited works compensated this soft spot. As is the case for many qualitative studies, the external validity of this study is limited (Bryman, 2016). At the same time, hypotheses are proposed following the analysis and conclusions of this research when employing a Foucauldian view on how patterns make up a discourse (Wetherell et al., 2001). Additionally, although the focus is male football, female football may be approached similarly. Overall, this research is conducted with sufficient awareness and consideration for the qualitative assessment.

The sample: Moreira cried on the field

To answer the research question *"How does racism influence the public discourse in the Netherlands on racist incidents in football?"*, a racist incident was selected based on the significance and chronological proximity of the event to the present day. The reason is that first, the incident must have generated enough comments so it needs to be significant and second, if it was too long ago it would also result in a poorer collection of comments. The incident of Moreira checks both prerequisites. It is especially a valuable case due to the aftermath of regulatory changes within the KNVB organisation in collaboration with the Dutch government (Grol, 2022; Adviescollege Dialooggroep Slavernijverleden, 2021). Further, when analysing an incident in retrospect it is possible that comments are filtered by the platform or the moderator to remove comments that violate norms or are even unlawful.

The selected case is that of Ahmad Mendes Moreira dating from Sunday 17 November 2019. During a football match between FC Den Bosch - Excelsior the player walked off the field crying due to the overwhelming racial slurs that were shouted (Parool, 2019; Grol, 2022). This incident of racism spurred a reaction from several figures in society. Those include other football players, politicians and besides the standard football fans, the general public was also heavily involved. The comments of the public were retrieved from the comment sections of Facebook, Instagram and Twitter of a major news outlet in the Netherlands that reported the incident; NOS or 'Nederlandse Omroep Stichting' in full. The timeframe for the comments was from Sunday 17 November 2019 until a week after the incident on Sunday 24 November 2019 (Parool, 2019). It must be noted that the way in which the news outlet shared reports of the racial incident already attracts a certain public and nudges people to react in a certain way through the use of particular language (Thaler & Sunstein, 2008). Therefore, social engineering is believed to have influenced the comments. Lastly, the exemplary comments used in the text are translated, however, the original versions are saved until the finishing of this thesis project. Due to Dutch language proficiency of the researcher the meaning of the comments were not lost in translation.

A racism spectrum

A collection of about 180 comments were categorised into a racism spectrum; an imaginary X-axis with the two opposites being acknowledgement and denial of racism. The racism spectrum presented in the current study can be seen as an elemental representation of the dichotomy between anti-racist and racist statements. As such, the focus of this study was to unveil the initial stance of the public by looking at discursive patterns and how these frame the social world. After this first step, follow-up research could measure the actual impact of the statements made in the comments to determine whether a statement is (anti-)racist.

Continuing, this spectrum has no zero-point, meaning that there is no way to balance the acknowledgement or denial of racism for a neutral outcome. As such, if a comment is placed at the equilibrium point of the spectrum it is still full of meaning. Specific quotes demonstrated to acknowledge or deny of racism based on the use of words by the author, paying special attention to how strong the language is and the tone in which it was written. To allow for more details, the inductive reasoning was also applied to identify the connotations the quotes carried. Besides the predominant positioning on the spectrum, the most common patterns are indicated by colour coding to illustrate the secondary characteristics of a comment. Many comments cannot be solely interpreted in one way. This non-exclusive feature is relevant to the awareness of subjectivity in interpretation. Additionally, although colours often communicate a message, here colours are used for distinguishing different patterns. The only meaning some colour coding has, is that the lighter colour is similar to the regular colour but a watered down version of it.

Researcher's racial & ethnic position

It is the moral obligation of the researcher to be reflexive of personal bias and to communicate these to the audience (Bryman, 2016). To consult the full ethics and privacy statement, those interested are referred to the appendix. While recognizing that complete objectivity is unattainable in the interpretative lens of CRT, personal values or theoretical inclinations must be handled with professional integrity. I am a Black, first generation migrant woman who has experienced a fair share of racism. Simultaneously, I am also a Dutch woman who has had an educational career in the Netherlands and has lived in the country for the majority of the time. This disclaimer is to vow this research was done with diligence as to not let emotion overshadow critical thinking, because of a connection with the victim group. At the same time, this vow is a commitment to make the voices of people of colour heard to the best of my abilities, having this advantage of being an expert by experience (Essed, 2018). Moreover, the role of the researcher in CRT is to avoid objectification, and to conduct research that is transformative which makes this project ambitious yet positively challenging (Creswell & Poth, 2018).

In sum, the method of analysis for this research was qualitative by use of inductive reasoning, to capture the richness of the data as well as to let the categorization flow naturally from the interpretation of the data. The latter was achieved through DA, whereby language is believed to constitute the social world and thus frame reality. The comment section of NOS's Facebook, Instagram and Twitter served as a source to retrieve data on the impactful racist incident experienced by Moreira on 17 November 2019. A racism spectrum categorised the comments and the colour coding added depth to the data.

FINDINGS & ANALYSIS

Following the example of Bonilla-Silva (2021) in 'The Central Frames of Color-Blind Racism', the findings and analysis parts of this section are presented in the same section. This structure avoids repetition or reformulation of quotes to retain meaning as much as possible. As such, the purpose of the parts on findings in this section is to report on the collected data for answering the current research question "*How does racism influence the public discourse in the Netherlands on racist incidents in football?*". The parts on the analysis state how the researcher processed the presented data to understand it in the identified categories and patterns. Thus, it shows the interpretation and thought process of the researcher.

In this section, each subsection starts off with a report on the collected data. Some general observations are shared first. Then, all comments that predominantly acknowledge racism are addressed, followed by the comments that predominantly deny racism. Within each subsection, a paragraph is dedicated to each colour coded pattern within that side of the spectrum and some noteworthy pattern variations that have connotations. The report is supported with exemplary comments to illustrate and breakdown the rationale for situating the comment on any of both sides of the spectrum. Table one in the appendices contains all translated comments used as an example. Reflections on the reported data are embedded in the text. The very last paragraph sums up the take aways for this section.

General observations

In terms of quantitative division, the spectrum is split in equal parts; one half comprised of the comments that acknowledge racism and all the patterns therein and the other half comprised of comments that deny racism and all patterns therein. At the same time, not many comments were blatantly racist which is in line with the colour blind self-image of Dutch society (Wekker, 2016). Most comments on the racism spectrum seemed to express colour blindness due to a lack of acknowledging racism as a problem on its own. Very frequently involving an egocentric interest having to do with Black Pete. The two patterns pertaining to the acknowledging of the spectrum racism were divided equally, however, the comments demonstrating the strongest understanding were often not entirely a positive example of

allyship. A comment was considered to 'entirely' acknowledge racism when it did not involve any connotation of another pattern. In particular the comments on the acknowledging side of the spectrum did include a connotation demonstrating other patterns, however, not as strong as the predominant pattern.

Predominantly anti-racist comments

Within the acknowledging range of the racism spectrum, two major patterns were identified that were colour coded in a regular green and a light green colour. The regular green comments expressed a discontent towards the racist incident, suggested legal persecution outside of the football scene and/or displayed an understanding of the complexity of racism. For instance, two entirely regular green comments stated: "Good action?? A necessary intervention! and if needed, handle harsher and punish even more severely, until that racist roar is over☺" and "Racism needs to be tackled much harder. Punishment by law with long prison time". Both these comments demonstrate the discontent of the author, while calling for action through the legal system. The first comment also included an emoji, which reinforced the feeling of repulsion of the author. Despite acknowledging racism as a problem, the question rises of whether people ought to be punished or disciplined according to more desirable social standards. Another entirely regular green comment demonstrated an understanding of the complexity of racism: "Every statement and every clear action is one to take this out of the normalization process". The author of this comment hinted towards racism being a structural problem, that society takes for granted.

The light green indicates that there is a pattern similar to the regular green, however, in a milder form. For this pattern, the threshold is that the comment predominantly demonstrated a rudimentary understanding that the incident is racist. Yet, the expression of the reaction is less outspoken. For example, many comments suggested to penalise or find a solution within the rules of the football game: "The home club can/should co-determine to (temporarily) stop the match. Stated in the guidelines of the @knvb. Unfortunately too little happens, afraid of reaction from the supporters" and "Eliminate team from competition. If your supporters don't behave themselves, the team is out of the competition. All teams from the competition, continue playing without supporters". It showed that the author is against the racist incident and that there must be consequences for such actions. The social context remains the football game, also mildly impacting the larger football scene by cancelling the chance for other fans to watch future matches not having to do with the game in question. Some comments were directed towards the victim as well: "Would these yellors be brave enough to apologize to this man?" and "Supporting you ridiculously!! Great that you put these so-called supporters in their place with your goal, great!!". The last set of comments showed support to the victim in the sense that the author expressed sympathy and is of opinion that standing up for themselves is an heroic deed. All in the context of the football

match. This is indicative of a line of thinking that does not understand the greater impact and complexity of the racist incident that transcends the social environment of the football match. Regardless of the awareness or unawareness of the author for their ignorance, this type of comment shows exactly that. It is a serious limitation and arguably favours the continuation of subtle displays of racism by not recognising the magnitude of its impact. Moreover, the author assumes that a goal is enough of a response to a racist incident.

Both the regular and light green had comments that demonstrated a connotation towards other patterns. This comment "Yikes... Very good step 1 stop match step 2 stadium ban. Racism is prohibited by law. If you're going to do some serious work then serious consequences for this kind of junk. Deep bow for this player" showed distaste for the racist incident while suggesting that racism has something to do with a person's intelligence. This limits racism to a group of people whose behaviour is arguably hard to correct according to a more desirable social standard. Contrastingly, this author expressed their respect towards Moreira differently from those in previous paragraph. This author was of opinion that Moreira did good for publicly displaying the imminent results of a racist incident on an individual. It helps on the one hand to build awareness among the public, but on the other hand it possibly desensitises people to overlook more subtle reactions to racism. Few comments in the predominantly light green pattern had an inclination towards another pattern. Possibly because light green comments have a low threshold and are characterised by the use of soft language. It might also have been because some comments had patterns that were not as relevant to include in this research as those selected. Nevertheless, light green comments displayed indignation that racist incidents happen to this day. Additionally, the issue on Black Pete was added to comments, which reflects how the author understands racism. That is, in relation to other issues. For example: "I've never heard the word 'cotton picker' in a Sinterklaas song".

Predominantly racist comments

On the other side of the racism spectrum is denial. This category is colour coded to indicate the identification of six patterns which allow for nuances: red, orange, light orange, pink, purple and blue. To start, according to the sequence above, the red pattern is uncommon. One example of a entirely red comment is: "There really are bigger problems of racism in the Netherlands... such as systematically native Dutch victims of crimes committed by immigrants e.g.?". This comment completely disregards the racist incident at stake, redirects the focus to another issue experienced by a non-minority group while attacking migrant groups.

The orange comments were different from the red in the intensity of denying the racist incident. Some comments seemed on the fence and could be nudged towards a better understanding of the incident, for instance: "If it's racism, why was it only aimed at this one

player and not the other black players on the field? Right. Well done again, Soros”. This comment is ignorant towards acknowledging the incident as racist. It also shows that the author was not able to apply the definition of racism. Next, “Welllllllll, such drama it is not the first time you hear this or have you recently become black? Should have just played on and scored a goal and then raised your middle finger that’s how you make an impression”. This comment is more intense in its denial and severely downplays the humanity of the victim. It also suggested a questionable response to the racist incident and tells the victim how to react. Clearly, by presenting an offensive gesture and a goal as a solution, this commentator showed to be oblivious to the seriousness of the circumstances. Lastly, “Such a shame that we are not known abroad as a racist country. Would save a lot of imports. #right?”. It is ironic that in this last comment, the author displayed an understanding of the self-image the Netherlands uses for international PR. This is smartly used to degradingly express a desire to see a Dutch society with less if not free from migrants. Indirectly, it can be said that the author is at best indifferent to this racist incident, but more likely in support of it.

The pattern found in the light orange quotes is that the comments were empty, until searched for a deeper meaning. The statements are implied, for example: “Today I am not proud to be a native of Den Bosch, on the contrary□”. What this statement subtly rejected the racist incident but it is reduced to that scene. Thus, it is not an acknowledgement or total denial of racism, rather a showcase of indignation of a particular incident. Another person commented: “Such raw emotion and yet perfectly articulated. Stay strong dude!!!”. The author of this comment did not state their position towards the incident. The comments sensationalised the emotion and strength Moreira expressed is as if the incident was a spectacle. This perpetuates the dehumanization of people of colour and the negative experiences because of racism.

Some comments claimed that the racist incident was performed by people that are not intelligent. Although this pattern was mostly used as a connotation in one of the other predominant patterns, both on the acknowledging and denial side of the racism spectrum, it also stands as a predominant pattern on its own for the self-image of the Netherlands is centred around intellectualism. Entirely pink examples of patterns vary from stating “Simpletons” to “People with a very low level of consciousness who exhibit this type of behaviour. You can really only find them very pathetic and pity them...”. The second comment elaborated by explaining that paying attention to this group is useless and they should be pitied. In another form, this comment takes away the attention from the actual victim facing racism to provide a platform for the committing group. The next comment went as far as to discriminate against people with a disability “If you lower yourself to this kind of behaviour, something has really gone wrong during your birth or you are simply missing a

large number of brain cells”. Being a person of colour and having a disability is a dangerous intersection that may lead to double jeopardy.

Building on to the notion of double jeopardy, the comments that had a purple colour code represented a pattern whereby authors mentioned other types of discrimination. In this pattern the comments were in denial of the core problem of racism. Other problems were often suggested as deserving of more attention or priority, such as: “Meanwhile I was called “CANCEROUS GAY PERSON” this weekend by a scooter riding Turk/Moroccan”. Ordering social issues according to importance is a wicked problem in itself. Yet, the author of the previous comment suggestively stated that his discriminatory incident as possibly someone from the LGBT+ community needed more attention. This statement as a reaction to a post about a racist incident is derogatory. Moreover, the way in which the author addressed Turks and Moroccans as one, the largest migrant populations in the Netherlands (Essed, 2018), hinted towards insensitivity towards their identity. The people in this story may well have been third generation Dutch, because of a history of migrant worker migration in the 1970s. The emphasis on the people driving a scooter has local relevance, because in the public’s view in Netherlands, Turkish and Moroccan youth often have a scooter. Moreover, the scooters signal deviant behaviour, it is associated to crime and nuisance. This further signalled how bigotry might have been involved in this comment.

Finally, the blue colour code specifically identified the mentioning of the caricature Black Pete in the comment. This is due to the local relevance of the topic in discourses concerning racism and slavery in the Netherlands. Additionally, the racist slur that were shouted included singing Sinterklaas songs. The festive celebration includes racist features, but the assumption that by default racism in the Netherlands is concerned with the issue of Black Pete is an implicit denial of the larger issue of racism. This includes both sets of comments: “Such idiots therefore rape the entire Sinterklaas party and give the kick-out Black Pete group exactly that statement they have been standing for years” and “People say: Black Pete is not discrimination, you are exaggerating’ yeah right! It is in fact black face and every year these types of racist comments are shouted”. When it comes to connotations in this predominant pattern, some comments included acknowledgement of racism: “Aha, it turns out Black Pete is indeed racism #BlackPetelsRacism”. This relates to the reflections at the beginning of this paragraph on why associating Black Pete to racism as a rule is not on the acknowledging side of the racism spectrum. Although not stated, it can be implied from this comment that the author could have a deeper understanding that Black Pete is problematic yet not the only issue of racism in the Netherlands.

Considering the reflections of this section, three highly problematic discursive patterns were observed. First, at first glance it seemed that the fifty percent partition to each side of the

racism spectrum was about polarisation. However, upon closer analysis, the comments on the acknowledgment side also revealed to be compromised mostly by connotations of the denial side. Moreover, on the denial side of the racism spectrum many comments included a connotation that watered down the intensity of denial of racism. Second, the majority of the comments on the denial side of the racism spectrum were defensive in nature. This was displayed through 'reverse racism' and perspectives of white superiority. Third, it seemed racism was accepted as an occurring social phenomenon. Furthermore, some comments sensationalised the incident and Moreira's reaction as if it were a spectacle. Others blatantly commanded Moreira to get over himself as it must not have been his first experience of this kind. These three relevant observations formed the discursive frame this research continued to expose in the next discussion section.

DISCUSSION

Following up on the discursive patterns as identified in the previous results and analysis section, this discussion evaluates what these entail in the context of this thesis. This is based on the theoretical framework and literature review and the broader context of social life in the Netherlands. The observations are translated into three lessons about compromised comments & equating Black Pete with racism, a defence system against allegations of racism and a culture of oppression.

Lesson one: compromised comments & equating Black Pete with racism

The first discursive pattern concerns the compromised state of the comments on the acknowledgement side of the spectrum and the watering down of the comments on the denial side. It means that the initial polarisation due to a fifty percent partition of the data to each side of the racism spectrum is not the main observation in this discourse. At first glimpse, this polarisation could have been explained as illustrative of the rising socio-political division in the last four decades in the Netherlands, characterised by populism and a rising intolerance towards minority groups (Van Ostaijen & Scholten, 2014; Kešić & Duyvendak, 2019). However, the simultaneous mixing of the comments on both the acknowledgment and denial side of the racism spectrum softened the intensity of racist expression. Hypothetically, this suggests that comments that were predominantly acknowledging racism – while also including a connotation – were placed in an actual (anti-)racism spectrum, the comments that are now considered to acknowledge racism with a low threshold, could in practice turn out to be more desirable than the former. This entails that the acknowledging side of the racism spectrum is not *per se* anti-racist.

Continuing, the data showed that the issue of Black Pete is equalled to racism in the Netherlands, which is part of the Sinterklaas tradition (Adviescollege Dialooggroep

Slavernijverleden, 2021). For context, the Kick-Out Black Pete organisation, which carries a self-evident name, was wrongfully labelled as a terrorist and extremist movement on a national scale. Dutch authorities later had to clarify this misconception (Nationaal Coördinator Terrorismebestrijding en Veiligheid, 2019). Almost as if it is plausible to end the conversation on racism by cancelling the racist label off of Black Pete, so that racism has no basis. The racist incident experienced by Moreira was a clear example of how Black Pete is racist in practice. Therefore, the comments that denied racism and use Black Pete as a default to explain racism proved void.

Thus, the first lesson on how the Dutch public discourse frames the racist incident experienced by Moreira is through the mixing of patterns in the racism spectrum. It results in a frame that is not considered anti-racist. As earlier explained, in the racism spectrum there is no equilibrium point so this gravitation is problematic in itself. Additionally, the discourse is characterised through a faulty conviction that equates Black Pete with racism in the Netherlands by default.

Lesson two: a defence system against allegations of racism

The next discursive pattern is on of the use of defence mechanisms. It transpired from the discourse analysis that in many of the comments, spread over the full range of the racism spectrum, the authors tried to defend themselves of racist allegations. This is a curious finding since the author of the comments defended the people in the narrative of the story they might relate to. Considering one of the principal themes in CRT, this observed discourse explains how racism is so deeply embedded in society that attempts are made to camouflage overt racist incidents (Delgado & Stefancic, 2012). On several occasions, authors attempted to victimise themselves by switching the narrative combining 'reverse racism' and white supremacy as a force to uphold inequality in power relations (Rollock & Gillborn, 2011).

In the American context the notion of 'reverse racism' has been debated since the 1970s in the legal sphere, further fuelled by the publishing of 'The Declining Significance of Race' in 1978 by William Julius Wilson (Norton & Sommers, 2011; Bonilla-Silva, 2021). More recently, Kalunta-Crumpton (2017) questioned the current systemic and institutional dominance of White people. It was argued that people of colour weaponize micro-level affirmative action to their advantage – in their text, people of colour are Non-Whites, which is indicative of non-inclusive language stemming from ethnocentrism (Essed, 2018). It stated that "the perpetration of racism is no longer a White prerogative, and that the victimization experiences of racism is no longer specific to non-Whites" (Kalunta-Crumpton, 2017, p.656). This is faulty reasoning according to the definition of 'reverse racism' as it "ignores structural racism, which permeates all dimensions of our society, routinely advantaging white people and disadvantaging people of color" (NEA Center for Social Justice, 2021, para.31).

Bonilla-Silva (2021) explained that it is not a matter of people not believing in the existence of discrimination, but the salience of the problem is minimised to a degree that they believe to have reached a state of equality and that should be enough reform. Because of this minimisation of racism, any anti-racist action is perceived as an attack in a zero-sum game. White people think they are losing (Norton & Sommers, 2011). History shows a classification among human beings based on a dualistic approach of superiority and inferiority that has been used as justification and installed as facts (Kothari, 2006). Therefore, some people have a deeply engrained ignorant stance towards racism.

With regard to the discussion above, the second lesson to be drawn from the analysis of how the Dutch public discourse frames the racist incident experienced by Moreira is encapsulated by the concept of 'reverse racism' and the myth of white supremacy. Due to a prejudiced almost untouchable position of authority that was incrementally built to protect White people, to date the liberty to use different frames to deny racism while in the delusion of being value free and neutral can be enjoyed (Essed, 2018; Bonilla-Silva, 2021). It is necessary to create a new frame whereby the perception of the social world is constructed on values of compassion, mutual understanding and racial equity.

Lesson three: a culture of oppression

The final discursive pattern involves the racial abuse suffered by Moreira in the Dutch football scene. Houssin Bezzai, who is a program manager for racism and discrimination at the KNVB, explained that historically the culture of the football scene was to indeed react with numbness to racist incidents of all kinds. He further stated that it gradually became normalised with pressures from inside and outside the football scene (Grol, 2022). In much the same way that Africans who did not take on the ontology of the coloniser were seen as obstructionist, the comments also belittled Moreira for breaking the silence on his experience of pain (Kothari, 2006). Approaching racism in such way bares the risk of generational trauma (Dikmans, 2020). This points to a joint root of cultural and institutional racism (Essed, 2018; Small & Pager, 2020).

In football culture, victims of racism also deal with a repressive system of either having to prove the abuse of the offender or being set away as hypersensitive, which was the case for Moreira as he cried walking off the field (Müller et al., 2007). This phenomenon is reinforced due to the social awkwardness players feel to address racism among each other and the management (Harmsen et al., 2019). According to Bonilla-Silva (2021) this is the minimisation of racism, a toxic environment that causes a significant part of the racist violations to remain unaddressed. However, in the current era post the global BLM protests and other virulent manifestations of blatant racism the football scene and the larger society

cannot remain silent (Ghorashi, 2020). Baring in mind, in a racism spectrum there is no possibility of neutral positioning.

In sum, the third lesson is that players are exposed to pressures from within the football scene and from the Dutch public to uphold a culture of silence. Moreira's reaction is a counter narrative to this expectation. The third frame constitutes of cultural and institutional racism and social unsettledness. As a consequence, players find themselves between a rock and a hard place attempting to openly express or react to racism.

The three lessons discussed in this section resulted in frames that reflect the comments of the Dutch public on the racist incident experienced by Moreira. All in all, none of the frames are constructive. Especially through the lens of CRT, which aims to transform the relationship between race, racism, and power (Delgado & Stefancic, 2012). Nevertheless, the uncovering of the identified patterns, analysed discourses and insights on the frames is in fact a step towards bringing about social change. The next section concludes this research.

CONCLUSION & RECOMMENDATIONS

This final section of the current thesis, answers the research question *"How does racism influence the public discourse in the Netherlands on racist incidents in football?"*. It also reflects on the initial motivation for conducting this research and what is accomplished through this research. The limitations of this study are briefly visited and finally suggestions are shared for future studies.

This research was inspired by the deep and lingering pain of adult males of colour. It was inflicted during a critical age in their development in an environment that was supposed to contribute to their flourishing, but ended up damaged in their core. Forever to be remembered of the hurt by new hits and the memory of the old.

By means of DA, the comments of the Dutch public were used to create frames to understand how racism influences the discourse when looking at a racist incident in the Dutch football scene. The research question was: *"How does racism influence the public discourse in the Netherlands on racist incidents in football?"*. The purpose was to contribute to a collective healing process in Dutch society, to the benefit of current and future generations by exposing problematic frames.

Thus, these ambitious aspirations first lead to the framing of comments to neither serve anti-racism, nor racism and the nullification of racism by equating it with Black Pete but arguing that the latter is not racism. A well established and seemingly sensical defence system against allegations of racism crumbled the argumentation of victims of racism as a

second frame. The final hit is the frame that nurtures a culture of oppression. Therefore, it can be concluded that the public discourse in the Netherlands on racist incidents in football positively reinforces the hegemonic power relations that characterise the scene.

Having answered this how-question immediately introduces one of the limitations of this result, which is a basic exploration of the why-question. Inductive reasoning is, however, more concerned with the narrowing of general principles into specific patterns. Next, considering the like count for each comment could have been an addition to the thick descriptions of this research as well as to evaluate the importance of a comment according to the public. Further, it was attempted to empathise with the author of each comment to capture the variety of emotional tones in the comments to let the right pattern emerge. Personal bias has likely influenced this process. Lastly, since the observations for this thesis were plenty, it was needed to prioritize with the risk of having left out interesting notes.

Some things were simply outside of the scope of the current study. Therefore, some recommendations and afterthoughts are shared. Considering the explorative and inductive approach to this research, it is a solid foundation to build on for future studies. It would be a great contribution to the body of literature to expand the sample size of follow-up research, evaluate if the deductive approach would provide the same results with a larger sample.

Moreover, it would be a novelty to see how the identified patterns and the nuances could be placed in an actual racism spectrum and be classified according to impact. The anti-racism guidebook could develop from this in which people will be able to check for predominant patterns that relate to their personal behaviour. It could be used in education, for sensitising people and making them aware of how seemingly innocent comments can have a serious detrimental effect in practice. Contributions of such study to the collective advancement of social living is believed to be impactful, Therefore, it is more than encouraged to pick up on this research topic.

Additionally, the problematic discourse in both the acknowledgement and denial sides of the racism spectrum in this research suggests that there are many people damaged by experiences of racism. Since 2023 is the year of the remembrance of slavery and the Dutch government is set to launch durable programmes to combat racism, options that transcend the borders of academic disciplines should be explored. Such as reparations to subsidise practical coaching, education and even psychological assistance for people of colour. This is along side the continued public funding of social cohesion events focussed on people of colour, institutional repairs and action to regulate the private sector.

KNVB already looks at the consequences of racist incidents on their players. Professor Van Sterkenburg advised to use the football scene as an example. Good practices serve the larger social environment, but momentarily it is insufficiently practiced (Grol, 2022).

In the words of the special advising commission “the times of voluntariness and looking away are really over now” (Adviescollege Dialooggroep Slavernijverleden, 2021, p.6).

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APPENDICES

Appendix 1: translated exemplary quotes racism spectrum

EXEMPLARY QUOTES (ANTI-)RACISM SPECTRUM	
<p>“Good action?? A necessary intervention! and if needed, handle harsher and punish even more severely, until that racist roar is over ”</p>	<p>“Yikes... Very good step 1 stop match step 2 stadium ban. Racism is prohibited by law. If you're going to do some serious work then serious consequences for this kind of junk. Deep bow for this player”</p>
<p>“Racism needs to be tackled much harder. Punishment by law with long prison time”.</p>	<p>“I've never heard the word ‘cotton picker’ in a Sinterklaas song”.</p>
<p>‘Every statement and every clear action is one to take this out of the normalization process’.</p>	<p>: “There really are bigger problems of racism in the Netherlands... such as systematically native Dutch victims of crimes committed by immigrants e.g.?”.</p>
<p>“Eliminate team from competition. If your supporters don't behave themselves, the team is out of the competition. All teams from the competition, continue playing without supporters”.</p>	<p>“If it's racism, why was it only aimed at this one player and not the other black players on the field? Right. Well done again, Soros”.</p>
<p>“The home club can/should co-determine to (temporarily) stop the match. Stated in the guidelines of the @knvb. Unfortunately too little happens, afraid of reaction from the supporters”</p>	<p>, “Welllllllll, such drama it is not the first time you hear this or have you recently become black? Should have just played on and scored a goal and then raised your middle finger that's how you make an impression”.</p>
<p>“Would these</p>	<p>“Such a shame that we are not known</p>

yellers be brave enough to apologize to this man?"	abroad as a racist country. Would save a lot of imports. #right?".
"Supporting you ridiculously!! Great that you put these so-called supporters in their place with your goal, great!!"	"Today I am not proud to be a native of Den Bosch, on the contrary".
"Such raw emotion and yet perfectly articulated. Stay strong dude!!!".	"Simpletons"
"People with a very low level of consciousness who exhibit this type of behaviour. You can really only find them very pathetic and pity them....".	"If you lower yourself to this kind of behaviour, something has really gone wrong during your birth or you are simply missing a large number of brain cells"
"Such idiots therefore rape the entire Sinterklaas party and give the kick-out Black Pete group exactly that statement they have been standing for years"	: "Meanwhile I was called "CANCEROUS GAY PERSON" this weekend by a scooter riding Turk/Moroccan".
"Aha, it turns out Black Pete is indeed racism #BlackPetelsRacism"	"People say: Black Pete is not discrimination, you are exaggerating' yeah right! It is in fact black face and every year these types of racist comments are shouted"



CHECKLIST ETHICAL AND PRIVACY ASPECTS OF RESEARCH

INSTRUCTION

This checklist should be completed for every research study that is conducted at the Department of Public Administration and Sociology (DPAS). This checklist should be completed *before* commencing with data collection or approaching participants. Students can complete this checklist with help of their supervisor.

This checklist is a mandatory part of the empirical master’s thesis and has to be uploaded along with the research proposal.

The guideline for ethical aspects of research of the Dutch Sociological Association (NSV) can be found on their website (http://www.nsv-sociologie.nl/?page_id=17). If you have doubts about ethical or privacy aspects of your research study, discuss and resolve the matter with your EUR supervisor. If needed and if advised to do so by your supervisor, you can also consult Dr. Jennifer A. Holland, coordinator of the Sociology Master's Thesis program.

PART I: GENERAL INFORMATION

Project title: RACISM IN THE DUTCH FOOTBALL SCENE: THE PUBLIC OUTCRY

Name, email of student: Swelia Da Silva Antonio, 569945ss@student.eur.nl

Name, email of supervisor: Bonnie French, french@essb.eur.nl

Start date and duration: April 4, 2022 through June 20, 2022

Is the research study conducted within DPAS **YES** - NO

If 'NO': at or for what institute or organization will the study be conducted?
(e.g. internship organization)

PART II: HUMAN SUBJECTS

1. Does your research involve human participants. YES - **NO**

If 'NO': skip to part V.

- NO If 'YES': does the study involve medical or physical research? YES -

Research that falls under the Medical Research Involving Human Subjects Act ([WMO](#)) must first be submitted to [an accredited medical research ethics committee](#) or the Central Committee on Research Involving Human Subjects ([CCMO](#)).

2. Does your research involve field observations without manipulations that will not involve identification of participants. YES - **NO**

If 'YES': skip to part IV.

3. Research involving completely anonymous data files (secondary data that has been anonymized by someone else). YES - **NO**

If 'YES': skip to part IV.

PART III: PARTICIPANTS

1. Will information about the nature of the study and about what participants can expect during the study be withheld from them? YES - **NO**
2. Will any of the participants not be asked for verbal or written 'informed consent,' whereby they agree to participate in the study? YES - **NO**
3. Will information about the possibility to discontinue the participation at any time be withheld from participants? YES - **NO**
4. Will the study involve actively deceiving the participants? YES - **NO**
Note: almost all research studies involve some kind of deception of participants. Try to think about what types of deception are ethical or non-ethical (e.g. purpose of the study is not told, coercion is exerted on participants, giving participants the feeling that they harm other people by making certain decisions, etc.).
5. Does the study involve the risk of causing psychological stress or negative emotions beyond those normally encountered by participants? YES - **NO**
6. Will information be collected about special categories of data, as defined by the GDPR (e.g. racial or ethnic origin, political opinions, religious or philosophical beliefs, trade union membership, genetic data, biometric data for the purpose of uniquely identifying a person, data concerning mental or physical health, data concerning a person's sex life or sexual orientation)? **YES** - NO
7. Will the study involve the participation of minors (<18 years old) or other groups that cannot give consent? YES - **NO**
8. Is the health and/or safety of participants at risk during the study? YES - **NO**
9. Can participants be identified by the study results or can the confidentiality of the participants' identity not be ensured? YES - **NO**
10. Are there any other possible ethical issues with regard to this study? YES - **NO**

If you have answered 'YES' to any of the previous questions, please indicate below why this issue is unavoidable in this study.

What safeguards are taken to relieve possible adverse consequences of these issues (e.g., informing participants about the study afterwards, extra safety regulations, etc.).

Are there any unintended circumstances in the study that can cause harm or have negative (emotional) consequences to the participants? Indicate what possible circumstances this could be.

Please attach your informed consent form in Appendix I, if applicable.

Continue to part IV.

PART IV: SAMPLE

Where will you collect or obtain your data?

Note: indicate for separate data sources.

What is the (anticipated) size of your sample?

Note: indicate for separate data sources.

What is the size of the population from which you will sample?

Note: indicate for separate data sources.

Continue to part V.

Part V: Data storage and backup

Where and when will you store your data in the short term, after acquisition?

_____password protected you are the only one with access,

Note: indicate for separate data sources, for instance for paper-and pencil test data, and for digital data files.

Who is responsible for the immediate day-to-day management, storage and backup of the data arising from your research?

_____you_____

How (frequently) will you back-up your research data for short-term data security?

_____once a week

In case of collecting personal data how will you anonymize the data?

_____When coding you can transition to numerical identification and the "metadata" will only be kept by you in a secure place and separate from the anonymised coding.

Note: It is advisable to keep directly identifying personal details separated from the rest of the data. Personal details are then replaced by a key/ code. Only the code is part of the database with data and the list of respondents/research subjects is kept separate.

PART VI: SIGNATURE

Please note that it is your responsibility to follow the ethical guidelines in the conduct of your study. This includes providing information to participants about the study and ensuring confidentiality in storage and use of personal data. Treat participants respectfully, be on time at appointments, call participants when they have signed up for your study and fulfil promises made to participants.

Furthermore, it is your responsibility that data are authentic, of high quality and properly stored. The principle is always that the supervisor (or strictly speaking the Erasmus University Rotterdam) remains owner of the data, and that the student should therefore hand over all data to the supervisor.

Hereby I declare that the study will be conducted in accordance with the ethical guidelines of the Department of Public Administration and Sociology at Erasmus University Rotterdam. I have answered the questions truthfully.

Name student: Swelia Da Silva Antonio

Name (EUR) supervisor: *Bonnie French*

Date: March 20, 2022

Date: March 20, 2022

APPENDIX I: Informed Consent Form (if applicable)