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Staying true to the rainbow: How the Saudi Arabian takeover of Newcastle United challenged the club's LGBTQ+ initiatives.

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Abstract:

The purpose of this thesis is to investigate how the corporate social responsibility landscape within the footballing world has changed with the development of foreign states completing takeovers of football clubs.

The case for this thesis is the Private Investment Fund's takeover of Newcastle United Football Club in 2021. This takeover landed the club's LGBTQ+ supporter's group in trouble following their initial statement that followed in the wake of the takeover.

This development of this inspired my research question which is:

“How can the criticism of United with Pride’s handling of the Saudi takeover of Newcastle United be used as an indicator on how the Corporate Social Responsibility landscape has changed in the footballing worlds as a consequence of an increase in foreign state ownerships?”

My data for this thesis consisted of 6 appendices, which included the initial statement published by United with Pride, an article about United with Pride leaving the Pride in Football network, an interview with Cameron McGeehan from FairSquare where he criticised United with Pride, and a long form interview with Ian Pearson-Brown from United with Pride.

To conduct my analysis, I have chosen to conduct a Critical Discourse Analysis, which is modelled on the framework of Norman Fairclough's three-dimensional model. To support this method, I have chosen to make use of the corporate social responsibility theory around development of CSR in football clubs presented by Kolyperas, Morrows and Sparks. This provided me with the opportunity to showcase how different types of pressure and barriers can be seen in the communication from United with Pride and their spokesperson Ian Pearson-Brown.

The results of this thesis were not in line with what I expected to as there was no signs of United with Pride taking on any of the criticism angled at them and their communication. My expectations for this analysis were that there would be signs of the pressure types being an integral part of the reaction that they would have. However, it can be concluded that despite the efforts United with Pride they were unable to change the discourse around their work meaning that their work could be argued to be less beneficial to the overall corporate social responsibility strategy at Newcastle United.

The final interesting conclusion I came to in my work with this thesis is that with the change to the landscape in the footballing world with the foreign ownerships is that people who are do not have the expertise to navigate in these situations are not given the proper support from the clubs and supporters trusts that they are built into. This is evident from the emphasis that is put on how United with Pride would lose access to all their tools should they decide to fully take a stand against the ownership. This is also central to United with Pride's communication around their work since the focus on all the work they do locally.

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1. Introduction:

Sports and politics have always gone hand in hand. Despite fans and other stakeholders often stating that the two things are separate entities sporting events have always been used for political power. A well-known example in modern history is the 1936 Olympics being used by the Nazi leadership to paint Germany in a more positive light despite their recent political developments at the time. Had this happened today we would categorise it as sports washing of the image of the German state (Gavin 2001).

A modern-day equivalent of this is the increase in investments into European football clubs by foreign state backed ownerships (Norton Rose Fullbright 2020). These foreign states aim to take over struggling clubs, often with great traditions and a passionate fan base, and economic issues to sway public perception by heavily investing into the club on a sporting level. Due to the struggling nature of these clubs the fanbase often engages in massive celebrations after takeovers celebrating the new ownership (Barzani 2022). These celebrations often highlight the culture of the foreign investment's country of origin. When Manchester City was bought by the Abu Dhabi United Group, a subsidiary of the Abu Dhabi royalty, in 2008 fans could be seen in and outside the stadium wearing traditional Arabic clothing as a celebration of their new saviours (Eurosport 2008). These people do not care about the human rights violations that have occurred by the hand of their new Arabic owners instead in their mind there is a separation between their club and the ownership.

The most recent example of this development took place on the 7th of October 2021 when the Private Investment Fund's, a Saudi-state owned investment fund, takeover of Newcastle United Football Club was approved. There were massive celebrations outside of Newcastle United's stadium, St. James' Park (Sabin 2021). These celebrations also included people dressed in traditional Saudi Arabian clothing celebrating the heritage of their new ownership.

However, not every fan of Newcastle United was out on the streets celebrating that day. For LGBTQ+ fans who for many years have had to battle against the rampant homophobia in the very masculine culture in the greater footballing landscape (The Football Association 2022). LGBTQ+ fans have the same connection to the club, the same set of shared values that the club stands for but with the change to Arabic owners this meant that their official LGBTQ+ fan group United with Pride received an increased amount of attention. This led to them releasing a statement sharing their thoughts on the takeover (Twitter 2021). It faced a lot of

criticism from multiple stakeholders who were invested in the English footballing landscape (Crafton 2021).

due to the implantation of the government backed Football in the Community schemes that were introduced in the late 1980s football clubs have a long history of corporate social responsibility (Substance 2010, p 19). With Corporate Social Responsibility being at the centre of English Football club's identity this shift in ownership from local owners to foreign states with conflicting values of the region of the clubs propose an interesting conundrum that led me to my research question.

1.1 Research Question:

“How can the criticism of United with Pride’s handling of the Saudi takeover of Newcastle United be used as an indicator on how the Corporate Social Responsibility landscape has changed in the footballing worlds as a consequence of an increase in foreign state ownerships?”

The aim of this thesis thus is to look at how the change in ownership provides new challenges for clubs in their CSR integration models and how these groups now face challenges that they might not be able to handle in a proper fashion due the nature of being an integrated part of the club.

1.2 United with Pride’s position comparatively to Newcastle United:

Another note that must be made before I can introduce the rest of my thesis is the position of United with Pride in terms of its integration within Newcastle United.

As mentioned in my introduction a lot of the ways that corporate social responsibility has been integrated into the football clubs are through the Football in the Community schemes. One of the core parts of these schemes were the implementation of Supporter’s Trusts. These are charitable entities that are separate from the clubs themselves, but they act as the official CSR department of these clubs on a lot of areas (Martin 2007, p 639).

Newcastle’s CST is called United as One, this means that United with Pride is an official representative of Newcastle United by being an integrated part of the club’s CSR arm (Newcastle United 2023). This integration provides certain limitations but also provide a lot of opportunities for a group such as United with Pride that are at the centre of my problem for this thesis.

2. Research Design:

This chapter will focus on the elements that make up my research design. The chapter will aim to provide a base understanding of the concepts that lay the foundation of my analysis and my choice of method to conduct it. This means that it will introduce my theory of science, social constructivism, as well as provide insight into my approach to qualitative research and my work with the inductive method. This chapter is also aimed at giving the reader the understanding of how this makes my analysis with critical Discourse Analysis possible.

2.1 Social constructivism:

The approach of this thesis will be social constructivism. As a philosophy of science social constructivism does not engage with absolutes. Instead, knowledge within social constructivism comes to life by engaging in personal, social, and cultural actions which helps create the knowledge (Greenhaus & Callanan 2006, p 754).

In other words, knowledge in social constructivism is defined as a product of the environment and context that it is created under. While objectivity will not be a given in social constructivism due to the nature of it not dealing in absolutes, there are still going to concepts that are commonly agreed on. These constructs are created by having multiple people within an environment all coming to the same subjective conclusion on a specific topic.

This also highlights one of the focal points of social constructivism, which is how social constructs will be created and shared through interactions with other people. This also means that social constructs are defined in how they impact the way an individual perceives the world, since they help shape their definition of it (Akpan et al. 2020, p 50).

As a closing note regarding social constructivism, this thesis will be created with it in mind, this means that the thesis cannot be truly objective. This is a consequence of the fact that when creating a text or communicative event there will always be an element of humanity involved. and since humans are not able to act in a fully objective manner there will be a certain level of subjective meanings and understandings of the world and its revelations that will be transferred onto the product of said text or communicative event (Holm 2013, p 137).

This is also why I am making use of social constructivism as I will be conducting my critical analysis throughout this thesis. This goes hand in hand with working with critical discourse

analysis since CDA's primary purpose is to uncover those hidden meanings within a text or communicative event.

When conducting analysis with a social constructivist mindset it is important to understand how truth is uncovered. There is no objective truth in social constructivism as stated this is because of how social constructs are created through engaging in conversations and other communicative events with other people who then share their subjective understanding of a situation. The more people that share the same subjective understanding of a situation the more likely it is that something will be agreed as being the objective truth (ibid., p 124).

2.2 Qualitative Research:

In my thesis I will be making use of the qualitative method. This is due to how my data selection was conducted. I have chosen to have full control over my data and have been selective in the process of the data that I choose to work with. I have not done any surveys or other measures of quantitative data collection and while I have selected a number number of comments around my data, it is still a qualitative selection.

Due to the nature of my project engaging with finding the hidden meanings in the texts produced around the topic of Newcastle United Football Club's takeover, this research method works well because it engages with trying to provide the reader with an understanding of what the producer of the text aimed to do with it. And while this makes sense for longer form texts it is also worth noting that qualitative research can also be applied to create an understanding of the actions taken by an individual or by a group in a specific context. This is also used to analyse interactions between individuals and groups but of the social kind as well as verbal interactions (Flick 2014, pp 40 & 45).

An important thing to note is that the qualitative approach synergises well with the social constructivist approach to research. As mentioned above qualitative research is often used in designs that focus on a lot of the same things as social constructivism. In social constructivism hypotheses will often be set up to analyse and engage with communicative events such as everyday interactions, backgrounds, and influential relations.

Another important thing to keep in mind when utilising the qualitative approach in a social constructivist framework is that your data might be interpreted in a different fashion by another person. Consequently, this means that to some people the research might be perceived

as being faulty. Whether this is due to them believing that the research is incomplete or them just not agreeing with how you perceive the data (Flick 2014, p 77).

Lastly, the qualitative approach to research and analysis allows you to make omissions in your selection when it comes to data, methods, and theories. This is because not every aspect of a given dataset will be 100% relevant to the analysis that you will be conducting just like some theories will have a broad view on specific topics that might not suit the data that you are analysing. Finally, it is worth noting that specific methods that adapt the social constructivist ideology and fall under the qualitative research category will not always be able to stand alone without having other methods or theories integrated into the approach (ibid).

2.3 Inductive approach:

For this thesis I have chosen to work with the inductive method. The inductive method is designed to allow the person conducting the research to set up hypotheses and theories on a given topic of interest that they want to analyse.

When using the inductive method in analysis you aim to look at a specific situation to see if you can come to a conclusion that can be used in a wider context by uncovering patterns within your empirical data, which then helps answer your research question (Bradford 2017).

2.4 Summary of my approach:

To summarise this thesis will be using the social constructivist approach alongside the inductive approach to analyse my data that has been selected qualitatively. This approach will support my use of Critical Discourse Analysis well due to the overlap in philosophy and approach. Furthermore, the use of the inductive approach synergises well with the use of the critical discourse analysis due to how the aim of the CDA is to look for patterns and hidden meanings which is the same as the inductive research approach.

3. Method:

In this chapter I will be presenting my chosen method for this project, Norman Fairclough's Critical Discourse Analysis. I will be explaining my reasoning for this choice of method and how I am going to use it to answer my problem statement.

3.1 Critical Discourse Analysis as a concept:

The primary goal of conducting a CDA is to figure out the hidden meanings in a text. This is primarily one by looking at the context of the text or communicative event that you are

analysing. CDA engages with both the written elements of communication as well as communicative events this means that depending on which CDA model you are using texts can be seen as both written, spoken or even be a picture depending on what is defined as discursive according to the theorist.

Depending on which CDA school you subscribe to there are specific definitions of what can be seen as an element of discourse. An example of this is that there are some discourse theorists that do not accept the use of anything that is not a written text to be used as data for a CDA. Furthermore, there are thinkers that are of the opinion that everything in the world is discursive. This means that in theory they do not believe in things that are seen as non-discursive to theorists such as Norman Fairclough. An example of this is that if someone is a doctor and has proof of their skillset which has been handed out by an official medical school, they will not accept that the doctor's position as a doctor is non-discursive. For second generation thinkers such as Norman Fairclough, there are things in the world that are non-discursive and therefore cannot be debated in terms of their objective truth and value (Angermuller 2015).

This is valuable to understanding how the dimensions of Fairclough's three-dimensional model are supposed to be utilised when looking at your empirical data as well as understanding the context of the data you are analysing, which is a key aspect of the CDA.

Furthermore, this approach also has innate synergy with how the social constructivist approach the art of research. This means that I will be able to use the method without having to compromise on the set up explained in my research design which could have been a consequence of choosing a different approach to my analysis and method.

3.2 Norman Fairclough's Three-Dimensional model:

The foundation for Norman Fairclough's three-dimensional model is the three dimensions: The textual practice, the discursive practice, and the social practice. These three dimensions consist of different tools that are used to analyse three different dimensions of a text or a communicative event's creation, context, and content.

The textual practice consists of tools that are used to understand the impact of the decisions the producer has made in their choice of written elements in their text. The tools presented in the discursive practice are used to understand which discursive elements the text has drawn on or expect the reader to draw on to understand the text. This is done by looking at elements such as production and consumption as well looking into how discourses are presented in the

text. These are the only two dimensions that can stand alone and do not rely on theory from other elements.

The social practice is the final dimension and to back up and contextualise my findings I will be using the model from Kolyperas, Sparks and Morrows on development of CSR in football clubs to provide a perspective to my findings in this dimension. This will be done in my discussion chapter after my analysis. The dimension itself makes use of conditions of discourse and hegemony to provide the reader with an understanding of the social circumstances that have impacted the text (Jørgensen and Phillips 1999, p 80).

These dimensions and their tools will lay the foundation of the production of a coherent analysis that will help me present my findings and ensure that I can go in-depth with my data and ensure that I cover the important elements. A final note, within Norman Fairclough's model there are a lot of tools presented. As highlighted in my chapter on qualitative research I have made some omissions that I have felt were necessary as the tools were not essential for this analysis.

3.2.1 The Textual Practice:

As stated above, the textual practice engages with how a text is written and the textual elements of a text. For this thesis my primary focus will be to make use of the textual practice's tools to analyse the choices taken in formulating my empirical data. The tools that I will be making use of are 'Choice of Words' and 'Forms of Appeal'. The aim is that the findings from these will help lay out a solid foundation for my discursive practice and help me answer my problem statement.

3.2.1.1 Choice of words:

The first tool that I will be working with is to analyse the choice of words. When writing a text, the choice of words is integral to the process, and it can show clear intentions. While this tool originally was intended for use in terms of looking at adverbials and adjectives, I will also be using this to analyse other word classes where it makes sense. This is because every single word that is produced in a text has some level of meaning behind it and a choice has been made to keep it in the text. For my analysis in particular, choice of words is going to be an invaluable tool when looking at how naming conventions around specific situations are presented as well as general choice of words (Fairclough 1992, p 190).

3.2.1.2 Forms of Appeal:

At the core there are three forms of appeal that are used when analysing communication. These are widely agreed on as being pathos, logos, and ethos. These are used to analyse the type of argument that a producer is making in a text. The focal point is to figure out which of the three types of feelings that the producer is trying to incite in their reader to help them understand their argument and make it seem credible (Higgins and Walker 2012, p 194).

The definitions of the forms of appeal are:

Pathos can be defined as a tool that tries to persuade the audience by appealing to the human elements of the mind. Pathos-laden arguments will often appeal to the reader's feelings by trying to invoke a sense of empathy.

Comparatively logos does not engage with the subjective mind of the human being, but instead logos-based arguments will be made with support of facts and other objective elements. This is to appeal to the reader's sense of logic.

There are multiple forms of ethos. The most common way to develop ethos is to be an expert on the topic that you are trying to persuade the reader on. This could be a doctor or a different type of important person in someone's life. The arguments are based on the trust that you expect the reader to have in your ability on a given subject (ibid., p 200).

For this thesis, forms of appeal will be used as a tool to understand the arguments that are put forward by the producers and try to figure out how they are trying to appeal to the readers to get them to sympathise with their situation.

3.2.1.3 Summary of the Textual Practice:

To summarise, I will be making use of the tools 'Choice of Words' and 'Forms of Appeal' to get an understanding of the decisions made by the producers of their texts. This will help me lay the foundations for both my discussions as well lay a foundation for some of the tools in my discursive practice.

3.2.2 Discursive Practice:

As stated, the discursive practice has a big focus on understanding the process that led to the production of text. On top of that it also focuses heavily on the production of the text. Lastly the tool in the discursive practice also focuses on the receiver by looking at how the consumption was planned by the producer. As stated above some of my findings in the textual practice will lay the foundation for my discursive practice. The discursive practice also

highlights how a text has development within it. The most important tool for my analysis will be the intertextuality tool that will help me understand elements such as genre, discourse as well as how a text borrows from already established elements. Furthermore, I will also be making use of the tools force and conditions of discourse to help provide me with the best understanding of how this analysis is conducted.

My aim for the discursive practice is to create an understanding of how my data was supposed to be understood and understand the foundations for the discourses that are presented in the text.

3.2.2.1 Intertextuality:

Intertextuality is a tool that has two primary dimensions within it that are called manifest intertextuality and interdiscursivity. These two tools engage with different elements of a text but categorically speaking these two tools both aim to look at how previously written text and other communicative events have impacted and influenced the production of texts in the same category and genre (Fairclough 1992, p 84).

This is an integral part of understanding a text thus making it a key part of my analysis. By making use of intertextuality overall I aim to get a clear understanding of how genre and other events have impacted my empirical data.

3.2.2.1.1 Manifest intertextuality:

Manifest intertextuality at its core is defined by the fact that text will make use of elements that have already been created in a different text.

Fairclough presents four ways to look at manifest intertextuality. Due to the nature of my approach to my research I will only be making use of the two that I find to be relevant for my project. These two are discourse representation and meta discourse (Fairclough 1992, p 117-118).

An important thing to understand regarding discourse representation is how it is shown in a text. The tool is used to bring to light the elements that a producer has used that are produced by a different text and how they redefine it in their own text, and by extension that takes control of the narrative. This means that the use of discourse representation at times can be apparent if they are using a quote from a different text on the topic, but it does not have to be apparent (Fairclough 1992, p 199).

The purpose of looking at the meta discourse within a text is to try and separate the producer from the text itself. By not viewing them as the same entity it gives the producer of a given text the opportunity to establish and share discourses within their texts and ensure that they are aligned with how they want them to be perceived (Fairclough 1992, p 122). Meta discourse as a tool provides the person conducting the analysis with the power to perceive the text at a meta level and as stated above, remove the producer of the text from the text itself (ibid.).

3.2.2.1.2 Interdiscursivity:

As a tool interdiscursivity heavily engages with the creation of a text and the creation of the discourses within that text. To help provide analysis of these processes Fairclough presents four tools that are important to look at when defining interdiscursivity in a text (Fairclough 1992, p 232). These are:

- Genre
 - The purpose of looking at genre is to garner an understanding of how a text is produced, consumed, and distributed. Since every text has a distinct genre, this is done through looking at the conventions that match the genre that the text has.
- Activity Type
 - Activity types are centred around the participants in the text. The tool itself looks at how sequences in the text are presented and structured.
- Discourse
 - This tool is centred around the reader. This is done by analysing the content in a text and how it is presented and what impact it has on the reader's perception about the text.
- Style:
 - Style has three distinct qualities that are looked at when having to define style in discourse:
 - “Mode describes the delivery of a text.
 - Rhetorical mode is used to assign a label to the text in the sense of feelings, such as ‘enlightening,’ overwhelming etc.”
 - Tenor highlights the relationship between the participants in the text (Fairclough 1992, pp 126-127).”

It is worth noting that due to the varying genres within my empirical data some of the results might not be comparable to each other directly as they will have vastly different conventions that they need to follow which will impact the findings. Therefore, I might not make use of some of the tools within Interdiscursivity on some of my data, in line with the qualitative and social constructivist approach that I have taken.

3.2.2.2 Force:

When producing a text, the producer will make actions that are aimed at pointing the reader in a specific direction. This is often done to try to make a specific discourse seem more desirable in a text. This is to ensure that the reader adopts the same viewpoint as the producer. In a text these are generally explicitly shown through speech acts that can be seen as commanding at times (Fairclough, p 1992 82).

For this thesis specifically the tool of force will prove useful when trying to figure out how the producers of the various texts are trying to impact the reader and make them sympathise with their cause and the discourse that they want to become hegemonic in the big picture.

3.2.2.3 Conditions of Discourse:

The primary objective of conducting analysis with the tool conditions of discourse is to generate findings that can act as the bridge between the discursive and social practices.

This can be seen in how the tool conditions of discourse aims to look at the situation around the text and how the text was produced in that situation (Fairclough 1992, p 82).

3.2.1.3 Summary of the Discursive Practice:

To summarise in my discursive practice, I have presented the tools that I will be utilising for my analysis to provide an understanding of the production, consumption, and distribution of the text. This done partially on the findings from the textual practice and the findings from the discursive practice will act as the foundation of the social practice. The key findings from this practice are elements such as the conditions of the discourses that will provide a solid foundation to for my analysis the social practice.

3.2.3 Social Practice:

As stated, my findings within the social practice will be partially based on the findings from the discursive practice. The reasoning for this is that there are specific tools within the social

practice that require setup from the discursive practice. An example of such a tool would be the order of discourse. This is because you need to have the conditions for the discourses at hand to make a fulfilling analysis for this tool. This is because without the conditions and parameters set up you cannot present them in their actual states. I will also be making use of the tool hegemony to produce an overview of the discourses in my data. These tools will be used to identify meanings and beliefs within the discourses.

When conducting analysis in the social practice it is worth noting that the findings in this chapter will not be able to stand on their own and will have to be put into perspective using different theories. For this project I will be making use of Kolyperas, Morrow and Sparks' theory on CSR in Football and I will be looking at my findings through the lens of that theory to be able to answer my problem statement.

In the textual and the discursive practice, I will be analysing my data separately whereas in my social practice I will be doing a joint analysis of my data with the inclusion of two appendices that involve comments from the community.

3.2.3.1 Order of Discourse:

Order discourse's primary objective is to showcase the discourses that have been uncovered in my discourses that are presented in the empirical data. As it was established this will build on the findings from the discursive practice and the conditions outlined in that part of my analysis (Fairclough 1992, p 91).

For this thesis that means that it will also be the foundation for the hegemony chapter that will focus on the dominant discourses presented in the data. Furthermore, this will also act as the primary factor for the integration of Corporate Social Responsibility into my analysis and acts as grounds for my discussion.

3.2.3.2 Hegemony:

The use of hegemony as a tool in critical discourse analysis is to showcase the dominant discourse in a text. Hegemony can also be used to figure out how these discourses fight against each other. This means that for hegemony to be useful as a tool there must be multiple discourses present within in a text (Fairclough 1992, p 92).

For this thesis I will be using hegemony as a tool to determine the hegemony of the discourses presented throughout the entire data set. This is despite the tool normally being used

to analyse singular pieces of data, however for my analysis I will be getting the most representative result by comparing the discourses across my data.

3.2.3.1 Summary of Social Practice:

To summarise the social practice will be used to look at the overarching discourses in my empirical data selection. These will then be the focal point of this analysis to figure out how the opinions and discourses are present and which ones are the most important ones to keep an eye out on and then ultimately which one is the hegemonic one.

All of this will be put through the lens of the model of development of CSR in football by Kolyperas, Morrow and Sparks in my discussion.

3.3 Summary of method:

To provide a general summary this chapter has gone through how I plan to make use of Norman Fairclough's three-dimensional model for critical discourse analysis. The goal of this analysis is to uncover the patterns and hidden meanings by being able to go between the lines with the findings found in my analysis. I will be making use of the textual practice to look at how the choices about the linguistic elements in the text help shape the data. This will then become the foundation of the discursive practice where the aim is to uncover the key elements in terms of production, consumption, and distribution. Lastly, I will be using my findings from the social practice and using them as a discussion point in relation to the CSR theory from Kolyperas, Morrows and Sparks.

4. Literature Review:

In this chapter I will dive into the literature on the topic of football and corporate social responsibility. This chapter will uncover the different strategies at hand for implementation and integration of CSR in the world of modern footballing organisations and clubs and investigate how the British model is strung together since that is the focus area of this thesis.

4.1 The foundations of Corporate Social Responsibility:

When looking at the topic of corporate social responsibility one of the key theorems is Carroll's pyramid of corporate social responsibility's responsibilities. The pyramid has four levels with the economic responsibilities being viewed as a building block for all CSR initiatives. On top of that comes the legal responsibilities, then ethical responsibilities. These three are according to Carroll required by society whereas the last responsibility is the philanthropic one. This one is seen as desired by society.

Each responsibility can briefly be described as:

- Economic:
 - The main aim is for a venture to be financially sound else it will not gather the financial backing needed to get off the ground.
- Legal:
 - The CSR initiative must obey laws and regulations on the area that the company wants to engage with their CSR actions on.
- Ethical:
 - Ensures that the actions are motivated by a desire to be just and fair and ensures that there is no harm connected with the CSR initiative.
- Philanthropic:
 - Engages with the idea of the company becoming a good corporate citizen and incorporating themselves into society by supporting the local communities (Carroll 2016, p 5).

When discussing CSR in football, there is something to keep in mind. In a lot of traditional views of corporate social responsibility, the key defining motivator of a CSR-initiative is the profitability of the endeavour or what is referred to as the financial responsibility in the CSR-pyramid (ibid.), however in football the motivations seem to be different. In 2011 all of Europe's 53 football federations and 730 teams were polled on the factors that were driving their CSR initiatives and 112 clubs replied (Walters and Tacon 2011).

In this poll the replies were that the most important factor of how clubs are involved with CSR-initiatives are what is referred to as the "the seriousness of a social need" with 35% seeing it as important and 28% seeing it as very important. This is very interesting when looking at the numbers for what could be classified as the classic financial responsibility in "the profitability of the venture (ibid)."

4.2 The British model for CSR in football clubs:

Historically speaking English football clubs have been institutions of CSR, since the early 1990s (Francois 2017, p 7).

However traditionally speaking their initiatives seem to be focused on the work done through engagement with their local communities. The clubs' CSR could also be argued to have been institutionalised by the British government since the foundation of the CSR initiatives often came through programs such as "Football in The Community" which was a government supported program tested in 1986 in the northwest of England (Mellor, 2008). This led the way for the foundation of community sports trusts to become a prevalent figure in English football clubs' CSR strategies. CST are defined as:

“Community Sports Trusts (CST) are charitable organizations that go under a variety of names (CST, foundation, community education and sporting trust) and which use sport as a vector for implementing CSR actions (Francois 2017, p 8).”

This is also supported by a study conducted in 2008 that focused on how CSR can be used to define value in partnerships within football (Breitbarth & Harris 2008). Within that they looked at which stakeholders were impactful on football clubs and its decision. While there are many stakeholders within a football club Breitbarth and Harris concluded that the stakeholders can be defined within three categories, these are: national regulatory bodies, this is seen in the implementation and institutionalisation of the English football clubs’ CSR initiatives, international sports institutions, and finally the clubs’ internal actors and commercial partners (Francois 2017, p 14). Francois also breaks down how specific stakeholders can contribute to a football club’s CSR strategy.

His list includes twelve stakeholder groups, but he also highlights how it is not a definitive list. Two examples are executives at the club. The resources they contribute would be their skill when it comes to managing the club both at the financial but also on the relational levels. Their contributions to the strategy itself would be to ensure that the proper CSR strategy is chosen and to ensure that the club and the remaining stakeholders align on the actions that need to be taken.

The second example is the media that can be seen as a way for the clubs to platform their actions and strategic initiatives on the CSR front (Francois 2017, p 15). This might have been more relevant at the time of the study’s writing as it dates to 2012. This is due to the rise of social media has given the clubs huge platforms that produce higher reach than traditional media outlets, but the argument could also be made that the club’s own media can be seen as this stakeholder type.

In 2008 Tim Breitbarth and Phil Harris published a paper titled: The Role of Corporate Social Responsibility in the Football Business: Towards the Development of a Conceptual Model. In this paper they discuss the development of CSR within a sports management and footballing context.

They highlight the development of CSR as a theorem by describing a mapping of the area of CSR that has been done by Garriga and Mele (Breitbarth & Harris 2008, p 181). This model includes four different approaches that can be used to implement and describe an organisation’s CSR initiatives:

- The political approach:
 - Can be briefly boiled down to business seeing themselves as citizens of community by being involved on multiple levels including politically (ibid.).
- The integrative approach:

- Engages more with social demands of the stakeholders around the club. This is due to how organisations can be seen as integral figures in a given community.
- The ethical approach:
 - As the name suggests this approach is centred around making the ethically correct decisions and achieving the common good. This can be done with philanthropic or sustainable methods.
- The instrumental approach:
 - The target for this approach is to utilise the socially focused activities to achieve an organisation's economic objectives (ibid.).

Another key finding in this paper is their model for how to define stakeholders for English football clubs. This is presented through a non-hierarchical map of the stakeholders that are present around a football club. Much like Francois they present a high number of potential stakeholders, but they are grouped differently. Overall, there are three groups that are considered for this presentation of stakeholders in and around a football club: Regularly Bodies & Influence, International, Own business (ibid., p 183).

Regularly Bodies & Influence engages with stakeholders such as governmental entities as well as review bodies. But it also engages with a stakeholder like the Premier League itself as well as the English Football Association. They also present UEFA and FIFA as stakeholders while these fall into the international category they are also regularly bodies within the footballing space.

An interesting distinction when it comes to some of the stakeholders is that in comparison to Francois, Breitbarth and Harris present a more nuanced view of media by splitting media into “media” as well as “broadcasters”. These fall into the category of influence since they control a lot of the public narrative and discourse around the clubs.

One of the more interesting findings in this paper is their breakdown of the key issues that the country of England generally focused on at the time and how they compared to the CSR agenda presented in English professional football clubs.

While the CSR agenda of England as a whole “largely follows an explicit CSR approach based on its institutional manifestation in government (e.g., a “Minister of CSR”) and business coalition (e.g., “Business in the Community”) (Ibid., p 191).” The CSR agenda of the professional football clubs engaged itself with topics such as club ownership, hooliganism, and youth education inside and outside of the game (ibid.).

An interesting thought regarding the English model of Football CSR that Breitbarth and Harris bring to light is that due to how football's transition into the business market that we see it as today, had implications regarding the development of corporate social responsibility within the football

organisations. This is because a lot of market regulation discussions ended up taking place outside of the endemic regulators in football and instead got moved into governments and other higher regulatory powers (ibid., p 192). This can also be seen as an effect of the Bosman ruling in 1996 that meant that the clubs were now seen as proper businesses in the eyes of EU law (ibid., p 185).

This also played a big part in how CSR was shaped in England with a multitude of initiatives that have seen the English clubs cooperate with both governments as well as companies in creating value through their CSR initiatives.

In this paper they also present a model for corporate social responsibility in football and its value generational elements. The value creation aspects include a list of stakeholders that all have a vested interest in football as a business, these are defined in five distinct categories.

- Professional football clubs, leagues, and bodies:
 - The clubs themselves as well as organisations like FA and UEFA that are endemic to the sport of football.
- Supranational stakeholders:
 - These are the likes of international organisations and governmental bodies. An example of this could be the United Nations, the EU commission as well as the OECD.
- Public/Societal stakeholders:
 - Local governmental bodies and NGOs are defined as this type of stakeholder by Breitbarth and Harris.
- Local Communities as stakeholders:
 - This group is a bit more widely defined since this can vary from club to club. But within this group communities around the clubs themselves are seen as stakeholders. This can be local residents as well as supporters' groups and grassroots football in the area.
- Commercial stakeholders:
 - The commercial stakeholders have been growing since the 1900s as commercial partners have become the most important revenue drivers for the clubs. This includes the likes of media, the clothing companies that sell the club's merchandise and other sponsors and shareholders.

Like Carroll's CSR Pyramid this model also has four pillars that it engages with when it comes to the different types of value that football as CSR can generate:

- Human value:
 - Is created with football as an agent.
- Cultural value:

- Is derived by using the power of football as a social means.
- Reassurance:
 - How the functionality of the local football club helps provide reassurance and value to the local communities.
- Financial value:
 - The functional aspect of football, the monetary value that the sport generates for the financially and commercially invested stakeholders (Breitbarth & Harris 2008 187).

This is followed by their model of the role of CSR in professional football. The model presents a cyclical model the stages of CSR that comes from “High public profile of professional football demands CSR (ibid.)”

It is a three-phase model that looks at the process of value generation within CSR and what the consequences are for that. In phase one the demands are laid out, which then is used with CSR to foster one of the four values mentioned above, this value then creates a payoff for that type of initial demand. These could be profits for the financial value or institutional relevance for cultural value (Breitbarth & Harris 2008. p 187).

4.3 Drivers and Phases:

Other theories within football corporate social responsibility often engage with specific drivers that motivate the clubs to take the actions that they do within CSR. In 2013 Danyel Reiche of the American University of Beirut published a paper titled “Drivers behind corporate social responsibility in the professional football sector: a case study of the German Bundesliga.”

While the paper engages with German Bundesliga football clubs, they are still defined as football clubs despite the cultural and political differences between the English and German football communities. Reiche presents multiple definitions of corporate social responsibility in his introduction to his paper. He also brings to light that in most of the European markets within football CSR initiatives should be seen as a relatively new development that can be confined to have begun at the start of the twenty first century (Reiche 2013, p 1).

He does also point out that while clubs have taken part in charity matches, which are often aimed at short term aid, for decades clubs making use of CSR as a more long-term strategic component is a part of this new development undertaken at the start of the twenty first century (Reiche 2013, p 2).

The two definitions of CSR that Reiche presents for this paper are the one from the European Commission that defines CSR as a concept “whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis (ibid.)” The second definition is a summary created by Babiak and Trendafilova. According to them CSR is defined as:

“As a set of actions aimed to further some social good, beyond the explicit pecuniary interests of the firm, that are not required by law ... [as well] “as practices ...that go above and beyond what companies are legally required to do (ibid.)”

In this paper Reiche also introduces the drivers that he believes that the German Bundesliga clubs used as motivations of their CSR.

Reiche defines the existence of three types of drivers within this framework: societal, economical and political drivers. Each of these drivers consists of two different factors that are used when you create arguments based on the drivers. For the societal driver for this paper specifically he states that “CSR measures in the Bundesliga contribute to strengthening regional identity in the age of the globalization of football. Secondly, football is used to serve as a role model for society (Reiche 2013, p 16)”. He defines the economical drivers as *“Economic drivers for CSR measures are to create an environment that makes the clubs interesting for sponsors and strengthens customer retention (ibid.)”* This can be argued to be the same as the motivations for traditional CSR according to Carroll with the factors that an action has to be financially responsible for the company for it to be a viable action to pursue.

The interesting aspect of how the political drivers are split comes from a different theorist in Houlihan. Houlihan makes use of the differentiation of “politics and sport” and “politics in sport”. What that means is that Reiche’s findings differentiate between whether an action was motivated by a governmental body rather than one of football’s governing bodies (Reiche 2013, p 16).

In 2015 Dimitrios Kolyperas, Stephen Morrow and Leigh Sparks published their paper titled Developing CSR in professional football clubs: drivers and phases. This paper discussed multiple elements on how CSR is developed within football clubs and how those differ from the development of it in traditional companies. They also claim that the paper *“is the first one to consider CSR in professional clubs from a developmental point of view (Kolyperas et. al 2015, p 177)”*. They also describe a lack of insight into how the CSR development is undertaken in organisations that have a strong social cultural element, e.g., sports clubs that often in Europe are seen as cultural institutions rather than big corporations despite being big organisations(ibid). Furthermore, they highlight the importance of understanding how these CSR actions are developed through the use of drivers, barriers, and organisational phases (ibid. 178).

When discussing the history of CSR in English football clubs they also point to the Football in The Community initiative as one of the early institutionalisations of corporate social responsibility in football clubs. They also share the sentiment that is presented in by Francois that Community Supporters Trusts have become the natural development of these organisations and are now seen as the pillar of what can be defined as the “English” model for CSR in football clubs (ibid., p 181).

Their findings when it came to defining what categories the Scottish Football League's clubs' CSR initiative fell under ended up being defined as:

- Youth development/community coaching initiatives.
- Education/learning initiatives.
- Charity/fundraising activities
- Social inclusion initiative (gender and disabled).
- Fan-led initiatives.
- Health-related initiatives (ibid., p 183).

A weakness of this study is however that they did not highlight the number of initiatives within each category thus leaving us without the sense of what is seen as more important compared to the information provided about the motivations earlier on in this chapter.

Like Reiche, they also engage with drivers of change. In this paper they are described as “CSR-related drivers of change”. While this paper does not necessarily directly engage with the presentation of stakeholder management that was described in Francois, it is clear that to the clubs a lot of the drivers are based off stakeholder involvement:

“In particular, most clubs see the intensification of stakeholder demands as being an important driver of change. For instance, increased media attention on unethical practices and stronger fans’ interest on social aspects of clubs’ operation were seen as crucial stakeholder demands that clubs currently have to address to avoid or avert public skepticism and media criticism (Kolyperas et al. 2015, p 186).”

Based on this there are three categories of Drivers of CSR according to Kolyperas et al. These are defined by their perceived stakeholder pressure. The categories are Coercive, Mimetic and Normative.

Coercive pressure is derived from the likes of the social forces that are engaged with a club. This can be everything from fans to local media and governments. This could also be internal stakeholders such as employees. Furthermore, someone could argue that fans could also be seen as an internal stakeholder due to how integrated football clubs are in the local communities as highlighted by the FiTC act among other legislation on the area (Kolyperas et al. 2015, p 187).

Mimetic pressure occurs when a club feels pressured by the actions that their peers are taking and the fear of falling behind and losing market share to those competitors. In football this is often seen in the short-term competitive achievements that are the underlying foundation of a club's position in the league system. This engages what multiple theorists see as a dilemma for most clubs. CSR is in its nature about deeper organisational shifts and long-term impact, whereas previously discussed football

clubs often need to focus on short term success of their company to have grounds for their continued operation (ibid.).

Normative pressure is exerted from stakeholders that are seen as experts within their field. An example of this could be if a club's financial situation is up for debate, normative pressure could be exerted by an accountant or another external expert on how to operate an organisation. Governmental organisations can never engage in normative pressure, should a governmental entity engage in stakeholder pressure it will be perceived as a part of the coercive pressure group (ibid).

Besides the drivers for CSR, they also have described the phases of developing CSR within a football club, based on the answers provided from the SPL clubs.

There are two types of overall CSR initiatives according to Kolyperas et al. evolutionary and revolutionary (Ibid. 189). Each phase falls under either umbrella with some phases having the possibility to fit under either tag. The model of CSR development phases in SPL clubs: barriers and organisational shifts include voluntarism, regulation, socialisation, corporatisation, separation, integration:

- **Voluntarism:**
 - Is evolutionary.
 - Builds on the findings that CSR often will emerge as an evolution of the work performed by the local stakeholders in a community that the club tries to support.
 - When a club is defined to be in this phase, they have not defined a clear strategy that it can use to undertake uniform CSR initiatives across the entire organisation (Kolyperas et al. 2015, p 189).
- **Regulation:**
 - Is evolutionary.
 - “Refers to the formalization of CSR practices, either as an internal event aimed at controlling CSR within the football organization or as an outcome of increased intervention by governmental and football authorities, notably on economic and legal matters of football clubs’ operation (ibid.)”
 - When a club is in this phase the CSR is being empowered by external factors that help the club with various political or economical aspects that they might struggle with.
- **Socialisation:**
 - Is evolutionary.
 - In this phase clubs will often have elevated above levels where they are hindered by economic and legal limitations and moving their focus onto paying focus to issues around ethics and discretion.

- In this phase it is also more likely to be more incentivising as a corporation partner for external organisations that want to help (ibid., p. 189).
- Corporatisation:
 - Is revolutionary.
 - In this phase the clubs have gotten more experience and value from their CSR initiatives which in turn incentivises the club to look at its organisational structure where community departments that work with these topics will appear (ibid., p. 189).
- Separation:
 - Can be both evolutionary and revolutionary.
 - With more and more community involvement in the CSR initiatives of the club management will look for solutions to streamline the process. In this phase that leads to the creation of separate entities such as Community Supporters Trusts (CSTs). These trusts will then take on the responsibilities in a streamlined fashion (ibid., p. 190).
- Integration
 - Is revolutionary.
 - Is described as the highest form of CSR development within a football club.
 - At this point the club has managed to achieve a full integration of that concepts that it conceived across the entire club when it comes to CSR. This is everything from executives to u10 players in the grassroots club.
 - CSR is still delivered by an independent structure like a CST (ibid., p 190).

4.4 Summary of Literature Review:

On a closing note of this literature review a lot of the literature on the topic of corporate social responsibility in connection to football tends to have a massive organisational focus rather than a communicational one. This means that most of the literature engages with models for how CSR is implemented and integrated into the organisations. Some of the models engage with the separation of the clubs and their charitable engines as seen in the English models that engage with setting up community supporters trusts and other separate companies that handle their CSR efforts instead of having them integrated under the same company as the club itself. On top of that we have also learned that there are multiple definitions of which stakeholder groups engage with the clubs and their CSR initiatives. This also means that there are different pressures depending on which theory you choose to work with. One thing that most of the texts reviewed for this thesis have in common is that they all acknowledge the existence of Carroll's description of the development of CSR in modern times. This means that an argument can be made that there is a common acceptance around the definition of the baseline for corporate social responsibility.

An interesting finding when researching these CSR models is that much like Carroll's CSR-pyramid they often choose to adapt a similar four module model. An example of this is the way Breitbarth and Harris define the types of value generated by the CSR initiatives, the four types of CSR approaches that have been developed in recent times and by some would be argued to be the revised version of Carroll's pyramid. Another thing that also has been brought to light is that CSR initiatives within the footballing world seems to get around the having to commit to the economic responsibility presented by Carroll due to their willingness to cooperate with partners and local stakeholders that can front the hit on the financial aspect.

This lack of focus around the communication in the literature provides grounds for this thesis as the target is to look at how the clubs communicate their CSR initiatives around LGBTQ issues. Another thing worth noting is that the literature in this review has not engaged with the topics of LGBTQ issues. That is despite most of the arguments and CSR focus points that have been highlighted in the thesis. This could be because LGBTQ is a newer focus point for clubs and therefore has not been researched enough at this moment in time. This leaves an interesting space to operate in trying to look at how the clubs have integrated LGBTQ issues into their corporate social responsibility issues and club values.

5. Theory:

In this chapter I will be looking at the theories that I will be using in my analysis. They will also act as part of my discussion. In my analysis they will be used in conjunction with my findings from the social practice. My theoretic framework will be a mix of multiple theories of corporate social responsibility focused on footballing aspects. I do recognise that these models are not made necessarily to be mixed and matched but as stated earlier with my qualitative research design I have made the decision to pick out the tools that are a better fit for my project so I can answer my research question more in depth. The theories that I will introduce in this chapter are Dimitrios Kolyperas, Stephen Morrow and Leigh Sparks' drivers and phases for the development of corporate social responsibility in football clubs.

5.1 Drivers and Phases

As stated in my literature review Kolyperas, Morrow and Sparks introduce the concept of different pressure types from stakeholders regarding how CSR is developed and perceived by stakeholders around the clubs. These drivers are described as drivers of change and engage with how specific stakeholders and other parties can instil a need for change in a club's approach. These are not exclusive to a club's CSR approach as they can also be applied to general strategic choices a club is making, whether it is in a commercial or sporting decision, however for this project I will be using it to

focus exclusively on how the different types of pressure can be seen in various communication in my empirical data from the different parties involved.

As stated, they define three different pressure types that can be instilled by different stakeholders. These were defined in my literature review therefore I will be using those definitions. I will however explain the analytical significance of each driver and what I aim to achieve by using them in this thesis as part of my analysis as well as discussion. The three types are ‘coercive,’ ‘mimetic’ and ‘normative’.

5.1.1 Coercive Pressure:

“Coercive pressure is derived from the likes of the social forces that are engaged with a club. This can be everything from fans to local media and governments. This could also be internal stakeholders such as employees. Furthermore someone could argue that fans could also be seen as an internal stakeholder due to how integrated football clubs are in the local communities as highlighted by the FiTC act among other legislation on the area (Kolyperas et al. 2015, p 187).”

The use case for coercive pressure within this thesis is to look at comments from other fans of the club that are putting pressure on the club and how that pressure potentially changed how United with Pride changed their approach within the year between Appendix 1 and 4.

5.1.2. Mimetic Pressure:

“Mimetic pressure occurs when a club feels pressured by the actions that their peers are taking and the fear of falling behind and losing market share to those competitors. In football this is often seen in the shortterm competitive achievements that are the underlying foundation of a club’s position in the league system. This engages what multiple theorists see as a dilemma for most clubs. CSR is in its nature about deeper organisational shifts and long term impact, whereas previously discussed football clubs often need to focus on short term success of their company to have grounds for their continued operation (ibid). “

The use case for mimetic pressure in this analysis is going to be looking at how other organisations are pressuring United with Pride. And how those arguments are based on these, should they be present in the statements. With the focus on more operational priorities there might be a chance that the mimetic pressure is more centred around the club itself and their actions more than United with Pride’s action on the topic.

5.1.3 Normative Pressure:

“Normative pressure is exerted from stakeholders that are seen as experts within their field. An example of this could be if a club’s financial situation is up for debate, normative pressure could be exerted by an accountant or another external expert on how to operate an organisation. Governmental organisations can never engage in normative pressure, should a governmental entity engage in stakeholder pressure it will be perceived as a part of the coercive pressure group (Kolyperas et al. 2015, p 187).”

The aim of using normative pressure in this thesis is to look at how it can be reflected in the initial statement from UWP as well as looking into the exertion of it from other parties in my empirical data. These parties are going to be the likes of the Pride in Football-network as well as Cameron McGeehan from FairSquare.

5.1.4 Barriers and implications:

Besides these pressure types Kolyperas, Morrow and Sparks also introduce a model on CSR integration in football clubs. As shown in my lit review there are six different stages that a club’s CSR can be categorised into: Voluntarism, regulation, socialisation, corporatisation, separation, integration.

The different stages are defined in the literature review, but the model has other elements that I chose not to describe in that chapter and those are the implications of the specific stage of the integration as well as the barriers.

These barriers and implications are going to vary between the various phases of the CSR that the club is in. Also, worth noting that this model is primarily looking at the clubs themselves and how they are acting and not necessarily on the CSTs and other fan groups, but it is still applicable to look at because the various stages of the CSR can still be extracted from looking at the communication from these organisations as their struggles are described in the data.

When looking at voluntarism one of the examples that is presented is what is referred to as inadequate top management support. As it is implied by the title of it, it engages with how the lack of support from the top management in an organisation, or another stakeholder that you are relying on like a partner, might mean that there will be barriers that can be harder to break down to provide a solid offering due to lack of support.

Other barriers could be the lack of any consultation of the stakeholders that are affected when specific actions are taken. This can be a barrier for volunteers to be able to conduct their CSR initiatives since they will face challenges because their actions might be contradictory to the organisation’s other actions (Kolyperas et al 2015, p 191).

This is also seen as one of the big implications for the development of CSR in clubs that if the movements made on the topic are contradictory that it can have the consequence of developing a reluctant

CSR culture around the club, whether that is internally in the club itself or other key actors and partners such as CST (ibid).

The aim of making use of these theories in my analysis is to understand the position of United with Pride and see if it is reflected in their communication around the situation. With them being volunteers it makes sense to be looking at the volunteerism aspect of the model.

5.1.5 Summary of Theory:

To summarise I will be making use of the theories that I have chosen from Kolyperas, Morrows and Sparks to look at which types of pressure can be seen exerted in my empirical data and how those potentially have influenced the way that circumstances around United with Pride's communication. Furthermore, I will be looking at the phase that UWP is in in regard to their integration of their CSR and how they might have faced different barriers than expected due to the takeover.

6. Empirical Data:

6.1 Appendix 1: United with Pride Statement:

Following the Saudi Arabian takeover of Newcastle United Football Club on 8 October 2021 the LGBTQ+ fan group of Newcastle United Football Club released a statement wherein they shared their thoughts on the Public Investment Fund's values as well as the approach that the organisation would like makes use of going forward in their collaboration with Newcastle United.

This statement was posted on United with Pride's Twitter profile the day of the takeover was confirmed by the club. The statement was posted as a picture and there was no link to a statement on an external website. The statement was produced by the United with Pride Committee and was not signed by any individuals only by the committee itself. All the contact information given with this press release was an email to the committee itself.

The statement begins with the United with Pride committee formally welcoming the new owners to the club and stating their wish to continue to collaborate with the new board just like they did with the old board and the NUFC Foundation.

They then state that LGBTQ+ visibility is still a key issue alongside the representation of those groups for their committee. This is followed by highlighting the UK's LGBTQ+ community networks and its size and how they hope they can relay their message to new eyes.

They then address the journalists that have reached out to the committee for a statement regarding the concerns that organisations have had around the human rights issues with Saudi Arabia. The way they choose to address this is by stating that the claims that the club is being used for alleged 'sports

washing' on those issues. They state they recognize these issues that are raised by Amnesty International and other organisations and that Saudi Arabia is one of the least tolerant countries on the planet.

They do not agree with the criticism and think that they can use this takeover to help enlighten the decision makers of Saudi Arabia. They also say that shortly before the takeover they did relax some of their legislation around women in their country. They use the fact that the PIF collaborated with Amanda Staveley as an indicator of the tolerance of the ownership.

They then state that in terms of their work with the club that their work will continue, and they hope that they can grow the "United as One" brand to a point where it can be even more impactful in its work. They also highlight that the club is still forced to act under the rules set by UK regulators. They also use Manchester City's LGBTQ+ fan group's work as an example of how UK culture and law is respected by Arabian ownership.

They close out the release by stating that their committee is diverse and will keep working to defend those groups and that they look forward to working with the new board members.

6.2 Appendix 2: Community comments on the United with Pride statement tweet:

When United with Pride released their statement on Twitter it spawned a lot of comments. Some seemingly supportive of the statement and the intent from the organisation to continue their work collaborate with the new ownership despite their differences in views on LGBTQ+ rights.

However, there was also a big group of reactions that seemingly were very against the statement and on a surface, level did not agree how United with Pride presented the situation.

For my analysis to be completed it is important that I highlight comments that cover both sides of this divide to ensure that I create a fair representation of the opinions of the community.

6.3 Appendix 3: Newcastle's LGBTQ+ fan group leaves wider Pride in Football network amid fallout from Saudi takeover:

On the 21st of November 2021 The Athletic published an article titled Newcastle's LGBTQ+ fan group leaves wider Pride in Football network amid fallout from Saudi takeover in which they detail how the United With Pride group has left the collaborative network for Pride fan groups in football. It has quotes from a statement that United with Pride released about the news that they were leaving. It also outlines some of the actions taken by United with Pride to limit the amount of backlash that Newcastle's new owners could face from away fans by requiring guesting fan groups to provide a warning ahead of time if their fan groups were to protest against the Saudi ownership on matchdays. According to United with Pride this was done to ensure the safety for the away fans by ensuring that the club

security was aware of it to guard against any potential hostility. United with Pride also stated that they would not engage with or partake in any protests against their ownership.

Within the statement itself the committee states that they see it as a sad day and that they are not happy about their withdrawal from the Pride in Football Network.

There is also a statement from Pride in Football where the group where they state they have serious issues with the sustainability and governance for the game with these owners and directors coming in with money from areas of the world with a view on human rights that does not align with theirs.

They close their statement with saying that despite it being a sad moment for the Pride in Football network they would like to confirm that the network is still fighting for inclusivity across the sport.

The article also includes statements from Ian Pearson Brown from United with Pride who describes how he feels that the narratives around United with Pride have been hijacked by people that as football fans United with Pride has a responsibility to do something about the issues in Saudi Arabia. On top of this he also acknowledges that they were aware that they were going to get heightened levels of attention after the takeover.

He also explains that he has a hard time seeing how there's value in helping LGBT people in Saudi Arabia by going after United with Pride and other football fans who are going to games, and he feels like the other fan groups have launched an attack on them.

He also says that the toughest thing for them to continue their work going forward is not their ownership but the abuse that they will receive on social media.

It is worth noting that there are other things in this article but the main points that have relevance for my analysis are the quotes presented from United with Pride, Pride in Football, and Ian Pearson Brown as those are all important for the discourse and the direct communicative situation around the takeover.

6.4 Appendix 4: Newcastle takeover exposes “massive hypocrisy” on anti-discrimination policies, says Fair Square:

On the 21st of October 2021 the BBC published an interview with director of human rights organisation Fair Square Nicholas McGeehan. In this interview McGeehan criticises the ownership of Newcastle, the Public Investment Fund, and states that there is no difference between the PIF and the Saudi state. He also highlights how bad of a place it is for minority groups to live as their rights are among the worst in the world. He also calls it hypocrisy that the club tries to promote positive values when it is a state-owned club where those values are not reflected.

In this article McGeehan also highlights that the statements from United with Pride about how they will try to use this connection for good in Saudi Arabia through the exposure of their work with Newcastle's board is naive.

Instead, he states that it is the contrary. This is a "ruthless government" trying to influence the United Kingdom through sports washing trying to appear more enticing to the people to hide the fact that they do not share these values. He also states that all attempts by other actors to exert positive influence within Saudi Arabia have failed and he does not believe that will change.

The closing note from McGeehan is that he expects a lot more issues to arise in the future and people will try to put that onto Newcastle as well.

6.5 Appendix 5: Being the LGBTQ+ fans group of Saudi-owned Newcastle United:

On the 23rd of October 2022, a little over a year after the Saudi takeover occurred The Athletic published a longform article that went into depth about how it was to be United with Pride a year after all the events that occurred around the takeover. The article also covers the events around the takeover in detail as well as some of the events within Saudi Arabia regarding Newcastle United and the execution of Jamal Khashoggi. For this project the focus will however be on the interview with Ian Pearson-Brown who is a former chair of United with Pride and of the time of the interview was treasurer for United with Pride.

In this interview he describes how he does not feel like a lot has changed from their perspective as the club still supports United with Pride even under the new ownership.

In this interview he also describes how the statement had been drafted a year prior to the release and was released under panic since they were expected to post something around the time of the takeover. And while he explains how there were celebrations from other fans outside the club's stadium St. James' Park, they were locked in discussing what to do. He does state that he would have liked to have changed some of the wording but that he still believes in their overall message in the statement.

He also responds to the comments from other LGBT fan clubs and the belief that they should have been standing outside the stadium protesting the takeover instead of collaborating with the new board, but he states that to United with Pride their bond with the club and the trust that is within that is more important and therefore they went to the board instead of instead of going to the press. He also states that it would hurt their work on other fronts with the club and their progress.

He explains that they took the pragmatic approach and deemed that their only controllables were what they can do for their members instead of focusing on politics in Saudi Arabia or who owns the club.

He also refutes the points that some have been calling for them to stop their work and stop supporting Newcastle due to the ownership change, which caused great frustration for the United with Pride committee as it was never a feasible option.

He also talks about how those expectations in general are widespread and unreasonable in his opinion.

He goes on about how hate crime and social disorder have seen an increase in stadium and online over the course of the year 2022 and how 86 percent of LGBTQ fans of Newcastle have heard homophobic chanting on the terraces of their stadiums. He also comments on how there are massive barriers for them to be fully included in the community and that those are a priority before they are willing to turn their focus onto Saudi matters.

His focus is also that despite the heightened media coverage United with Pride's reach is only limited to their local communities and states how there is not a single Newcastle fan working with United with Pride that is not conflicted on a variety of topics when it comes to the club.

He states that United with Pride will need conversations with the senior management of Newcastle to guarantee the support of the LGBTQ+ community on multiple levels from regional to international. He also states that this is their favoured approach rather than trying to work with other fan groups on the subject.

He goes on to discuss how multiple massive organisations worldwide continue to do business with Saudi Arabia under the belief that the government will change their view and states that they do not expect to see change within a year when asked about their initial statement that included that being one of the foundations of the continued collaboration.

When asked about the fact that the PIF did not just use do a silent takeover of a regular company but a significant piece of sociocultural history in Newcastle and how that can be seen as a tool for sports washing, he refutes that there has been a deterioration of awareness of that topic. While Pearson-Brown states that he does not believe that it is an ideal ownership situation he claims that the fans have no impact over who owns the clubs and puts the blame onto the Premier League regulators who approved the takeover.

Pearson-Brown also states his frustration with the situation but believes that there is impact to be found with the visible pride-flags in the stands and by having the team wear rainbow laces to a match.

The article is finished off with mentioning that the club ownership is still yet to have a formal meeting with United with Pride despite plenty of assurances of the topic. The article also highlights that the game has gone global and no longer exclusively serves the purpose of the local community due to the change in stakeholders.

6.6 Appendix 6: The Athletic's comments section of Being the LGBTQ+ fans group of Saudi-owned Newcastle United:

A key distinction between the comments on the Athletic article and the comments on Twitter is the length. Due to the character limit on Twitter the replies are much more compressed and often will not have long form replies on specific topics. This is different on The Athletic as they allow for long form replies to be posted by their users.

A mix of comments stating that they found the interview to be useless as United with Pride did not address any of the real criticism that they faced such as them asking other pride groups to inform them about any potential protests that they might have about their ownership in advance.

Another comment questions the concept of morals and ethics and why that is relevant.

Another trend in the comment field is that there are long discussions between the users on things that necessarily do not concern my project and thus I will be selective in the comments that I pick up. As with appendix 3 I will be including comments that touch on both sides of the arguments to get a wider representation of the discourses on the topic.

6.7 Choice of data:

There are some standout characteristics of the empirical data that I have chosen to work with. First of all, it's a highly qualitative selection of shorter articles as well as comments in relation to some of those articles, this means that there is a limited amount of data to work with. I do not see this as an issue, but I do acknowledge that some people would make an argument that it is not a sufficient amount of data to be working with. I have chosen this approach because my data is highly relevant to the subject of the project as well as my problem statement. Another thing I have chosen to do with my pieces of data is to be selective about what will be used from them. This is because some of the articles have statements and summaries from the journalists that do not necessarily directly reflect the opinions of the people of interest. This is also an effort to try and eliminate biases that could have an influence on what the actual quotes say from the people in question. This is because I am primarily looking at engaging with the comments and statements made from the people of interest for this project. In terms of appendix 1, 3 & 5 that is going to be United with Pride as well as Ian Pearson-Brown. In Appendix 3 that will also include statements from the Pride in Football network and other quoted parties. Another example of this is that in appendix 4 I will be engaging with the comments made by Fair Square director Nicholas McGeehan rather than the general explanations on the topic from the journalist that wrote the article. On top of this I will be using comments made by both users of The Athletics' comment section under the article of appendix 3 and 5, which are different from the replies to the tweet that makes up appendix 1 where I will also look at the comments under the initial tweet made by United with Pride.

This also presents another challenge. While this is not necessarily a comparative analysis, I am holding specific discourses around the same topic created by different people against each other in a potential comparative fashion. Normally this would be done with texts or communicative events within the same genre but for this project there will be multiple different genres to keep in mind. I am fully aware of this and with the fact that each genre has completely different circumstances for creation this is something that must be presented in my analysis.

However, this is the data that helps me answer my problem statement since it revolves around the issue of whether a football club's official LGBTQ+ fan groups can act as truthfully to their message and be credible to their community in the process. Finding a uniform set of data around this topic would be an insincere way to approach the topic and would end up in a situation where the project would be worse if I had to stick to one specific genre of texts to conduct my analysis on.

Furthermore, the inclusion of comments from both The Athletic and Twitter help present a different view of the situation than the one produced from organisations like Pride in Football network and Fair Square, who are two organisations with very clear agendas and while they are experts on their topics it is still important that comments from fans are taken into consideration. This is because the fans make up a massive stakeholder group. And while fans are not one cohesive group that can be put into a singular box, they are an integral part of the way that clubs must adjust their business model as well as their CSR initiatives which are often pioneered by volunteers of their community.

A final consequence of making use of comments from the comments section of The Athletic and Twitter are that for most people they are not going to have any risks connected to their person due to the anonymous nature of the platforms. Twitter as a platform allows for potential full anonymity. In the comment section of The Athletic only the user's first name and the first letter of their surname are displayed on screen thus it is impossible to fully identify whoever the author of the comments are as they have anonymity.

7. Analysis:

In this chapter I will be conducting my analysis. The analysis will be split up into each practice and then within the practises I will be dividing the analysis into each appendix. As previously stated not all my data will have relevance in each practice. Therefore, in some practices I will not be going through all my data.

7.1 Textual Practice:

As mentioned in my Method chapter I will be using Choice of Words and Forms of Appeal to analyse the linguistic elements that are presented in my data.

For the textual practice I will be focusing on the statement from United with Pride, the quotes from the Football in Pride Network as well as the quotes from FairSquare's Cameron McGeehan and the quotes from Ian Pearson-Brown in the Athletic Article.

7.1.1 Appendix 1:

Choice of Words:

As highlighted in my method chapter I will be making use of choice of words, which traditionally is used to look at adverbials and adjectives to analyse words from other classes as well. This is because there is a lot of value in the choice behind other choices of words, not just adverbials and adjectives.

Already in the first line of the United with Pride statement an interesting choice of words appears:

“The United with Pride committee would like to formally welcome the new owners to Newcastle United Football Club (Appendix 1, ll 1-2).”

In this quote UWP mentions how they would like to formally welcome the new owners. You could make an argument that this is an indication of their willingness to not condemn the new ownership and their actions. They could have swapped out “formally” for an adjective such as “regretfully” if they wanted to show their displeasure of the ownership change, depending on which attitude they wanted to showcase.

The second choice of words that stands out to me is how United with Pride makes use of “alleged” and “sports washing” when talking about Saudi Arabia's actions when it comes to human rights:

“We would like to take this opportunity to state our position following the multiple queries from fans and journalists regarding the concerns raised by Amnesty International, and other organisations, relating to the alleged “Sports washing” of the human rights issues in Saudi Arabia (Appendix 1, ll 9-11).”

There are multiple points that can be derived from this specific use of alleged. One would be to look at it combined with their specification of “sports washing”.

By putting “sports washing” into citation marks one could argue that they do not believe that sport washing is a real concept or that the Saudi government engages in those practices. Another point that can be derived from this is that by prefacing the statement with “alleged” they are trying to not sour the relationship with their new owners, because it is the least militant approach. Had UWP wanted to be more confrontational in their communication they would most likely have made use of a different adjective to affirm their beliefs on the subject.

With a minor twist to the sentence by removing “alleged” and by removing the citation marks around sports washing the text now shows a much stronger opinion on the topic.

In continuation to this point their use of the word acknowledge is also interesting to look at:

“We acknowledge that Saudi Arabia as a Country is one of the least tolerant for LGBTQ+ and gender rights anywhere in the World and Amnesty International are right to continue to highlight these issues in the National and International media (Appendix 1, ll 12-14).”

As it can be seen in the example, they make use of the verb acknowledge at the start of the quote to state their opinion, again they could have showcased some more disdain for Saudi Arabia’s actions by exchanging “acknowledge” for a word like “condemn”. Even though they state that they agree with Amnesty International in this example, by making this swap they could have changed the tone of their statement significantly by changing one word.

Another interesting choice that appears in UWP’s statement is the following quote when they talk about the club entering a “new era:”

“We look forward to bringing our message of respect, tolerance and inclusion to new audiences as our football club enters a new era (Appendix 1, ll 7-8).”

This entire sentence has a few interesting points, firstly the choice to call the takeover a “new era”. By referring to this as a new era UWP acknowledges that this is an important milestone in the history of the club and how it will develop going forward. Therefore, you could argue that stating “we look forward to bringing our message” is not necessarily a strong enough statement. As stated in the other examples so far it seems that United with Pride are choosing a more conversational approach instead of a more militant approach. Had they instead phrased like “we will continue to fight for our values/message” the tone changes dramatically even if the message does not.

Forms of Appeal:

As stated, forms of appeal will be used to look at the arguments that are used in the statement and see which of the three archetypes they fit within.

“The United Kingdom is a global leader in terms of LGBTQ+ fan engagement, with the UK having the largest LGBTQ+ network anywhere in the World. We look forward to bringing our message of respect, tolerance, and inclusion to new audiences as our football club enters a new era (Appendix 1, ll 6-8).”

In this first example UWP makes a statement backed up by them mentioning that the UK has a vast LGBTQ+ network, larger than anywhere else in the world. This can be seen as both a logos and an ethos back argument since they are using facts to state their authority on the topic. This is supported by them talking about how they look forward to continuing to share their message on the areas of respect, tolerance, and inclusion. That argument can also be seen as a pathos backed argument since

respect, tolerance and inclusion are all topics that tend to appeal to the feelings of their target audience as well as commonly agreed on topics that are important in their line of organisation.

“However, the engagement and investment in international business and sport under the “Vision 30” programme could be viewed as an opportunity for decision makers in Saudi Arabia to witness how other cultures treat their minority groups (Appendix 1, ll 14-16).”

In this argument they mention how the Saudi state is investing into sport and international business and how those investments could be used to sway the lawmakers in the country. This could be perceived as a way for United with Pride to help use their position to impact this. Therefore, it seems like they are trying to make an opportunistic statement that appeals to the ethos found in the previous quote by referring to how the UK treats LGTBQ rights.

“At club level, we expect NUFC’s work in inclusion, equality, and diversity to continue under the “United as One” brand. NUFC and its entire staff are accountable to the laws, rules and regulations set by the UK government, the Premier League, and the FA. Our expectation is that the “United as One” brand will continue to grow to open football up to new audiences (Appendix 1, ll 22-25).”

This argument draws on logos and ethos. The ethos stems from United with Pride mentioning that they expect the work to continue under the same banner as it always has in the “United as One” brand. They also make a logos-based argument when mentioning how the club’s actions are still prone to the rules that are put in place on a legal level by different regulators and are trying to appeal to the reader’s sense of logic by highlighting that while the ownership has changed the premises of the work being done is not changed in the legal landscape.

“Manchester City has a long-established healthy engagement with the community, especially in the development of women’s participation and the visibility of their LGBTQ+ fan’s group “Canal Street Blues”. This indicates that the culture of the Country of origin of the owners and investors does not necessarily reflect the ethos of the football club (Appendix 1, ll 26-30).”

The first part of this quote is a logos-based argument. By making a reference to how Manchester City has been able to continue their work with their fan group in the LGBT community they are trying to turn that case into evidence that is going to convince the reader that Newcastle can do the same. This is also backed up by the finishing sentence about how this also showcases that the culture of an owner does not have to reflect how a club must convert their culture. Furthermore, the fan club can also be argued to be speaking as an entity that has ethos built into their position as experts therefore this can also be seen as an ethos-based argument when making their case.

“Our committee comprises of individuals of different faiths, genders, and sexuality. As the elected representatives of the official NUFC LGBTQ+ fans group, we look forward to working with the new board members, to help us meet our objectives and deliver our action plan for the future (Appendix 1, ll 31-34).”

In this example when United with Pride states that the diverse make of their committee it can be perceived in two different ways. One could see it as a pathos-based argument due to the nature of the topic being about sexuality and gender, which tend to be topics where the discourse can be focused on pathos driven arguments at times. The other way to perceive it is to look at it from the ethos based perspective since this make of the committee also shows that the people on the community are active members that have been fighting for their rights thus trying to institute ethos by being people that are perceived as experts in the topic compared to if the committee was made up of exclusively people who did not see themselves as members of the LGBTQ+ community.

7.1.1.1 Sub conclusion Appendix 1 Textual Practice:

To conclude on my findings from the linguistic elements it appears that United with Pride’s committee are trying to not be antagonistic in their communication as it can be seen by looking at their choices of word, where an example of this could be seen in how they used ‘alleged’ when discussing the sports washing situation around Saudi Arabia. As I highlighted in my analysis, they could have chosen a different route but made a conscious choice to avoid that. In terms of rhetoric elements of their statement it is apparent that they make use of a variety of the forms of appeal to back up their statements, whether that is by bringing up how the UK has the biggest LGBTQ+ networks in the world or how Manchester City’s fan group has not been held back as part of logos arguments to try to convince the reader that their approach is valid. Furthermore, they also try to put themselves in a position of ethos by explaining how their committee is a diverse group that experiences all the hardships first hand due to their sexuality.

7.1.2 Appendix 3:

For my work with appendix 3 I will be looking at the statements made to the interviewer from the Pride in Football network as well as the quotes from Ian Pearson-Brown also found in this article.

Choice of words:

When looking at the word choice in Appendix 3, there are not a lot of decisions that stand out in the statement from Pride in Football, however there are couple that are worth highlighting:

"LGBT+ fans groups have faced increasing media attention since the takeover of Newcastle United given the questions raised around human rights. As we stated at the time, we have serious questions around the governance of the game and suitability of the tests for club owners and directors (Appendix 3, ll 7-10)."

The first one is how they make use of "serious". When discussing Pride in Football's stance on the issues that LGBT fans face, they make sure to use "serious" as an amplifier when pointing out that they have questions about the current practices in place when it comes to governance of the game and testing the new owners. By making use of "serious" they manage to communicate the severity of their thoughts on the topic instead of just saying that they have questions around the topic. Had they chosen to omit "serious" and instead made use of no adjective or other amplifier of their meaning it could have come across without that sense of urgency.

This is in line with the other interesting talking point when it comes to their choice of words. When talking about United with Pride leaving the Pride in Football network, they refer to it as a "sad moment:"

"Whilst any member leaving Pride in Football is a sad moment, we would like to reiterate our commitment to campaign for LGBT+ inclusion, visibility and acceptance in sport and society (Appendix 3, ll 17-19)."

Them making use of "sad" as their adjective of choice is interesting in the sense that there are words that are used to describe those feelings in a much more severe fashion. There could be multiple reasons for this wording, but had they gone with a word such as "devastating" they would indicate that it has severe implications on the work that they do and that it would limit Pride in Football's work around inclusion and diversity. But by using "sad" they still state their feelings on the fact that United with Pride departure from the programme is a negative thing for the overall cohesion of the work done by all the Pride workgroups in football.

The next interesting choices of word show up in the section of quotes by Ian Pearson-Brown of United with Pride. There is a general switch in tone in the quotes from Pearson-Brown compared to the statements made from Football in Pride. The first choice that is interesting is the use of "hijacked:"

"But the narrative has been hijacked by some people who believe that we, as football fans, should be doing something about the human rights issues in Saudi Arabia because our owner is from that country and has taken a role in running it (Appendix 3, ll 34-36)."

As a word “hijacked” is very aggressive. The use of it here insinuates that there is a feeling of despair and anger from Pearson-Brown regarding how the discourse around the takeover of Newcastle has been changed away from what he personally believes is important. This displeasure shines through in the choice of word here. It is worth noting that this is an interview which means there has been less time for him to think about which words to use but it showcases his immediate feelings on the topic. Had he wanted a less confrontational approach to the topic he could have chosen to describe the narrative as “changed” rather than indicate that it has been hijacked and brought out of course aggressively by groups of people that do not agree with their handling of the situation.

This is also shown in the following quote where he states that groups have “gone on the attack:”

"Now, there are arguments for and against that, and we've taken a position that everyone in our group has been OK with. But some groups outside of the north-east have gone on the attack (Appendix 3, ll 37-39)."

The continued choice of aggressive word can be seen again, and this showcases what appears to be a lot of frustration in Pearson-Brown’s communication. Pearson-Brown could have chosen a different phrasing that would have gotten his message across in a less confrontational way but makes the decision specify that they have “gone on the attack” rather than “criticised” their group.

"One of the things that makes it really challenging for us to want to keep going isn't that we have Saudi Arabian owners, It's that we know that, whatever we do from this point onwards, we're going to get a lot of social media abuse (Appendix 3, ll 43-46)."

The choice from Pearson-Brown to talk about “social media abuse” rather than criticism on social media is an interesting one. This showcases his feelings when it comes to how the discourse around them has developed. As stated, he could have gone for something akin to “criticism” instead of “abuse” but with using abuse it appears that he believes that messages that United with Pride receive regarding their work and position are unwarranted and groundless without understanding of the situation from the people that hurl it at them.

Forms of Appeal:

In regard to forms appeal in appendix 3 I have chosen an example from both of the voices active in the appendix that highlights the difference in how they use the forms of appeal to convince their audience of their arguments:

"It is also worth noting for those unfamiliar with our groups that, primarily, we are volunteers and we work on inclusion within the sport because we love football. No football fan should be excluded because of their gender identity or sexual orientation. Our work in

this area will continue, and we shall continue to raise the case of human rights — whether in relation to the Saudi Arabian takeover of Newcastle United or the hosting of the World Cup 2022 in Qatar or issues around inclusion on the terraces in the UK (Appendix 3, ll 11-16)."

The start of this segment is pathos based due to them discussing how they are volunteers. This is because this shows that they are doing this out of passion and not getting compensated monetarily for their work. This is backed up by them stating their love for football and their will to fight for their key. They are using pathos to win over the reader regarding their work on the areas and to convince the reader that these are real issues that need to be taken seriously. They back it up with the use of logos when talking about how there is no difference for Pride in Football's no matter which issue, they are tackling within football, domestic or not.

"It's difficult to see where the value is in helping LGBT people in Saudi Arabia by attacking football fans here who just want to go to a game and sit in an environment where they feel safe to be their authentic selves (Appendix 3, ll 40-42)."

In this example Pearson-Brown can be argued to make use of his position of ethos as the spokesperson of the committee of a LGBT foundation in United with Pride to try to refute the actions taken by the groups going after United with Pride and other fans of Newcastle. There are also signs of a pathos-backed argument when he talks about how fans just want to be in a safe environment watching a game where they do not have to fear for their safety. This is pathos-based due to them trying to convince the reader by appealing to the feeling of safety and authenticity to oneself in the stands of a football stadium.

7.1.2.1 Sub conclusion Appendix 3 Textual Practice:

Concluding on appendix 3 a few different things have been unearthed. First of all, the Pride in Football network seems cooler and less confrontational in their communication than what was the case from Ian Pearson-Brown of United with Pride. The adjective choices from Pride in Football were duller and did not push the opinions to the extreme whereas Pearson-Brown decisively made choices to aggravate the readers and showcase how he felt about how his group has been treated in the wake of the takeover. This is an interesting contrast to the findings in Appendix 1 where United with Pride took a more conversational approach to their communication in their initial statement and did not want to anger stakeholders around them.

Both parties make use of pathos-based arguments around safety and key factors in their work in their communication in this appendix. Furthermore, Pride in Football uses it to back up their logos claims regarding how their work is supposed to be the same regardless of whether it is domestic or not, whereas United with Pride uses it to insinuate that they should prioritise delving in foreign rights.

Which means they made use of the same tools for the same purpose but with different priorities within the tool.

7.1.3 Appendix 4:

In consistent fashion with how I analysed Appendix 3, for Appendix 4 I will exclusively be focusing on the quotes from Nicholas McGeehan of FairSquare in the article that Appendix 4 consists of. Since it is the quotes from McGeehan that are central to my analysis and not what the journalist has produced.

Choice of Words:

When looking at choice of word in the text there are a few decisions that are worth going more in depth with. The first one of these examples is one where McGeehan is discussing his feelings around how there are tensions between the club of Newcastle United FC and the values, they try to promote due to the values of the state they are owned by:

"So it's a massive hypocrisy and just exposes this tension between a club which tries to promote positive values, and its ownership by a state, which is deeply repressive, and to whom those values are anathema (Appendix 4, ll 21-23)."

In this example there are two interesting talking points when it comes to McGeehan's choice of words. The first one is the emphasis on the hypocrisy being "massive." By making use of massive McGeehan amplifies just how significant the hypocrisy is around this topic and their communication of the topic. By using massive he tries to imprint a sense of significance that can also be seen in how he shows his attitude towards the Saudi state by stating that their values are "deeply repressive." He could have chosen to omit "deeply" if he wanted to but by including it he makes sure that he gets his feelings across.

The next example engages more with the framing put forward by United with Pride:

"To frame it as some sort of cultural exchange is naive (Appendix 4, l 55)."

The word of interest here is "naive." The reason why this is important is that McGeehan could have made use of a word that has a less condescending tone but by calling people that share that opinions naive he chooses to come off as condescending to get his point across as well as create a sense of importance on why they are wrong to think this way.

The final example of choice of words can be seen when he discusses the action taken by Mohammed bin Salman:

"The concern I think Newcastle fans should have is that Mohammed bin Salman is unlikely anytime soon to relax his attacks on civil society which lead to all sorts of horrendous accusations (Appendix 4, ll 59-61)."

By referring to the actions taken by bin Salman as "attacks" McGeehan comes across as someone who clearly states his opinion on what has been done is not something that he agrees with should be done. By phrasing it as an attack on society McGeehan chooses an aggressive rhetoric instead of going for a more conversational tone.

Forms of Appeal:

When Cameron McGeehan discusses why the rhetoric put forward by United with Pride can be seen as naive, one of the things that he highlights is how the state of Saudi Arabia multiple times in the past has been the target for those types of influences and have fended them off effortlessly:

"There have been numerous actors who have attempted to exert some sort of positive influence on Saudi Arabia for a long time, notably within the kingdom, and Saudi Arabia has successfully resisted all of those (Appendix ll 56-58)."

This is a logos-based argument, but it also relies somewhat on McGeehan's built in ethos as a person of expertise on the topic as the CEO of an organisation that engages with human rights. The reason why this is not a pure logos-based argument is that there is no mention of specific examples of who these actors are, and their specific actions taken to exert the positive influence on Saudi Arabia. However, as an expert on the topic McGeehan knows that he does not need to list all these attempts due to his position being one of ethos.

This is not the only way that he makes use of the forms of appeal. McGeehan makes use of pathos arguments to underline why there are a lot of issues with the actions taken by the Saudi government by buying Newcastle:

"This isn't about the United Kingdom influencing Saudi culture, this is about a Saudi government, a ruthless government, a ruling elite, attempting to use a football club, to gloss over the fact of these appalling human rights abuses and of the repression of the people who do promote these values (Appendix 4, ll 51-54)."

In this example we can see him appealing to the feelings of the readers by making use of loaded words such as "ruthless," "appalling," and "repression." These words are used to appeal to the feelings of the reader to get them to sympathise with his message to try to convince them that the people buying Newcastle United are not good people and that their views conflict heavily with that of the Western world. He also uses his position of ethos to convince the reader that this is in fact a situation where the United Kingdom cannot influence the Saudi culture.

7.1.3.1 Sub conclusion Appendix 4 Textual Practice:

To finish off the textual practice of appendix 4 it can be concluded that McGeehan has made some very specific choices in trying to put on a very aggressive tone with his choice of words. He has chosen to criticise United with Pride heavily by making use of words such as “naive” to put on an almost condescending tone in his texts while also making use of his position of ethos to win over the audience with his arguments.

7.1.4 Appendix 5:

As appendix 5 is an interview with Ian Pearson-Brown of United with Pride I will continue the approach from the previous appendixes where the focus will lie on the quotes and answers from Pearson-Brown.

Choice of words:

In regard to the choice of words there are few interesting things to point out about the way Pearson-Brown formulates his sentences and the choices he makes in regard to the words. It is worth noting that as stated in the appendix that this interview is conducted in a bar. The first choice of word that is interesting is the use of “pragmatic:”

“We have to look at it from a pragmatic point of view and think, ‘We can only control the controllables, we can’t control who owns Newcastle, we can’t control domestic policy in countries in the Middle East’ (Appendix 5, ll 79-81).”

By making use of pragmatic to describe the approach that United with Pride has chosen to take with their work he outlines that they have had to make clear decisions on what they need to focus on. This is done to leave no doubt about how they prioritise their work had he used a less concise way to describe their approach he leaves too many issues for people to engage with and potentially attack them with.

Generally, when describing the limitations of the work United with Pride he tries to outline what their limitations are:

“Our reach beyond that is exceptionally limited. You mentioned environmental concerns — yes, we can have those concerns and there isn’t a single fan within our organisation who isn’t conflicted to support Newcastle. However, at the same time, we’re not going to do what that bloke at Everton did and chain ourselves to the

posts because we don't think the message that it conveyed was the right one (Appendix 5, ll 105-109)."

In this example there are a couple of interesting elements to analyse. The first one is "exceptionally limited" by making use of "exceptionally" he emphasises that they are not just limited but their limits are severe. This helps provide a sense of understanding of the limitations to the reader. This can also be seen as a way for Pearson-Brown to communicate his frustration by the way he chooses his words. Another example of this can be seen in this example when he makes use of the word "bloke." It is worth noting that there are two ways to interpret this specific phrasing from Pearson-Brown: "bloke" is a generic term used for a man that you may not know in English culture, however there is the other side of argument that can be derived from how the quote reads. That being Pearson-Brown is trying to downplay the actions due to him disagreeing with the way they conduct their activism. Had he stated the name of the organisation or used a different word such as "activist" you could make the argument that he was more sympathetic to the actions taken by the activist. The reason why the latter is more likely is due to the fashion the rest of the quote is presented in, criticising the actions and Pearson-Brown explicitly stating that they are not going to go down that path when it comes to their activism.

Forms of Appeal:

This leads into the forms of appeal, this quote is representative of a pattern in this interview from Pearson-Brown. There is a lot of pathos being presented by him in this interview. In this quote, it can be seen when he describes how there is not a single fan that is not conflicted in their organisation to continue supporting Newcastle United due to the issues presented. The pathos can be seen in a mix with logos when he is describing how the actions of the activist at the Everton game chained themselves to a goal post and how they do not think that is the right approach, by stating this they are trying to make logos argument by appealing to the common sense of the reader to show that as an organisation they are able to use their logical thinking to know how they are going to get the most people to sympathise with their cause possible.

Another interesting use of the combination of logos and pathos can be seen when he talks about the experiences that LGBTQ+ fans go through in the stands and sport in general:

"If you're an LGBTQ+ fan, 86 per cent of us have heard some sort of homophobic chanting in a stadium. We are much less likely to be physically active and

much more likely to have a long-term mental health problem. We have more barriers to sport. There are a lot of issues to solve within our own country first and within our own north-east population first. They're the issues that we can have more of an impact on (Appendix 5, ll 105-109)."

The key part of this argument is that refers to the numbers about the limitations and barriers that the LGBTQ+ fans go through in sport. This is done to underline his point that those are the important things to focus on since that is where United with Pride can have an impact compared to foreign affairs.

The pathos can also be seen in the way that he utilises pronouns here by stating "we" trying to connect to the reader and try to become more personable to appeal to the feelings. By referring this clearly to LGBTQ+ fans he also has a higher chance of getting them to sympathise with the issues since they can relate the issues he presents, which might get them to agree that those are more significant than the Saudi Arabian human rights violations.

While there is a significant number of arguments that make use of the combination of pathos and logos Ian Pearson-Brown also makes use of a combination of logos and ethos, it is present when he discusses the actions, they have taken in United with Pride compared to what other LGBT fan groups that are not from their area expects:

"Some LGBT fans, groups from elsewhere, believed we should have been standing outside the stadium protesting," he continues. "We had garnered our relationship with a club based on trust and if we had issues, we came to them directly, we didn't go running to the press or protesting outside the stadium. If we did that, we would not be able to have access to the stadium or to the resources of the United as One team. It would stop a lot of the good work we've been doing (Appendix 5, ll 73-78)."

In this argument the way that Pearson-Brown describes the relationship with the club can be seen as him establishing the ethos of the argument because he is trying to downplay what the other LGBT fans are saying that they should be doing but they do not understand the way that the relationship works on the inside. Since he is a man on the inside as a part of the committee, he has a certain ethos due to having access to elements that are out of reach for other people. The logos element of the argument gets brought in when he states all the resources that they would lose and how that would stop all their work if they were to cave into the demands

of other LGBTQ+ fan groups. The argument he's trying to make here is to appeal to the common sense of the readers by stating how it would impact their work if they were to take a different stance than the one that they're already taking.

7.1.4.1 Sub Conclusion Appendix 5 Textual Practice:

In appendix 5 Ian Pearson-Brown makes a select few interesting points when it comes to the choice of words where there is a more explaining and open tone that is less confrontational than the one, we saw in appendix 4. He makes some conscious decisions when it comes to describing the decisions that they make within United with Pride and makes sure to emphasise on their limitations and use that as reasoning to carry that over into his arguments that makes use of a mix of pathos and logos primarily, but he does also make use of arguments that consists of a mix between logos and ethos.

7.1.5 Sub Conclusion to the Textual Practice:

In the textual practice I have looked at four different appendices that cover a wide variety of arguments around the topic of the Saudi takeover of Newcastle United and the work that has been undertaken by United with Pride and the criticism of their actions regarding the takeover. When analysing the initial statement from United with Pride there were some tendencies uncovered that shone a light on how UWP tried to avoid aggravating Newcastle's new ownership in their communication by making use of words such as a "alleged" when talking about the how the club was being used for sports washing. In general, it can be concluded that UWP decided to avoid the use of aggressive words in their communication to try to build a positive relationship with the new ownership group. In their arguments they tried to make use of logos by drawing a comparison to the work done by Manchester City's LGBTQ+ supporters' group to appeal to the audience that potentially disagrees with their statement.

Then when working with Appendix 3 I could conclude that there was a big difference in the communication and choices of words made by Ian Pearson-Brown of United with Pride and the Pride in Football network. One of the key findings is that unlike the communication in the initial statement, Ian Pearson-Brown is much more confrontational in his communication; this can be seen in his word choice being a lot more aggressive by exclaiming that they are under attack by the people that dislike them. Furthermore, the tone that is presented by Pride in Football is a bit more mellow. They do not make use of ultimate adjectives and adverbs to make their opinion felt but they take a view that can be described as a bit more holistic. Both

Pearson-Brown and Pride in Football make use of the same argument structure within forms of appeal, yet they do so in vastly different ways. Since they are trying to convince the reader in two separate ways where Pearson-Brown is trying to convince the reader based off a mix of logos and pathos that they should focus on the domestic issues whereas Pride in Football tries to convince the reader that their work is the same regardless of if they are working on a domestic or foreign issue.

In Appendix 4 the CEO of FairSquare Cameron McGeehan makes use of aggressive rhetoric with elements in word choice that can make him sound condescending but also helps his position as ethos when criticising UWP. His arguments are primarily a mix between ethos and logos, and he also makes use of a word such as “naive” to explain why he believes that the perception from specific groups, including UWP is incorrect.

Then in the final appendix that was released a year after the others we can see that Ian Pearson-Brown’s rhetoric has undergone a bit of a development, he has changed his argument structure in the forms of appeal slightly to now include more logos in his arguments to explain the struggles that United with Pride underwent and would have to cross if they were to take the antagonistic approach that some outside parties would want them to take. The tone in general in his choices of word is a bit more open and welcoming compared to some of the previous statements that he has given in other appendices. Finally, when explaining their limitations, he also tries to make use of pathos to get the reader to sympathise with the struggles that United with Pride had to go through.

7.2 Discursive Practice:

As described in my chapter on method the purpose of the discursive practice for this analysis is to look at the processes that have influenced the production of the text. This will be done by making use of the tools outlined in my method chapter for the discursive practice. The chosen tools are Intertextuality, Force and Conditions of Discourse. I will be continuing to analyse the same appendices that I analysed in my textual practice.

7.2.1 Appendix 1:

Interdiscursivity:

When analysing interdiscursivity, I will be analysing freely which means that not necessarily every tool from the method will be applied to every appendix. These omissions are made because I believe that they will provide the best analysis.

The initial statement from United with Pride is a press release. This means that there are a few tangible elements to look out for regarding which conventions they must follow. When defining the genre of a press release there are five steps to follow when creating the statement. The first convention is that there is an announcement, this is then followed by an elaboration, then if it is a company there will be comments from the CEO or another executive followed by contact details (McLaren and Gurău 2005). The final element will often be an editor's note but that is only included if the statement is sent to publications, which was not the case for United with Pride's initial statement.

In regard to the announcement, it can be seen when they announce that they would like to formally welcome the new owners to their club. Most of the statement is made out of elaborations on how they would like to continue their working relationship with the new owners. With the constellation of United with Pride they are making a joint statement which means that the comments that would normally be made by a single executive are presented by their entire committee. They round out by providing their contact information which is also a part of releasing such a statement.

In terms of distribution the statement was distributed on their own Twitter account as the primary channel. This means that the initial consumption will have been by the stakeholders that actively followed the account before that but, it was widely shared meaning that consumers that are normally not engaged with what UWP posts were drawn into the post itself pushing it out the normal stakeholder zone.

In terms of production due to the admissions in appendix 5, it can be concluded that this was a message drafted a year in advance, and then workshopped by the entire committee under stress once the takeover was fully announced, which meant that it was rushed out.

As it was seen in the textual practice there are some indicators of style in the examples that I highlighted. When it comes to rhetorical modes there are two feelings that are interesting to highlight in appendix 1.

The first one is the welcoming and positive feeling regarding the new ownership and the feelings that can be marked as that can be marked as a feeling of hopefulness. With phrasing such as "*there is potential to be a positive influence* (Appendix 1, 1 17)" there is an indication of

hope from the committee in terms of them being able to focus on their work and hopefully branch out to help in the areas that their owners are currently mistreating. However, they also make use of a rhetorical mode that define the feelings when it discusses a lot of what has been stated by other organisations:

“We would like to take this opportunity to state our position following the multiple queries from fans and journalists regarding the concerns raised by Amnesty International, and other organisations, relating to the alleged “Sports washing” of the human rights issues in Saudi Arabia (Appendix 1, ll 9-11).”

The feelings when it comes to that can be classified as explanatory. This can be seen in this example with phrasing such as “we would like to take this opportunity”, the same feeling of explanation can be seen when it comes to them talking about how the UK’s LGBTQ engagement.

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“The United Kingdom is a global leader in terms of LGBTQ+ fan engagement, with the UK having the largest LGBTQ+ network anywhere in the World. We look forward to bringing our message of respect, tolerance and inclusion to new audiences as our football club enters a new era (Appendix 1, ll 6-8).”

In the text itself there is only one participant being United with Pride. This means that there is no challenging viewpoint coming from a different stakeholder being fully presented. While they do mention that there are other stakeholders who have criticised Saudi Arabia’s takeover of Newcastle United, they do not have a quote from a different party in their text. This also limits the amount of manifest intertextuality presented in their text. The one use of manifest intertextuality that has an impact on the text is:

“We would like to take this opportunity to state our position following the multiple queries from fans and journalists regarding the concerns raised by Amnesty International, and other organisations, relating to the alleged “Sports washing” of the human rights issues in Saudi Arabia (Appendix 1, ll 9-11).”

The interesting thing to note with this example is that they acknowledge the criticism that has been on Saudi Arabia, but as discussed in the textual practice they describe it as “*alleged “sports washing”*” instead of fully admitting that it is sports washing. By doing this they use discourse representation to make the claims seem less severe with less consequences for United with Pride as an organisation.

Conditions of Discourse:

This also in part can be seen as a reflection of the conditions of the discourses in this text.

When looking at the circumstances that the text is produced under there are elements in the text that reflect these conditions.

Some of the examples of how the conditions of the discourses are created can be seen in these examples:

“The United Kingdom is a global leader in terms of LGBTQ+ fan engagement, with the UK having the largest LGBTQ+ network anywhere in the World. We look forward to bringing our message of respect, tolerance and inclusion to new audiences as our football club enters a new era (Appendix 1, ll 6-8).”

The fact that they are bringing up the UK’s position as a LGBTQ+ leader when it comes to fan engagement helps build conditions for their discourses due to them mentioning something that helps instil a sense of understanding for the reader. This augment also helps lay the foundation of a potential discourse around LGBTQ+ fans since it describes the work that the country already has done and how that is also the message of UWP. Furthermore, this also provides an initial statement around which topics are important for UWP to communicate around which is a foundation for their discourses.

“We would like to take this opportunity to state our position following the multiple queries from fans and journalists regarding the concerns raised by Amnesty

International, and other organisations, relating to the alleged “Sports washing” of the human rights issues in Saudi Arabia (Appendix 1, ll 9-11).”

This example helps lay the foundations of the discourse since it showcases the context around the creation of the text and why UWP felt the need to release a statement since it addresses some of the specific organisations that take issue with the takeover, thus providing a condition for a discourse to be built.

“However, the engagement and investment in international business and sport under the “Vision 30” programme could be viewed as an opportunity for decision makers in Saudi Arabia to witness how other cultures treat their minority groups (Appendix 1, ll 14-16).”

The final example worth highlighting when it comes to conditions of discourse is when they mention the “Vision 30” programme. This is a condition of discourse since it mentions a specific programme where they perceive that there is an option for them to make a change. This is a condition of discourse since they use this as a way to present something that they can create a discourse around.

The feelings when it comes to that can be classified as explanatory. This can be seen in this example with phrasing such as “we would like to take this opportunity”, the same feeling of explanation can be seen when it comes to them talking about how the UK’s LGBTQ engagement.

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In the text itself there is only one participant being United with Pride. This means that there is no challenging viewpoint coming from a different stakeholder being fully presented. While they mention that there are other stakeholders who have criticised Saudi Arabia’s takeover of Newcastle United, they do not have a quote from a different party in their text. This also limits the amount of manifest intertextuality presented in their text. The one use of manifest intertextuality that has an impact on the text is:

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The interesting thing to note with this example is that they acknowledge the criticism that has been on Saudi Arabia, but as discussed in the textual practice they describe it as “alleged “sports washing”” instead of fully admitting that it is sports washing. By doing this they use discourse representation to make the claims seem less severe with less consequences for United with Pride as an organisation.

This also in part can be seen as a reflection of the conditions of the discourses in this text. When looking at the circumstances that the text is produced under there are elements in the text that reflect these conditions.

Some of the examples of how the conditions of the discourses are created can be seen in these examples:

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The fact that they are bringing up the UK’s position as a LGBTQ+ leader when it comes to fan engagement helps build conditions for their discourses due to them mentioning something that helps instil a sense of understanding for the reader. This augment also helps lay the foundation of a potential discourse around LGBTQ+ fans since it describes the work that the country already has done and how that is also the message of UWP. Furthermore, this also provides an initial statement around which topics are important for UWP to communicate around which is a foundation for their discourses.

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The final example worth highlighting when it comes to conditions of discourse is when they mention the “Vision 30” programme. This is a condition of discourse since it mentions a specific programme where they perceive that there is an option for them to make a change. This is a condition of discourse since they use this to present something that they can create a discourse around.

Force:

There are not a lot of examples of force in the text, there is however one that stands out:

“Manchester City has a long-established healthy engagement with the community, especially in the development of women’s participation and the visibility of their LGBTQ+ fan’s group “Canal Street Blues”. This indicates that the culture of the Country of origin of the owners and investors does not necessarily reflect the ethos of the football club (Appendix 1, ll 26-30).”

In this example United with Pride discuss how the fan group of Manchester City have done their work on the LGBTQ+ area despite being owned by a state which values conflict with the ones of the fan group. By bringing this example into the light of the reader they are trying to nudge the reader into understanding that their work is not going to be hindered by the new ownership since it has not happened to Canal Street Blues.

7.2.1.1 Sub conclusion Appendix 1 Discursive Practice:

After analysing appendix 1 it can be concluded that they do follow most of the conventions of the press release. In addition, it was published on their own social media and appears to have not been sent to media outlets. Regarding conditions of discourse, they preface a lot of their arguments with explanatory elements and make use of examples that help build up the discourses that I expect them to present when looking into my social practice.

7.2.2 Appendix 3:

With the distinction between the two separate sets of quotes within appendix 3 my focus will be to have separate examples from Pride in Football as well as from Ian Pearson-Brown's statements. This will provide the best overview of how the production for each element has been conducted. In regard to manifest intertextuality it is worth noting that due to how the article is put together the inclusions of the quotes from Ian Pearson-Brown as well as the quotes from Pride in Football are directly quoted from somewhere else and is being put into a new context by Crafton but that is irrelevant to my analysis due to my focus on the content from both of the entities and not on article itself.

Interdiscursivity:

In regard to interdiscursivity the appendix itself is an article written by Adam Crafton and published in The Athletic. The quotes that I am analysing are excerpts from this article thus providing some discussion about the genre. Overall, the article itself follows the genre conventions of an article but the quotes from Pride in Football reads more as a press statement in line with the elements discussed in my analysis of appendix 1 whereas the quotes from Ian Pearson-Brown are from an interview which has separate conventions. However, both can still be analysed using CDA since both are texts within the definition of text in the CDA method.

When looking at the style of the text there are a few interesting things to note. In regard to tenor it is worth noting that they do not specifically interact with each other in the text but Pride in Football does mention United with Pride indirectly provide some interaction:

“we shall continue to raise the case of human rights — whether in relation to the Saudi Arabian takeover of Newcastle United (Appendix 3, ll 14-15)” here they make a mention to their work directly around the takeover of Newcastle United and directly mentions the club, but they do not make a direct mention of United with Pride. You could, however, make the argument that this is reflective of the relationship that the two entities have. This is also reflected

in how they describe their meaning regarding their situation after UWP left: "*Whilst any member leaving Pride in Football is a sad moment* (Appendix 3, l 17)." The relation between UWP and Pride in Football is worth highlighting here because by the way that Pride in Football refers to UWP they are described as not being more important than other members of the organisation, and that while it saddens Pride in Football it is not a massive hit to the organisation's work.

This relationship can also be seen in the comments from Ian Pearson-Brown: "*But some groups outside of the north-east have gone on the attack* (Appendix 3, l 39)" With Newcastle being in the north-east of England, from a relational standpoint it can be argued that one of the groups they are mentioning here is Pride in Football.

As described in my textual practice summary of Appendix 3, one of the interesting developments is the shift in tone from Appendix 1 to Appendix 3 in the communication from United with Pride, represented by Ian Pearson-Brown's quotes.

While the rhetorical mode for appendix 1 from UWP was concluded to be open and welcoming regarding the new ownership. There is more frustration in the communication from Pearson-Brown:

"But the narrative has been hijacked by some people (Appendix 3, l 34)" &
"It's difficult to see where the value is in helping LGBT people in Saudi Arabia by attacking football fans here who just want to go to a game and sit in an environment where they feel safe to be their authentic selves (Appendix 3, ll 40-42)."

As concluded in the textual practice the use of "hijacked" and "attacked" are used out of frustration and creates a very confrontational tone that can be defined as this statement's rhetorical mode. It can be argued that Pearson-Brown is frustrated about the way that they are getting treated and that is reflected in this tone is present throughout this statement.

Comparatively the rhetorical mode in the Pride in Football quotes is less confrontational:

"Whilst any member leaving Pride in Football is a sad moment, we would like to reiterate our commitment to campaign for LGBT+ inclusion, visibility and acceptance in sport and society (Appendix 3, 17-19)."

This quote exemplifies the more reiterative tone of the statement from Pride in Football that focuses on ensuring that their work is still in focus in their communication. With this in mind there is a big difference in the rhetorical mode of the two elements of Appendix 3's purpose, this can also be argued to be reflective of the varying positions that the two entities find themselves in where you could argue that the communication from UWP signals an organisation that is under pressure, whereas the communication from Pride in Football reflects a piece of communication that was produced in a position where they have the upper hand and do not face any pressure since they do not need to convince the readers in the same fashion that UWP needs to.

Conditions of discourse:

For conditions of discourse, I will be highlighting one example from each section of the appendix to showcase how they build their conditions for their discourses in their communication.

"LGBT+ fans groups have faced increasing media attention since the takeover of Newcastle United given the questions raised around human rights. As we stated at the time, we have serious questions around the governance of the game and suitability of the tests for club owners and directors (Appendix 3, ll 6-10)."

In this example Pride in Football sets up the conditions for their discourses in their statement by explaining the context that the text is being produced under. By mentioning that LGBT+ fan groups face more media attention they describe the situation and the challenges that the groups are currently trying to navigate.

The conditions set up for the discourse in the Ian Pearson-Brown quotes are a bit different in what they try to achieve. In this statement he explains the situation around the statement made from the UWP committee:

"Now, there are arguments for and against that, and we've taken a position that everyone in our group has been OK with. But some groups outside of the north-east have gone on the attack (Appendix 3, ll 37-39)."

By explaining that the entire committee were accepting of the message that was pushed Pearson-Brown sets up the conditions of discourse in the communication that UWP released by

stating that UWP itself had no issues and that the context is that it is groups with no relation to their region that have taken issues with their statement.

Force:

For the section on force, I will be copying the setup from conditions of discourse with one example from each of the segments being used in an exemplary fashion to explain how force is used in each of the sections.

Both parties use force to get their messages across at some point in their communication, it can be seen in Pride in Football's communication when talking about how fans should feel safe:

"No football fan should be excluded because of their gender identity or sexual orientation (Appendix 3, ll 12-13)."

By presenting it in this fashion they try to nudge the reader to agree with them in the way they talk about their message. However, they do it in an open way where they do not try to antagonise people that might disagree with their message whereas the way that Ian Pearson-Brown uses force can be described to be less elegant and more aggressive:

"It's difficult to see where the value is in helping LGBT people in Saudi Arabia by attacking football fans here who just want to go to a game and sit in an environment where they feel safe to be their authentic selves (Appendix 3, ll 40-42)."

The difference in the two uses of force can be seen in their communication. The initial phrasing from Pearson-Brown is a bit more forceful with phrasings such as *"it is difficult to see where the value is"* he presents how he feels and that he disagrees with the fashion their group has come under attack from other parties in community after the takeover and their initial statement and following actions. He is trying to convince the reader that there is no value in the way other organisations are trying to make United with Pride handle their work.

7.2.2.1 Sub conclusion Appendix 3:

Working with the discursive practice for Appendix 3 brought some interesting things to the light. Specifically, some limitations in terms of looking at the intertextuality due to the format and genre of the article that the statements are presented in. Regarding interdiscursivity there was a separation regarding how the two parties made use of their rhetorical modes where the rhetorical mode in the Pride in Football statement was less confrontational, which is line with the findings in the textual practice where it was concluded that they used words that naturally

were less confrontational than the ones used by Ian Pearson-Brown in his quotes. Furthermore, the relationship between the two parties also was uncovered. The opinion of United with Pride from Pride in Football seems to be less confrontational than how UWP considers the organisations that have criticised their work.

Finally, both of the parties made use of force and conditions of discourse. The use of force was again concluded to be less confrontational by Pride in Football while Pearson-Brown's aggressive rhetoric that was uncovered in the textual practice laid the foundation to aggressive speech acts that tried to nudge the reader to sympathise with his point of view. In conditions of discourse both parties laid out their foundations for their discourses. Pride in Football focused on the general football fan while UWP presented how their entire group agreed to handle the situation in the way they did initially.

7.2.3 Appendix 4:

As previously mentioned, appendix 4 is an article that includes an interview with Cameron McGeehan of FairSquare, this means that I will only be engaging with the quotes that he makes. In terms of genre and the production it is however worth mentioning since it has an impact on how the discursive elements are set up by McGeehan.

Interdiscursivity:

Regarding the genre of appendix 4, it is an interview in a news article that means that the actual author of the article itself is not Cameron McGeehan. However, since the quotes from McGeehan are added in as quotes and not as rewritten elements, I will be treating McGeehan as the primary producer of the text since it revolves around his words. In terms of production of the text McGeehan is aware that he is being interviewed to feature on the BBC which means that he is aware that this is going to reach a much wider audience than a regular statement from the FairSquare organisation normally would. This also means that it was distributed through BBC's channels which in turn means that it was consumed by a wider audience than the one that is specifically interested in FairSquare's general work.

In terms of activity types there are two main participants in the text. The journalist and McGeehan, however, that relationship is not reflected in the text in terms of activity types.

In regard to the style of the text there are some elements that are interesting:

With text primarily being delivered as what can be described as an interview a lot of this is a spoken text. This means that there is a bit more urgency in the way that a text is delivered

since there is not a revision period from where it has been written down to when it is published.

An example of this could be: *"To frame it as some sort of cultural exchange is naive (Appendix 4, l 55)"* this delivery can be compared to the one of a speaker presenting their opinion to a crowd. This also matches the rhetorical mode of the quotes that can be determined to be almost lecturing:

"Saudi Arabia is probably one of the countries in the world that has some of the most discriminatory laws and practices against minority groups (Appendix 4, l 19-20)."

While he does leave in a bit of uncertainty regarding the full severity of the acts of Saudi Arabia, he does make an effort to enlighten the readers of what the actions made by government are and how they are bad for what organisations are trying to accomplish.

"It's an issue that supporters of the club and people within it are going to have to grapple with, and they're constantly going to be asked about it, too (Appendix 4, l 24-25)."

The same issue can be seen when he tries to explain which troubles the clubs and their organisations like United with Pride will have to struggle with after the news of the takeover came through.

Force:

As stated in the textual practice McGeehan's tone is a bit on the rougher side and can even be seen as condescending at certain moments. But he does also make use of ethos backed arguments, on top of this he also makes use of force to try to sway the readers into accepting his statements:

"The concern I think Newcastle fans should have is that Mohammed bin Salman is unlikely anytime soon to relax his attacks on civil society which lead to all sorts of horrendous accusations (Appendix 4, ll 59-61)."

By using his position of ethos that was defined in the chapter on the textual practice he is trying to force the reader to take this side by stating what he thinks Newcastle fans should be expecting to happen.

Conditions of Discourse:

In the interview, one of the ways that Cameron McGeehan sets up the conditions for his discourse by stating the facts around how Saudi Arabia intends to use their acquisition of Newcastle United:

"This isn't about the United Kingdom influencing Saudi culture, this is about a Saudi government, a ruthless government, a ruling elite, attempting to use a football club, to gloss over the fact of these appalling human rights abuses and of the repression of the people who do promote these values (Appendix 4, ll 51-54)."

This sets up his discourse since he explains how he perceives the situation. By explaining that the United Kingdom's potential influence over Saudi Arabia is not at the centre of this discussion he sets up the conditions of discourse by explaining to the audience that instead they are using this to cover up for the acts that he considers to be appalling.

7.2.3.1 Sub Conclusion to Appendix 4 Discursive Practice:

Working with the discursive practice on Appendix 4 it was concluded that the distribution came through a bigger media than what would normally be the case for FairSquare. While this is an assumption it does give some meaning that the message from Cameron McGeehan has more reach than it normally would have in the distribution phase which means that his rhetorical mode is focused on being explanatory and lecturing to the audience to get them to fully understand the situation at hand. This is also how he sets up his conditions of discourse by explaining how Saudi Arabia will benefit from them getting ownership over Newcastle United instead of the UK having influence on the culture in their country.

7.2.4 Appendix 5:

Interdiscursivity:

As stated, Appendix 5 is an interview titled *"Being the LGBTQ+ fans group of Saudi-owned Newcastle United"* and is centred around the experiences of United with Pride's work and is produced a year after the takeover and the other appendices. This has a couple of implications in regard to genre: The interview was brought in The Athletic. Due to how there are some elements that reference elements that Ian Pearson-Brown mentions but are not treated as direct quotes these will not be of interest to my analysis since they have been adapted by the author

of the article thus the producer of those words is no longer Ian Pearson-Brown. Distribution wise this article was distributed through the traditional The Athletic media channels and published on their website. This also means that the consumers of the text are not the core audience of United with Pride. This is relevant since that has an impact on the context that influences the discourse produced by Pearson-Brown.

The structure of the article is centred around two voices. The first voice is the one of Florence Lloyd-Hughes, the author and interviewer and the second one is Ian Pearson-Brown. The first voice as stated is not relevant for this study thus will be left out. Regarding presentation, this means that there are clear markers of when Pearson-Brown is speaking as those are presented as quotes and markers of when Lloyd-Hughes is speaking.

Regarding the stylistic choices, a lot of the same elements in terms of delivery can be seen compared to appendix 4. It is a spoken interview as mentioned in the article, this means that the same modifiers in terms of self censorship are taking effect. When conducting a spoken interview there is no review process of what is being spoken by the producer which means that an argument can be made regarding the fact that it is less filtered than a written statement that has undergone multiple revision processes.

In terms of rhetorical mode there are two modes that are of interest from Ian Pearson-Brown:

““So, we should have probably reviewed it more thoroughly than we did. That said, the takeover happened so suddenly. Suddenly it was like, ‘Oh god, we need to release something now’ (Appendix 5,9-61).”

The first one is reflected in the above example and can be defined as being reflective. This is exemplified by how he describes their review process for the initial statement. The second rhetorical mode in the text can be perceived as explanatory:

“Some people say we should down tools and stop our engagement work with the club, or people say we should go support another club... that was never realistically going to happen (Appendix 5, ll 86-88).”

There are a few examples of this mode but in this example, it is shown by how he states that it was never going to be a realistic option for them to stop their work since it would

ultimately mean that their work was going to be diminished and would lead to an unsafe environment around the club, for the LGBTQ fans.

Force:

The following two examples are some of the examples of force being attempted by Ian Pearson-Brown in his interview as he tries to convince the reader to take his standpoint in regard to the actions that United with Pride made initially:

“We have to look at it from a pragmatic point of view and think, ‘We can only control the controllables, we can’t control who owns Newcastle, we can’t control domestic policy in countries in the Middle East’. What we can do is we can put on a good display, monitor social media for anything negative or homophobic and report it (Appendix 5, ll 79-83).”

By initialising his argument with pinpointing that they must make use of a pragmatic approach he is already trying to nudge the reader into understanding how they wanted to achieve their goals. Furthermore, by going in depth about what they believe they can control he is trying to nudge the reader into accepting that they cannot control who owns the club instead they should work with the tools they have at hand. This is also seen in a different segment of the interview:

“Some people say we should down tools and stop our engagement work with the club, or people say we should go support another club... that was never realistically going to happen (Appendix 5, ll 86-88).”

By stating that *“that was never going to happen”* he is trying to force the reader into accepting the decisions that they made because those are the correct ones in his mind.

Conditions of discourse:

Pearson-Brown sets up his conditions of discourse by laying out the facts about how United with Pride acted as a group while other groups wanted them to act in a different way:

“Some LGBT fans, groups from elsewhere, believed we should have been standing outside the stadium protesting,” he continues. “We had garnered our relationship with a club based on trust and if we had issues, we came to them directly, we

didn't go running to the press or protesting outside the stadium. If we did that, we would not be able to have access to the stadium or to the resources of the United as One team. It would stop a lot of the good work we've been doing (Appendix 5, 73-78)."

By highlighting the tools that they would lose access to by distancing themselves from United as One and by extension the club of Newcastle United would mean that they would no longer be able to conduct their work. By explaining that the groups that do not understand that relationship with the club and the process behind do not understand why it is important he lays the foundations for the discourses that he builds in his text.

Pearson-Brown also sets up his discourses by using a more general UK centric rhetoric:

"In the UK, hate crime is on the rise, generally, social disorder is on the rise. We've had an increase in homophobia, biphobia, transphobia in stadiums and online in the last year (Appendix 5, ll 97-99)."

By explaining that there are domestic increases in hate crimes and other transgressions against LGBTQ+ people he sets up the conditions to talk about the discourses that revolve around their work in the region. This highlights why they think their work is important thus the discourses have conditions to flourish under.

7.2.4.1 Sub conclusion appendix 5:

To conclude on my findings in Appendix 5 it can be concluded that there are similarities when it comes to genre between Appendix 5 and 4. This also means that the delivery of appendix 5 is the same as the delivery of Appendix 4. Therefore, Pearson-Brown speaks directly to a journalist with less censorship than a written statement would have due to the lack of a review process internally in United with Pride. Additionally, it can be concluded that there are used different rhetorical modes where the mood switches from being reflective to being more explanatory around the work that United with Pride are doing as an organisation. When looking at Force it was concluded that Pearson-Brown uses force as a tool to convince the reader about the work that UWP are doing and how that it is correct for them to only focus on the domestic controllables. This is also seen in how he sets up his conditions of discourse where he focuses on explaining what UWP can control and why they spend their energy on domestic issues.

7.2.5 Discursive Practice Sub Conclusion:

To summarise my findings in the discursive practice, it could be concluded that in the statement from United with Pride initially used explanatory elements that functioned as precursors for their arguments. Furthermore, it is also the only text in my appendices that was published on an involved party's own media channels. From a consumption perspective this has the ramifications that this is the only text that was initially published to the producer's main audience, where the other statements ended up being targeted at a broader stakeholder audience.

In general, across the quotes from Ian Pearson-Brown it could be concluded that he made use of the confrontational tone that was uncovered in the textual practice across his communication even in the interview that was published a year later.

It could also be argued that a fight for the position of ethos took place around the topic with Cameron McGeehan and Pride in Football's quotes in Appendix 3 and 4 using a strong rhetoric to lay the foundations of their discourses that will be presented in the social practice. Furthermore, their use of force could indicate that they are trying to convince the reader to take a stance that is different from the one that UWP has on their work. This means that they are aiming to convince the reader that there is an option to do work in both foreign and domestic areas.

The final interesting finding that could be concluded from my findings in the final appendices was that both Cameron McGeehan and Ian Pearson-Brown speak with less censorship in their interviews due to there not being a revision process like there is when producing statements in a wider workgroup.

7.3 Social Practice:

In my work with the social practice, I will be changing my approach slightly compared to the previous two practices. For this segment I will be using hegemony and order of discourse, but unlike the approach in textual and discursive practice I will not be dividing my analysis into the specific appendices. This is because I have set up the conditions for my social practice throughout my discursive practice and by combining my appendices I will be able to engage with hegemony in a more representative fashion. My findings in the social practice will be

used to help put my theory of choice into perspective and to see how it can be reflected in my findings.

Order of Discourse:

As discussed in my discursive practice there a lot of the conditions of discourse across the appendices revolve around Saudi Arabia as a country. This is also reflected in the discourses themselves being presented in the data. Therefore, one of the primary discourse groups that I will be focusing on will be referred to as the Saudi Arabia discourse.

In the Saudi Arabia discourse there are three sub discourses that can be seen across the data set: The hopeful discourse, the anti-Saudi discourse and the misrepresentation discourse. The hopeful discourse is exclusively found in the communication from United with Pride and Ian Pearson-Brown:

“However, the engagement and investment in international business and sport under the “Vision 30” programme could be viewed as an opportunity for decision makers in Saudi Arabia to witness how other cultures treat their minority groups. There is potential to be a positive influence to improve the conditions for the LGBTQ+ community in Saudi Arabia and elsewhere. Recently the Country relaxed some laws for Women, which can be seen as a reflection of international influence. Furthermore, the fact that in this they have collaborated with Amanda Staveley should indicate they are being influenced by our culture of respect, equality and tolerance (Appendix 1, ll 14-21).”

Within this example we can see this discourse exemplified twice. The first example is seen when they talk about how the “Vision 30” programme is a tool for United with Pride to potentially get their message out to people that normally would not be able to get in contact with normally in Saudi Arabia.

The discourse is also seen in how they are talking about how Saudi Arabia is not that bad and are already accepting the culture of the United Kingdom due to them negotiating with Amanda Staveley. They believe that this reflects a development within the top of Saudi Arabia since they are making the claim that in the past, they would not have made the deal unless it was brokered by a man.

This discourse can also be seen in the interview a year later where Ian Pearson-Brown explains that other companies are engaging with Saudi Arabia, therefore there is hope for them to change:

“Saudi Arabia is engaging with a lot of Western organisations in many different ways. Presumably, one of the reasons Facebook, golf and many other organisations do accept this, is a belief that the Saudi Arabian government will change its view on certain human rights issues over time. Remember that their approach to LGBTQ+ inclusion is no different to what ours was in the '40s and '50s when we were chemically castrating our war heroes, and that's 70 years ago. So are we expecting something to change within a year? No, it'll take a much longer time (Appendix 5, ll 120-126).”

By closing out the argument by talking about how the United Kingdom's approach on the area was not different in relatively recent history he is trying to convey that he believes that with enough time and positive influence there are still reasons to be hopeful about the changes being possible in the country.

As stated, the second discourse is the anti-Saudi Arabian discourse that separates itself from the hopeful discourse by revolving around criticising Saudi Arabia and there not being any hope of change. The discourse can be seen multiple times across the dataset, but I have chosen to highlight one implementation of the discourse from each voice in my data.

The first example can be seen in the initial statement from United with Pride:

“We acknowledge that Saudi Arabia as a Country is one of the least tolerant for LGBTQ+ and gender rights anywhere in the World and Amnesty International are right to continue to highlight these issues in the National and International media (Appendix 1, ll 12-14).”

As highlighted in my work with Appendix 1 throughout the first two practices the first statement does take a milder approach to the situation around Saudi Arabia and while the discourse is present it is not used as antagonistically in this example as it is in other examples.

The most aggressive application of the anti Saudi Arabia discourse is Cameron McGeehan of FairSquare in Appendix 4:

"This isn't about the United Kingdom influencing Saudi culture, this is about a Saudi government, a ruthless government, a ruling elite, attempting to use a football club, to gloss over the fact of these appalling human rights abuses and of the repression of the people who do promote these values. To frame it as some sort of cultural exchange is naive (Appendix 4, ll 51-54)."

Multiple examples of the discourse can be found in Appendix 4; however, this example fully exemplifies the way McGeehan makes use of this discourse. In the way he highlights the actions that Saudi Arabia has taken on the area of human rights and repression he makes it clear that he does not agree with the way that they are ruling their country. This leads to him pushing a discourse that can be perceived as being strongly against Saudi Arabia's leadership.

The final example of the discourse can be seen in Appendix 3 where Pride in Football are describing their work:

"No football fan should be excluded because of their gender identity or sexual orientation. Our work in this area will continue, and we shall continue to raise the case of human rights — whether in relation to the Saudi Arabian takeover of Newcastle United or the hosting of the World Cup 2022 in Qatar or issues around inclusion on the terraces in the UK (Appendix 3, ll 12-16)."

The discourse here is used in a more general context in regard to the work of Football in Pride and their priorities but there it can be argued that the anti Saudi Arabian discourse is also present here with the use of *"whether in relation to the Saudi Arabian takeover"* where they classify the values of the ownership of Newcastle as some that do not align with theirs. The final interesting thing about this example is how it transitions into the final discourse that is the defensive discourse around their work that United with Pride utilises in their communication.

"Whether in relation to the Saudi Arabian takeover of Newcastle United or the hosting of the World Cup 2022 in Qatar or issues around inclusion on the terraces in the UK."

Can be seen as a criticism of the discourse put forward by United with Pride about how they focus on local elements that they can control, while also having a feeling of being treated unfairly by the community around them.

The first example of this discourse being used is talking about the narrative around their work and ownership:

"But the narrative has been hijacked by some people who believe that we, as football fans, should be doing something about the human rights issues in Saudi Arabia because our owner is from that country and has taken a role in running it (Appendix 3, ll 34-36)."

It can be seen that he is not happy with how they are being treated by their fellow fans that are attacking United with Pride for not taking a stronger stance on the rights in Saudi Arabia. In reality he is telling them to leave UWP alone so that they can work on their domestic and regional projects that they can control, this discourse is seen again later in the appendix:

"It's difficult to see where the value is in helping LGBT people in Saudi Arabia by attacking football fans here who just want to go to a game and sit in an environment where they feel safe to be their authentic selves (Appendix 3, ll 40-41)."

The discourse here is present through the way that they defend their work. By using the example of how they are making the stands a safer place to be for fans they are saying that they believe that is more important to them as an organisation and should be more important to the fans that are attacking them than trying to diminish the work the United with Pride are doing by criticising them for not doing enough work in regard to the Saudi Arabian issues.

This presentation of the discourse can also be seen in Appendix 5:

"We have to look at it from a pragmatic point of view and think, 'We can only control the controllables, we can't control who owns Newcastle, we can't control domestic policy in countries in the Middle East'. What we can do is we can put on a good display, monitor social media for anything negative or homophobic and report it. We can promote the mental health campaign to our members and to the wider

communities, we can make sure we have a presence at Northern Pride to show the communities football is an open, welcoming space for LGBTQ+ fans (Appendix 5, ll 79-85)."

Despite this interview occurring a year later the discourse is still present. It can be argued that he is frustrated that people are still going after them for the situation in the Middle East even though it is out of their control. He is trying to take back control of the discourse by stating what they can do on a regional level which is their focus. By reiterating this he is trying to fuel the discourse that their work is being misrepresented and diminished by the fan groups and other critics that are going after their work.

"If you're an LGBTQ+ fan, 86 per cent of us have heard some sort of homophobic chanting in a stadium. We are much less likely to be physically active and much more likely to have a long-term mental health problem. We have more barriers to sport. There are a lot of issues to solve within our own country first and within our own north-east population first. They're the issues that we can have more of an impact on (Appendix 100-104)."

The discourse is continued when Pearson-Brown talks about the issues that the LGBTQ+ fans face in the UK. By bringing up that there are still a lot of issues within the country that need to be worked on, the discourse around their work being important is present again with the regional focus. By highlighting these problems, he is trying to answer the critics that haunt them for not doing their work well enough because he has the perception that they do not believe that their work is significant on the grander scale in the battle of LGBTQ rights on a global scale.

Hegemony:

There are few considerations that must be made before being able to consider which discourse can be deemed the hegemonic one. First of all, there has to be some discussions around what is decided to be the scope of the discourses. Because in the communication produced by United with Pride and Ian Pearson-Brown, the hegemonic discourse is the misrepresentation discourse. But this can be argued to be a consequence of the situation that United with Pride and by extension Ian Pearson-Brown are being put in due to elements out of their control, such as the takeover. As discussed, the reason why this is such a present discourse in

their communication is that they believe they are being attacked by other groups that do not agree with their views and therefore this is the only discourse that they get to push since it is fundamental for them to ensure that their work is not unrightfully dismissed by parties outside of their circle.

However, in the communication from the other parties around this topic the anti Saudi Arabia discourse is the one that is hegemonic. This is due to their primary focus in their communication is to enlighten their audience about how they perceive the actions taken by Saudi Arabia as horrific and therefore need to ensure that the reader understands that they need to take a stance that is anti Saudi Arabia.

To put these discourses into perspective I have chosen to look at the reactions to Appendix 1 and Appendix 5 to figure out which discourse is hegemonic around the consumers of the communication. As stated in my data chapter, there are specific conditions to keep in mind when working with these comments sections when it comes to privacy.

In Appendix 2, which covers the comments section of Appendix 1 there are a lot of people criticising the statement from United with Pride. A specific comment refers to the line of thinking that they are taking as “mental gymnastics” in them trying to avoid being too harsh in their communication. This can be argued to be perceived as a part of the anti Saudi Arabia discourse that is present around the topic.

Other comments focus on the mention of their collaboration with Amanda Staveley as a point of criticism because they believe that United with Pride jumping to conclusion and that the fact that the PIF struck a business deal in conjunction with a woman is not a valid argument for the discourse that UWP is trying to get across.

The sentiment seems to be the same in the comments section of Appendix 5, which is covered in Appendix 6. One of the comments can be seen to agreeing with the discourse that Ian Pearson-Brown is trying build:

“The idea that Disney, Facebook, golf, WWE or anybody is working with Saudi to improve LGTBQ or women’s rights and not to get bucket loads of money feels quite naive at best, towing some sort of company line at worst (Appendix 6 ll 50-52).”

From this comment it can be derived that the commenter is still in the camp that agrees with the anti Saudi Arabia discourse and disagrees with the discourse around the fact that other companies are investing into Saudi Arabia as a potential to have positive influence on the of LGBTQ+ people.

Another commenter also can be perceived to be in the group that supports the anti Saudi Arabia discourse:

“And overall, I think it’s naive to assume a trickle down effect, not least when owners that have sought good PR where possible will not even get into a room with you (Appendix 6 ll 9-10).”

Here we see the commenter make use of the same rhetoric that was used by Cameron McGeehan in Appendix 4 to push the anti Saudi Arabian discourse. This is the general sentiment shared in the rest of the comments, even though there are comments that do support United with Pride and some that try to paint it as an issue that is not exclusive to Saudi Arabia but to the Middle East as a whole.

With these findings it can therefore be argued that hegemonic discourse is the anti Saudi Arabian discourse as it is the most dominant discourse, presented across every stakeholder involved in the communication in my data.

7.3.1 Social Practice Sub Conclusion:

In my work with the social practice, I uncovered that there were three main discourses that all revolved around Saudi Arabia and LGBTQ people. Those three discourses I chose to define as: the hopeful discourse, the anti Saudi discourse, and the misrepresentation discourse.

These three discourses engaged with a variety of topics and their conditions were explained in the discursive practice. It was concluded that the hopeful discourse was primarily found in the communication from United with Pride, while the anti Saudi discourse was found across the entire data set. The misrepresentation discourse was mainly seen in the interviews with Ian Pearson-Brown when he was discussing how United with Pride’s work was being questioned and he felt a need to explain why they chose to prioritise like they did. Finally, by including the comments from the tweet of Appendix 1 as well as the comments section of

Appendix 5 it was concluded that the anti Saudi Arabian discourse was hegemonic. This was proved by the content of the comment sections and how those discourses were reflected in those. These findings are going to be the central point of my discussion about my CSR theory.

7.4 Sub conclusion to Critical Discourse Analysis:

To conclude my work with Norman Fairclough's three-dimensional model there are a few interesting points to raise.

In the textual practice I worked with the appendices individually and analysed choice of words and forms of appeal. In my work with these tools, I uncovered that the initial statement from United with Pride avoided the use of negatively laden words regarding the new ownership, to avoid jeopardising their position and access to the resources.

However, this tone would change in the communication from Ian Pearson-Brown in later appendices when he was interviewed where he was not afraid of making use of words such as 'hijacked' and 'attacked'. This was one of the interesting points from the textual practice, since it showcased that United with Pride were willing to communicate in an antagonistic way but not towards their own club's ownership.

When looking at the parties criticising United with Pride there were two approaches used. Pride in Football's approach to their choice of words is a more holistic in them trying to not comment too specifically on the United with Pride. This focus could also be seen in how they made use of forms of appeal in their communication with a focus on logos on pathos.

This is contrasting to the tone used by FairSquare's CEO Cameron McGeehan in Appendix 4 who makes use of a very aggressive mix of ethos and logos to back up his aggressive and antagonistic choices of words.

In the discursive practice I uncovered the genre differences between my appendices and how I ensured that they could still be analysed together. On top of that I touched on the interdiscursive elements in the texts and how they shaped the conditions of the discourses that I presented in my social practice. The conditions set up by United with Pride generally revolved around what they were able to control and how their work domestically was more important than the work they could do in a foreign area. This was also supported by the discourses presented in the social practice. Every party tried to make use of force as a tool to nudge the reader into agreeing with their discourses which was seen especially in the communication from Cameron McGeehan.

Finally in the social practice I established that the discourses present in data all revolved around Saudi Arabia. There were three main discourses which I chose to define as: the hopeful discourse, the anti-Saudi discourse, and the misrepresentation discourse. By working with the comments sections and getting a more overall picture of the discourses around the topic, I concluded that the hegemonic discourse was the anti-Saudi Arabian discourse due to how it was present across every appendix as well as in the comments sections.

8. Discussion:

8.1 Discussion on my chosen Corporate Social Responsibility model:

As mentioned in chapter on theory one of the barriers to the stage of CSR integration that United with Pride find themselves at is the lack of top-level support, which is seen multiple times across the communication, but is exemplified with how they have not had a meeting with the new ownership group even a year after the takeover has taken place (Appendix 5,).

Going into my analysis my assumption was that there would be some reflections of the different types of drivers of change being present in the communication from United with Pride and other parties.

As stated by Kolyperas et al, fans are internal stakeholders that can exert coercive pressure, and my assumptions before the analysis were that there would be a clear indication of development in the communication that could be related to the pressure exertions from fans.

When looking at Appendix 1 you could argue that the coercive pressure from fans has not been severe since the tone is still modest and does not have indications of aggression: *“We would like to take this opportunity to state our position following the multiple queries from fans (Appendix 1, ll 9-10).”*

While they acknowledge the existence of the fans and their issues it has not yet become a problem, outside of this there is not a lot of acknowledgements of the coercive pressure, since the tone does get more aggressive, but the tone switches did not seem to be due to coercive pressure, instead they could be argued to be consequences of the mimetic pressure.

The reason why it could be argued to be a part of the mimetic pressure is the repeated mention of “groups outside of the North-East” and other variations on that, like the Pride in Football network. This is interesting since it could be argued that it brings a disparity into the light between groups that should be partnering up to combat the issues but instead, they are divided on multiple topics as it can be seen in the communication from Ian Pearson-Brown:

“Some people say we should down tools and stop our engagement work with the club, or some people say we should go support another club... that was never realistically going to happen (Appendix 5, 86-88).”

“Now, there are arguments for and against that, and we've taken a position that everyone in our group has been OK with. But some groups outside of the north-east have gone on the attack (Appendix 3, 37-39).”

The interesting element to bring up to discussion here is that, while United with Pride do acknowledge the pressure is being exerted, they do not want to fall for it despite a lot of their peers and likeminded groups are trying to tell them what to do. This is interesting as a point because this could indicate that United with Pride as a group does not feel that they need to have the support of the fan groups outside of their own for their work to be fulfilling. This in turn raises an issue regarding what the Pride in Football network tries to achieve with their work because, can they achieve their goals to campaign for inclusion and acceptance when they have issues keeping a unified front.

It could be argued that United with Pride and Pride in Football having a row with each other does nothing but strengthen the position of the foreign owners from areas of the world with a different view of human rights when the organisations that must act as a unified front by assembling fans to demonstrate cannot agree where the important battles are supposed to be fought. You could even argue that by United with Pride forcing fans of other away teams to announce when they are demonstrating against the Saudi takeover that they are demonstrating that they do not feel the need to mimic the actions of the other fan groups.

My assumptions for working with the final pressure form, the normative pressure, was that there would be some indications of it in the communication. While it is present and being presented by the likes of Cameron McGeehan it is not something that changes a lot for United with Pride and their communication. While they do mention experts on the area such as Amnesty International and that they agree with their work it is not something that shapes up the communication from UWP in any way, which contradicts my assumption when I set out to conduct my analysis which I find to be interesting.

8.2 Discussion on LGBTQ as a new focal point for Corporate Social Responsibility in Football Clubs:

As stated in my literature review, there was a lack of mentioning of LBGTBQ+ undertakings as a focal point for football clubs as part of their CSR. This was present across every model, no matter the age of the model. In my opinion my project helps alleviate the lack of this focus and helps highlight that there has been a development in the CSR of football clubs in recent

years. First the development that we now see clubs have LGBTQ+ fan groups as a part of their Community Supporters Trusts and other Football in the Community programmes, but it also highlights some of the challenges that the clubs now face with a change of scope in terms of their ownership.

An example of this phenomenon being shown in my literature could be when Ian Pearson-Brown talks about the change of ownership a year after the takeover:

“There is still a negative area where there’s conflict going on — if you ask me in an ideal world who should own football clubs, I loved Sir John Hall as an owner (former owner of Newcastle United) because he was a local guy done good, made his money locally and invested in the club (...) In reality, we don’t live in that world anymore in football. Again, what can we as fan groups do about that? Nothing. So, it comes back to controlling the controllables. Asking us to comment on something that is beyond our influence and control is pointless (Appendix 5.).

As I outlined in my findings the discourses in the text are grounded in how the events unfolded after the Saudi Arabian takeover of Newcastle United. So, while there has been a lot of issues with LGBTQ+ people’s rights in the Western world for a long time, there are some positive developments on that front. But due to football clubs’ status as integral socio-cultural pillars of communities them being taken over by foreign owners from areas of the world with a different set of values has proven to get some people to change the scope of the work that these organisations are expected to be doing. It could be argued that when you compare the models and the knowledge on the area that these organisations do not have sufficient support or independence from their clubs to tackle these newer challenges and that is one of the reasons why United with Pride struggled to act in a way that was satisfactory to their critics.

Another point is that due to the way that the CSR was initially developed in football clubs came from governmental programs creates an issue for the fan clubs that officially are a part of the clubs where they cannot separate politics and the sport and their work around their local area (Martin 2007 640). This lack of historical separation might give more fuel to the critics since they can ground their points in historical events as we see being pointed out in the articles where Newcastle fans were dressing up in traditional Middle Eastern clothing to celebrate the takeover (Appendix 3.). These celebrations are a consequence of the Saudi state acquiring Newcastle United with the promise of investing into and bringing success to

something that every fan loves and have seen struggle for such a long period that they are willing to forget the human rights violations towards LGBTQ+ people in the Middle East.

The poor handling of the case can also be seen as a consequence of the barriers put in place by the current integration of United with Pride into United as One before the takeover being done under different circumstances, meaning that they cannot pressure the ownership group without facing the consequences of being kicked out of the programme and losing access to all of the tools they need to continue their work.

8.3 Ways to use my findings in future research:

One of the ways that could be interesting to use my findings for future research would be to look at how the stakeholders from other clubs view United with Pride and their work. Furthermore, this could also be done in a paper where data is collected from each Premier League club's LGBTQ+ fan groups where they must rate how credible they believe the initiatives that their clubs are undertaking on the area of LGBTQ+ CSR are. By looking into this it could be interesting to see how much of a difference there is in the credibility of the work done by clubs that are owned by local owners compared to the clubs that have owners from the Middle East and other countries where the human rights view is different than the one in their country. The role of my findings in this would be to see if United with Pride were correct in their approach to focus on continuing their local work rather than try to actively engage with the human rights situation in Saudi Arabia.

9. Conclusion:

The purpose of this thesis was to answer my problem statement which was:

“How can the criticism of United with Pride’s handling of the Saudi takeover of Newcastle United be used as an indicator on how the Corporate Social Responsibility landscape has changed in the footballing worlds as a consequence of an increase in foreign state ownerships?”

In the process of working with this thesis I have uncovered how the communication from United with Pride as well as from their spokesperson Ian Pearson-Brown, have been shaped from the pressure types that are presented by Kolyperas, Morrows and Sparks in their corporate social responsibility model for CSR in football clubs.

As covered in my discussion of my findings there is an acknowledgement of the pressure types in the communication from United with Pride as well as from Pearson-Brown. However, there is no sign of them adapting their communication to accommodate the pressure types even though they acknowledge the arguments from other parties. Pearson-Brown uses an abrasive tone shows that they value their relationship with the club more their relationship with other fan groups in the LGBTQ+ community. This can be seen with them leaving the Pride in Football network with close to zero remorse in their communication.

Through my research I can conclude that the Private Investment Fund's takeover of Newcastle United has highlighted some issues with the current corporate social responsibility models that are put in place in English football clubs. With how integrated they are in the local communities, which can be seen in the way that United with Pride emphasises their local work's importance, they are built on a set of local values that are thrown into the aether when owners with conflicting view of those values take over clubs.

This forces people whose expertise is to engage in the local community, to adapt to a situation where the entire world questions the work that they are doing because the values of their ownership changed overnight.

Which leads to another conclusion that clubs leading a lot of their corporate social responsibility commitments in the hands of the fans is something that provides a lot of sincerity and credibility to their work; however, it also leaves certain stakeholders unequipped to handle these situations when radical changes occur. Furthermore, with the new ownership avoiding the chance of setting up meetings with United with Pride provides a barrier that hinders a lot of the work that United with Pride could be doing.

It also has an impact on the credibility of the work done by United with Pride and by extension Newcastle's image that they do not have the backing from the ownership but cannot take a proper stand against Saudi Arabia due to them losing access to the tools that make their work possible if they were to quit the United as One programme.

Another conclusion from my thesis is that despite the efforts from United with Pride to change the discourse to revolve around their work locally, the dominating discourse is still the discourse that I have defined as the "Anti-Saudi Arabian-discourse" meaning that they have been unable to change the way their work is being perceived by the other stakeholders.

Which further proves that the scope for corporate social responsibility has changed in the footballing world and the clubs need to rethink their models to ensure that they stay credible in their LBGQT+ centric initiatives.

Finally, it can also be concluded that United with Pride got themselves in trouble by believing that the takeover of their club gave them any leeway to influence the rights for LGBTQ+ people in Saudi Arabia. By highlighting that in their initial statement they invited a lot of attacks from people who then started questioning the work that United with Pride were doing. In terms of my problem statement this shows that in a world now where fans hold a huge platform and are seen as internal stakeholders at their clubs which in turn provides challenges when they must adapt to being put under pressure by external stakeholders.

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