

**Chapter 1 : Football, Violence and Social Identity by Hasan Bozbey on Prezi**

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## Chapter 2 : Football, Violence and Social Identity: 1st Edition (e-Book) - Routledge

*Drawing on research from Britain, Europe, Argentina and the USA this volume examines the culture and loyalties of soccer players and crowds and their relationships to social order, disorder and violence. This informative and accessible book will be of interest to students of Sport Science and to all.*

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**Chapter 3 : Football, Violence and Social Identity - Ebook pdf and epub**

*Football, Violence and Social Identity - Kindle edition by Richard Giulianotti, Norman Bonny and Mike Hepworth, Richard Giulianotti. Download it once and read it on your Kindle device, PC, phones or tablets.*

Selected Bibliography Theoretical and research perspectives Research on football violence has been a growth industry since the late s in Britain, and academics in other European countries have steadily been catching up since the mid s. To many observers, ourselves included, the subject is now probably over-researched and little in the way of new, original insights have been forthcoming in the past decade. The various schools of thought often divide into openly hostile factions and the level of vitriolic discussion in the literature and at conferences is reminiscent of the ritual aggression which once characterised the earliest forms of football itself. Amid all of this bad-tempered discourse, however, are a number of quite clearly delineated theoretical perspectives which, in reality, can easily be accommodated in a broader framework for understanding the causes and patterns of contemporary football hooliganism in Europe. While some of the perspectives may be lacking in specific applicability, or even in basic evidence, most are loosely compatible with each other, despite strenuous attempts by their authors to deny the salience of rival explanations. The easiest way of charting a path through the literature is to take an historical route, beginning in the late s when football hooliganism became, quite suddenly, a cause for major concern in Britain 1. It should be noted, however, that many of the early studies in this area saw hooliganism not as a novel phenomenon at all but simply a continuation of patterns of youth behaviour which had previously been the preserve of such visible groups as Teddy Boys, Mods and Rockers and Skinheads. For others, football hooliganism was largely a fiction generated by hysterical journalists - it was the agenda of the media, rather than the behaviour of football fans, which required an explanation. We will be concerned in most of this section with British theoretical and research perspectives. This is not due to simple chauvinism on our part but to the fact that the vast bulk of the literature has been generated by British authors. Even research elsewhere in Europe has tended to draw on work in this country for its theoretical and, in some cases, methodological direction. Increasingly, however, nationally distinctive approaches to the subject are developing, particularly in Italy, Holland and Germany. These are considered towards the end of this section. More detailed consideration to patterns of football violence in other European countries is given in Section 4. His report was based on questionnaire data and from direct observation at football matches, with additional evidence being obtained from interested groups including the police, the St. John Ambulance Brigade and transport operators. This stood in distinct contrast to the views of the police authorities. The emphasis in the Harrington report was principally on individual pathology and reactions to the immediate stimuli provided by the setting in which fans were placed. Harrington justified his position by saying: The psychological label adds credibility and strength to the idea that the hooligans are not really true supporters, that they may legitimately be segregated from the true supporter who does not intervene , and that they can be dealt with by the full force of the law and on occasions by psychiatrists. This criticised both the lack of explanatory theory and the ad hoc sampling procedures used in the main study. The failings of the Harrington report were such that it is now rarely mentioned in the text books and the British government quickly commissioned a further, more wide-ranging report in the following year. It consisted of representatives of the Football Associations and Leagues, Home Office, police forces, Scottish Office and representatives of football players and managers - no psychiatrists, sociologists or academics at all. The group was left to define its own terms of reference and, not surprisingly given its composition, was solely concerned with actual events at football matches. Wider social issues were not considered and even journeys to and from football grounds were excluded from the terms of reference. The Working Party made a total of 23 recommendations, of which 3 were given special emphasis: In dealing with offenders at football matches it was recommended that: What was remarkable about the Lang report was that it was the first to seek solutions to a problem which, at that time, had not been clearly defined - even less understood. There were no data to indicate the scale of the problem and even basic statistics concerning arrests and injuries were absent from the report. No distinction was made between criminal behaviour and simple misbehaviour and many people commented on examples of

received opinion being reworked to give the appearance of hard facts. We find, for example, the statement: Ian Taylor The critics of both the Harrington and Lang Reports were themselves developing alternative theoretical perspectives on football hooliganism, with Ian Taylor being among the first to publish sociological analyses. From a Marxist standpoint he argued that the emergence of football hooliganism reflected the changing nature of the sport itself and, in particular, the changing role of the local club as a working class, neighbourhood institution. As professional football became increasingly organised after the Second World War, the role of the local club became less part of the community and more a commercial sports arena aimed at paying spectators. These included not only football but brass bands, whippet racing and even archery. The violence on the terraces, therefore, could be seen as an attempt by disaffected working class adolescents to re-establish the traditional weekend, with its distinctly manly, tribal features. This sense of alienation experienced by fans was further exacerbated, according to Taylor, by a more general alienation of fractions of the working class which resulted from changes in the labour market and the decomposition of many working class communities. Violence erupted at football matches, therefore, partly because of the decline of working class traditional values and, specifically, as an attempt to retrieve control over the game from a nouveau riche elite. There is certainly evidence from onwards to show that a significant number of those involved in violence at football matches do not come from stereotyped working class backgrounds but from the recently expanding middle class sectors. The implied underlying motivation of football hooliganism has also been absent from the accounts of football fans themselves, few seeing themselves as part of a proletarian vanguard seeking to erase the inequalities so evident in their national sport. Taylor himself, however, is pessimistic about the impact that such arguments may have: Professional football is part of the local economy and, perhaps more importantly, local civic power: John Clarke and Stuart Hall 6 , in particular, argued that specific sub-cultural styles enabled young working class people, and males in particular, to resolve essential conflicts in their lives - specifically those of subordination to adults and the subordination implicit in being a member of the working class itself. Other sub-cultures, such as the Mods, adopted a very different style as a means of resolving their collective social identity - the carefully manicured and smart appearance associated with upward mobility and escape from the working class values so explicitly championed by the Skinheads. To account for the Skinheads, and subsequently for football hooligans, he was forced to include a socio-political analysis not dissimilar to that presented by Ian Taylor, with emphasis on working class alienation from an increasingly commercial game. Violence became their way of doing what their fathers had done - demonstrating loyalty and commitment to their local team and all it stood for. The problems arose from inter-generational changes reflecting much wider shifts in the class structure of British and, in particular, English society. As football increasingly became a focus for sub-culture style and activity, the patterns of behaviour on the terraces came to mirror, in many ways, aspects of the game itself: But in their case, it becomes a contest which takes place not on the fields but on the terraces. They have created a parallel between the physical challenge and combat on the field in their own forms of challenge and combat between the opposing ends. Thus, while the points are being won or lost on the field, territory is won or lost on the terraces. Similarly the chants, slogans and songs demonstrate support for the team and involve an effort to intervene in the game itself, by lifting and encouraging their team, and putting off the opposition. The violence between the sets of fans is part of this participation in the game - part of the extension of the game on the field to include the terraces too. In this sense he provided a stepping stone between broad sociological perspectives more fine-grained analyses, conducted by, among others, Peter Marsh and what became know as the "Oxford School" or "Ethogenic Approach". Stuart Hall and his colleagues noted that despite all of the press coverage given to football hooliganism, relatively few people in Britain had any direct experience of the phenomenon. The media, therefore, rather than factual evidence, directly guided public concern about football hooliganism. Much of the public debate about hooliganism was conducted in the absence of any other perspective or source of evidence. Hall was at pains to stress that he did not see the press as causing football hooliganism in any direct sense: In line with deviancy amplification theory, he argued that distortions of this kind, in generating inappropriate societal reactions to, initially, quite minor forms of deviance, effectively increase the scale of the problem. Reactions by fans to the increased controls upon their behaviour, such as caging and segregation, often produced scenes far worse than those

prior to such attempts at control. Fans also started to act out some of the things that the press had accused them of doing. Manchester United fans, for example, used the chant "We are the famous hooligans, read all about us! Other fans complained that since they had been treated as animals they may as well act like them, and bloody violence was often the result. We should note here, however, that almost all research and theoretical approaches to football hooliganism have been obliged to take note of the very significant impact of media reporting and its clear effect on patterns of behaviour on the terraces. Thus, for three years, Marsh spent his time at football matches, on trains and buses full of football fans travelling to away games and in the pubs and other arenas where supporters spent the remainder of their leisure time. On the basis of this work, Marsh concluded that much of what passed for violent mayhem was, in fact, highly ritualised behaviour which was far less injurious, in physical terms, than it might seem. He suggested that the apparent disorder was, in fact, highly orderly, and social action on the terraces was guided and constrained by tacit social rules. The football terraces provided, in his terms, for an alternative career structure - one in which success and promotion were attainable. While violence, in the sense of causing physical injury, was part of the route to success, it was an infrequent activity. There was far more talk about violence than actual fighting. This, in turn, provoked widespread outrage in the media and even in some academic circles. The empirical evidence, however, clearly indicated that the scale of football violence in the s had been seriously over-estimated. Relying on statistics from police forces, health workers and official government reports, together with direct observation at football grounds, Marsh claimed that there was about as much violence at football games as one would expect, given the characteristics of the population who attended matches. If there was no violence, he argued, that would be truly remarkable - so much so that it would motivate dozens of research projects to explain this oasis of passivity in an otherwise moderately violent society. The lack of overt concern with such issues as social class has also been the subject of negative review by many sociologists, especially Williams et al. Marsh was also obliged to revise some of his conclusions in the light of more lethal football violence which occurred in the s. He continues to argue, however, that football hooliganism shifted, in part, from a ritual to a more dangerous pattern of behaviour principally because of the inappropriate measures which were introduced to combat the problem and because of the extensive media distortion of true events at football matches. While these perspectives differed considerably from each other, they were the ones which were most frequently referred to in debates on fan behaviour. In order to account for contemporary football violence, therefore, we need to pay attention to the structural aspects of this section of society and the traditional relationship between members of this strata and the game itself. That is because they are typically denied status, meaning and gratification in the educational and occupational spheres, the major sources of identity, meaning and status available to men from the middle classes. The issue of sources of meaning and identity among working class youth had also been treated explicitly by Marsh. In the work of Dunning et al there were, however, some subtle differences. On the issue of class the focus was not on the relative deprivations of the lower working class, with violence being a consequence of alienation and embitterment, but on specific subcultural properties which provide a legitimation of violent behaviour. The extent to which such differences of emphasis constituted a radically new approach, however, is the subject of some doubt. Perhaps, for this reason, and in order to more fully assert its own identity, the Leicester School has been renowned for the amount of time and effort that it has devoted to criticising the work of other social scientists in the field. It is difficult to find a single author outside of this group who has escaped their wrath at one time or another. Setting aside the internecine squabble in this area of academia, the Leicester group, with substantial funding from the Football Trust, has conducted the bulk of field research on British football fans in recent years, both in the UK and abroad, and is largely responsible for bringing together research workers in other European countries. The implications and utility of all of this research, however, are unclear. The applicability of the work to problems in other European countries, which lack the highly specific social class structures found in England, is also very limited, despite protestations by John Williams to the contrary. Much of the evidence provided by Williams and his colleagues comes from participant observation studies. Such assertions, however, vouch little for scientific rigour and credibility. There are also some minor ethical issues here concerning the research role of social scientists and the issue of deception. He now argues, for example: The group is also increasingly involved in Europe-wide

initiatives. Ethnographic approaches Detailed ethnographic work has been conducted by Gary Armstrong and Rosemary Harris, focusing principally on groups of Sheffield United Supporters. Their view was, firstly, that violence was not a central activity for football fans: There are also some striking inconsistencies in their reporting of the evidence. In contrast to the assertion that Sheffield fans were not particularly violent they go on to say: But this is a fairly obvious point made by many other field researchers and even Dunning himself. While the authors offer little in the way of empirical data themselves, they criticise the reliability of statistics offered by other researchers, including Dunning.

### Chapter 4 : Football, Violence and Social Identity - Google Books

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