

SPORTS AND VIOLENCE

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Abstract: Violence in sports can be observed within competitions (for example in boxing, wrestling, martial arts, rugby, etc.), or as violence outside competition, but most often, as a social problem, violence of spectators. Michael Smith distinguishes „relatively legitimate“ violence from „relatively illegitimate“, including in the first group, violence within the limits of sports rules, and violence that goes beyond the limits, but is generally accepted, and in the second group, „quasi-criminal“, which violates law and official rules, and „criminal“, which, among other things, violates informal rules, and is, therefore, absolutely unacceptable. The boundaries between these phenomena, however, are not as strict as is generally thought: observers identify with athletes, and athletes often become a role model for young people. Identification in the game (i.e. with the player, the role model) is one of the key catalysts of aggression: fake aggression on the sports field turns empathetically into real aggression in the stands. And it is precisely this transferred aggression from the field to stands that is one of the focuses of this paper, which aims to analyze and explain the social context of the conflict both on the field and in the stands. The phenomenon of hooliganism is something that in today`s modern sport is closely related to sports events, especially in team sports and among teams where there is a history of rivalry and long term „struggle“.

Keywords: sport, violence, hooliganism, sports fans

INTRODUCCION

Some authors believe that the root of sport is in violence, in ancient rituals or wars as turning points in the life of society. Television still devotes a lot of time to conversations and programs with topics such as "Sports? It's a war!" "Or" Sport as a substitute for war". Suffice is to say that violence and what will become a "sport" have been long linked, although sport arose last as a series of certain physical activities. The ancient Games (Corinthian, Isthmian, Nemean, and Olympic) offered a respite from conflict to some extent. They did indeed represent a substitute, or alternative form of warfare, a form of affirmation of the supremacy of the city-state over rivals. Physical activities such as pancratium (Greco-Roman style wrestling) were extremely violent and they resulted in the death of the fighters. Doping was also used, although it was more related to religious and folk beliefs than to a product (mostly synthetic, but also biological) which are in use today. Beliefs, as today, have played a major role in achieving the effect of various substances that have been rubbed, swallowed or inhaled both by individuals and collectively.

One of the problems with aggressive and violent behavior in sports is that some athletes and coaches believe that a certain level of aggression in sports is necessary to achieve athletic success. However, in this context, it is necessary to distinguish aggressive behaviors from the so-called assertive behaviors related to proactive, firm and decisive play in which the athlete uses all permitted means to achieve the set goal. Namely, although it can result in injury due to the rougher physical contact that occurs in the heat of the game, the basic feature of assertive behavior is that it does not contain the intention to injure the opponent's player. In contrast, verbal injury or physical injury is

an integral part of aggressive behavior in the true sense of the word. Researchers in the field of sociology of sports emphasize the importance of distinguishing instrumental and reactive aggression. As its name suggests, instrumental aggression is a form of inappropriate behavior that is considered an instrument to achieve a certain goal (for example, hard injury when taking the ball or intentional injury to the best opponent in order to increase the chances of winning), causing harm to the victim, although it doesn't have to be accidental. Reactive aggression is a form of inappropriate behavior that is an end in itself. This form of aggression is motivated by the desire to injure or damage someone, or to jeopardize the physical (for example, physical confrontation with the opposing team's athletes after a match) or the other person's mental integrity (for example, insulting an opponent on national or racial grounds).

CAUSES OF VIOLENCE IN SPORTS

Other authors, again, systematize theories of the causes of violence into "apocalyptic" (socio-political causes, cultural causes and mass behavior, criminal patterns, guilt of club administrations, players and sports media) and "fatalistic" (cause in psychopathology and instincts). The third attribute to football a significant role as "social exhaust valve" for violence, and believe that if there were no football, the society will witness the growing presence of hooliganism. According to some, sport is a trace of an "ancient predatory instinct", "an indicator of the fall of the human race into barbarism", and the elimination of violence from it would deprive it of its "fundamental psychological functions". This view, which, in a way, thinks of violence as a characteristic immanent to sport, is largely maintained at the level of psychology or even popular psychology. Authors who consider

violence to be immanent to sport perceive sport as "war by friendly means", "intraspecific aggression", a form of struggle that seeks to establish dominance, etc. Srđan Vrcan, for example, is not inclined to interpret fan violence by human nature and instincts, or any theory that does not take into account the historical moment, emphasizing the specificity of the social situation that leads to the eruption of violence in sports. Using the term "eruption", Vrcan is just showing that violence in and around sports is an all-time phenomenon that only oscillates. It is clear, of course, that violence in sports is strongly connected with culture and class, as well as that it is encouraged by external, ie. collective, social "triggers": the fact that the biggest fan riots on the territory of the former Yugoslavia erupted just at the time of rising pre-war tensions in the 1990s speaks volumes about such a thesis. (Of course, it would be completely wrong to claim that fan violence is a kind of "vent" of totalitarian regimes, since it is equally present in democracies.) But what really underlies a man's willingness to attack to inflict physical pain on fans of the opposing team, peaceful passers-by, or police officers? Konrad Lorenz interprets aggression as a natural phenomenon directed exclusively towards food, that is, if it is about members of the same species, towards the resolution of competition for territory, female and other property. In addition to his instinctual nature, Lorenz tends to attribute human cruelty to the fact that man, by inventing various types of weapons, introduced the possibility of remote violence and therefore "exceeded" the natural limit of inflicting pain with his own hands. Lorenz's observations (according to which sport could be interpreted as a catharsis suitable for channeling instinctive aggression), however, as Hannah Arendt rightly pointed out, as well as the observations of many other ethnologists and psychologists, reveal nothing but the old truth that man is only an animal with an additional attribute of reason.

Sport offers directed artificial competition, and some sports - mostly the most popular, such as football - also have a gradation of tension, ie. expectations. Everyone knows from their own experience that we are able to formulate quite complex expectations from the events we observe, from our actions and the actions of others. Fulfilling our expectations makes us satisfied, and their failure tense. In the background of shaping expectations is a constant comparison of our experiences (stored in long-term memory) with our current observations. In short, the realized expectation resolves individual tension (frustration), and the failed (unrealized) one emphasizes it and eventually transforms it into aggression. This aggression, organized under the protection and anonymity of the masses, is also a surrogate of interaction with society, and the emotional attachment of fans to the club is a substitute for the alienation of everyday life. There is also the idea that sport should be used as a significant

resource for systematic and individual education of a person in the direction of aggressive and assertive, but not violent behavior, ie, a person who discovers his potential but does not abuse it but learns to control it. It is possible and understandable to ask whether sport is not just a socially agreed / agreed game, therefore, a social street play that everyone tolerates as a remedy, a collective discharge of individual frustrations? But, apart from the fact that in the game we just "play together" and in sports we always oppose each other. As Eco rightly observes, "how is it that football evokes such powerful forms of expression of emotion if it's just a game?" The truth is that sport can be somewhat compared to carnival: according to the psychology of the masses, which overcomes the fears and considerations of the individual, emphasizing the experience with alcohol consumption, often emphasizing resistance to politics, etc. The carnival, however, is not characterized by the development of tension and the collision of two collectives (teams), nor by the participation (more precisely, the antagonism) of the audience in violence. In addition, unlike carnivals and similar social phenomena, in sports, envy followed by anger (anger), both defeat and victory (euphoria), appears as a significant trigger of aggression, since, as Gore Vidal says, "it is not enough for me to win, it is important that others lose".

FOOTBALL STADIUM VS VIOLENCE

If there is one particular form of violence that is usually associated with sports or at least fans, it is hooliganism. It could be said that in everyday discourse, hooliganism is the only recognizable form of violence, if we ignore violence among athletes themselves either on the playgrounds or due to excessive effort. This focus on hooliganism is probably a reflection of the media's exaggeration of certain violent events or perhaps the attitude of most people that hooliganism is impossible to reconcile with the traditional, celebratory aspect of the sport. However, in order for hooliganism to be understood, it is necessary to look beyond the usual definitions and collective perceptions of the problem and the prevailing stereotypes and prejudices. It is a common image of a hooligan as a young man who finds it difficult to fit into society, a delinquent in everyday life and gets drunk and uses football matches as an excuse to go wild in the stadium. But events have shown that the social reality of the phenomenon is much more complex than we imagine based on such a simplified picture.

Records of hooliganism

Three factors distinguish hooliganism from the forms of crowd violence that have existed in sporting events since ancient times: the frequency of violent incidents, their specific connection to football, and the fact that hooliganism was initially linked to one country - the UK. The question is how and why this sport and that

country were exposed to hooliganism earlier and more intensely than others.

It should be noted that deviant and violent behavior is not some new phenomenon that has occurred on sports fields and competitions. Throughout history, sports crowd competitions have largely resembled modern-day hooliganism and have even required special social measures, such as maintaining law and order or banning entry to the stadium. So it will enough to cite a few examples from different historical epochs to illustrate.

The first record can be found in the works of Tacitus, which describe the skirmishes in Pompeii in 59, when during the gladiatorial games organized in Pompeii by Livenius Regulus, spectators from the colonies of Nuceria and Pompeii began an argument of insults, which continued by throwing stones and then developed into an armed conflict. A large number of people were killed and wounded in the clashes, and Pompeii was given a ten year ban from holding sports competitions, and the associations were abolished. In the Grand Circus of Rome, which could accommodate up to 150,000 spectators, on several occasions a large number of people were killed by being run over by a crowd. In the Middle Ages, the Church banned the play of the soul, which was characterized by riots and fights among spectators. In Brittany, during the playing of the soul, special surveillance of law and order was carried out so that "officials" were equipped with pikes as an aid in separating opponents. Forms of violence, verbal or physical, have been recorded from the very beginning of sports and sports competition, which is understandable given the expression of belonging to a particular team, squad or commitment to a particular party. As the "struggle" for something that belongs to each of us is im-planted in human bodies, the very choice of side defines a certain struggle for something or some-one. The difference is that sport no longer has the same purpose. While the ancient games in their practice were a preparation or substitute for war, sport in the 20th century began to reflect different values and goals, such as education, hedonism, fitness and strength, hunger for competitions and spectacles, social or professional integration, sense of belonging and social cohesion. In addition, it should be noted the development of football, as the most popular game in the world, with which violent incidents and hooliganism have built their foundations for further development.

STAGES OF DEVELOPMENT OF HOOLIGANISM IN EUROPE

The first phase of the emergence of hooliganism covers the period from the late fifties and early sixties of the 20th century, when journalists and scientists, primarily sociologists, began to record an increase in organized violence, outside and inside the stadium. At first glance, this violence was clearly different from what

was previously known and represented a transition from ritualized and Dionysian violence, associated with the logic of the game and the antagonism it evokes, to premeditated violence. Until then, there was mostly sporadic violence whose causes and meaning stem from the ambivalent nature of the sport itself.

The second period of development of hooliganism corresponds to a change in the attitude of the audience. A number of changes have taken place in British football since the 1950 s. British society is changing and modernizing, living standards are rising, people have more free time, and these changes allow individuals to seek out new forms of entertainment (e.g. going out, going to the cinema, etc.). This is a period in which fans are going through many changes. The first reason is the expansion and encouragement of football in schools. Furthermore, changes in society have brought new features to stadiums where there is a growing presence of younger audiences, motivated by new forms of entertainment. The third reason is economic, which is reflected in cheaper tickets for new stands, the so called the ends where the younger fans were housed. Young people are looking for independence, they have different worldviews from their families and the elderly, they are looking for peers with whom they make new friends, which creates the basis for the emergence of new fan groups. Instead of a celebratory atmosphere, sports rivalries appear at matches. A new and more active form of support for football teams led to the emergence of hooliganism by creating a culture of confrontation that was no longer closely tied to sports.

The third phase of hooliganism took place in the 1970s and 1980s, a period followed by the economic downturn of Great Britain. With the coming to power of Margaret Thatcher and the introduction of the so-called. "Restriction and austerity" policies, new decisions are introduced, primarily economic recovery at all costs. Football is becoming a means of expression for young people who are excluded from society, and fan groups bring comfort to society before it disintegrates, providing it with support and solidarity. For them, hooliganism is a way of life, expressing and nurturing diversity, while fan groups offer an alternative to the pale everyday life.

The role of the media in the spread of hooliganism - Anglo-Saxon studies have spawned a number of interpretations whose theses coincide or differ depending on the choice of field and scientific approaches, while the drama in Heysel encouraged the spread of the phenomenon to Europe and the creation of collective notions of hooliganism.

Heysel case - Research has shown that tickets were sold to everyone and basic safety precautions were not followed. The media in the heat of the report kept repeating the interpretation of British hooliganism and

thus greatly contributed to the creation of a collective image of hooliganism, thus presenting the hooligan as a young Englishman, poorly integrated into society, delinquent in everyday life and under the influence of alcohol. Hooliganism began to be viewed differently, with huge media publicity, thus beginning the last phase of the development of hooliganism - spreading to Europe.

Hooliganism is spreading in Europe - With the spread of hooliganism throughout Europe, European studies on the problem have become more diverse, although some scientists who have dealt with this topic have taught at British universities. "Fan training" program - the goal of the program is to educate fans, and in a way communication between fans and club management and reduce violence. It also includes the presence of guards and supervision of fans in stadiums to prevent violent behavior, while on the other hand organizing activities for young fans (sports meetings, travel). However, social oversight leads to the emergence of a new type of hooligan (the casual) "modern hooligan" characterized by informal, everyday dress.

The new type of hooligan becomes unrecognizable to most, blends in more easily with other fans, and imperceptibly passes controls in stadiums. Controls at the entrance to the stadiums are mostly carried out by the wardens, and this takes place quickly without a thorough inspection of the fans, where the hooligans imperceptibly pass the controls at the stadiums.

HOOIGANS VERSUS SPORTS FANS

It is impossible to focus only on physical violence and to exclude psychological and symbolic forms of violence, because this denies the existence of the phenomenon "aggro", a ritual imitation of violent behavior that serves to intimidate the opponent. Seeming strong and dangerous and trying to instill fear in the opponent's bones was often more important than the physical action itself, the latter being resorted to only when the unwritten rules of "aggra" were violated (by attacking a girl), or when the police were involved. The ability to intimidate an opponent to the point that he escapes without confrontation was perceived among hooligans as a major indicator of fighting spirit. Yet the boundaries between physical, psychological, and symbolic violence can be almost invisible. Violent acts simply represent certain moments or stages in the social processes of that food or encourage other forms of violence to the extent that they sometimes get out of control. Psychological and symbolic violence "aggro", in many cases, is, therefore, the basis for a pattern of extreme violent conflicts or antagonisms between fan groups that can last for years. The results of the researchers, based on data obtained from the participants in the violence themselves, differ significantly from British studies, which, it

should be borne in mind, are based on police data. So far, the description of hooliganism has reflected sociodemographic factors that usually explain the classic forms of delinquency: it is the work of young people organized into groups. Of all sports, football attracts the youngest audience, which is attracted by the atmosphere created by the multitude of people and the common interests and sense of fun within the fan groups. Given that fans participate in hooliganism, this form of violence is present in football to a greater extent than in other sports. People under the age of 17, and this is the age at which individuals usually become part of the fan culture by imitating gradually accept antagonistic and violent forms of behavior. Thanks to such behavior, the older ones accept the younger ones and include them in the fan group. By behaving aggressively and violently, a young individual can gain both a more important role and a better status within the core of the group. An additional explanation for the violent behavior of these young people lies in the fact that they do not treat social norms the way adults do. Although age is a discriminatory factor, it is unrealistic to talk about a dangerous age group. It is a simple fact that outbursts of violence of this kind are characteristic of a transitional period in human lives, when an individual's identity is formed, a period of "psychosocial latency" in which young football fans, just like young people in general, have not yet taken on adult roles, suggest, less sensitive to norms and rules. As they get older, they gradually accept the roles and social position of adults. Most criminological studies show, in fact, that young people are more tolerant of physical violence and are reluctant to condemn it, or do so to a lesser extent than adults, provided that it does not involve the use of weapons.

On the other hand, sports fans are people who love sports and through their attitudes, emotions and behaviors show a special attachment to a particular sports organization. Such persons are characterized by various behaviors such as: going to matches, watching matches on television, frequent conversations about matches, having fan props, attachment to the team and when he loses, some are prone to betting, etc. Fans should be distinguished from ordinary spectators of football matches because their emotional involvement is at a lower level. He becomes a fiery fan for various reasons. Some become it because of friends and peers, and some under the influence of older family members. Sometimes cheering is mediated by a sense of belonging to a city or a particular neighborhood where one lives. Certainly the beauty of the game, the tradition of success of a certain team and their stars influences that he has a larger number of fans. There are various explanations for why someone becomes a fan and what attracts them to it. Scientists cite eight motives for cheering:

Group affiliation - Group affiliation reflects the desire and motive to be part of a group. Individuals with a

high motive of group affiliation become fans because it gives them the opportunity to spend time with others.

Aesthetic impression of sport - Some fans are attracted by the beauty and energy of the sport itself and that motivates them to become fans.

Excitement - Many people feel that they do not have enough stimulation or excitement in their own life, and try to find it further through sports cheering.

Self-esteem - It is known from psychology that if the group we belong to is successful, the opinion about ourselves also improves. So, when we cheer for the winning team, our self-esteem also grows, and that is indirectly one of the motives for cheering.

Economic motives - For some sports fans, the biggest motivation is the potential economic benefit of betting at sports bookmakers.

An escape from boredom - People who are dissatisfied or bored in life can temporarily forget about adversity and misfortune through sports using it as a way to take a break from work and activities of daily living.

Family - Cheering is often part of the family tradition and a way to spend time with your family members. Fan affiliation is often passed from one generation to another.

Self-presentation - This motive is associated with value orientations. Through cheering, some people strive to express themselves in a unique and special way, both in the community and because of the personal inner experience that makes their life meaningful.

Through cheering, fans create social connections but also a sense of belonging to the reference fan group and the city in which they live. Matches are a place to gather old friends and meet new ones. Fan groups bring together fans from different social strata, encourage solidarity and cohesion between them. For many, cheering is the most important thing in life, so even without a game, life without other fans is unthinkable. Other fans come to them as a family, which often "understands" them better than the biological family. Fans are perceived as part of an important, strong and respectable club collective that makes them proud. This identification is also transferred to the identification with the local community, especially if the club is playing with someone from another city. Fans are often then perceived and seen as protectors and true representatives of their city. The characteristic of the fans is also great loyalty to the club, for better or for worse. Real fans are those who are ready for both great joy during victories and emotional suffering during defeats. That is why it is said that the "marriage" between the fans and the club breaks down much less often than the marriage of a man and a

woman! Real fans are not observers but active participants. They believe that they can influence the outcome of the game and act accordingly. Fans are therefore often seen as an additional player of the team, e.g. as the twelfth player in football. There are many examples in practice that show that this is real and so. This active role of the fans contributes to the fact that they and the players perceive each other as one team and a one unity.

This, of course, is valid as long as the fans have confidence in the players and are satisfied, above all, with their commitment on the field. One of the main features is regular attendance at matches. This refers to matches "at home", but also to away matches. This implies active participation in cheering through songs, choreography, etc. Some fans, because of their dedication, often travel several hundred kilometers just to support their club.

Passive football audience makes up the majority of today's direct football audience of developed countries, with a low share of active, i.e. organized members of the audience. Trade and service activities, as well as numerous other benefits related to the commercialization of sports/football, enable the passive spectator to experience the spectacle with maximum comfort. Therefore, for the description of an individual who has the characteristics of passive participant in football events, the syntagm of theatrical audience often appears in the literature: the interests of its members are often not related to a specific football club or national team, but are attracted by the idea of the grandeur of the event accompanied by the quality of the goods and services offered.

SOCIO-PSYCHOLOGICAL CHARACTERISTICS OF FAN GROUPS

While some encourage their clubs in an appropriate manner in accordance with the norms of good behavior, others encourage their athletes in a violent manner, endangering both their own and other people's safety. Since in most cases fans act in a group (rarely as individuals), fans are increasingly the subject of scientific research, especially in the field of psychology and sociology. Such research has revealed some common traits of all fans, such as that fans are prone to euphoria when a team wins and sadness when a team loses, and the reactions of one fan encourage the reactions of most other fans. Since fans are classified as a group, i.e. a mass of people, they take on the characteristics of a group and not an individual, because the individual in such groups is lost, and feelings, thoughts and actions are thought of. Belonging to a group brings anonymity and a sense of power and a departure from personal responsibility, all of which lead to the creation of instincts and instincts that individuals do not have and also to the phenomenon of suggestibility, which is more

pronounced in groups. Given the development of society and the development of the youth subculture, it was not enough to observe football fans from a classical (Le Bon) perspective, but it was necessary to use the terms sociology of the youth subculture. This is best seen in the first domestic survey of fan hooliganism conducted by Buzov et al. In 1989.

Fan groups are formed groups in which there is a certain set of values and affiliations and each member of such a group has a role to play. They are characterized by a certain established hierarchy, and based on the fan experience and intensity of participation in group activities between members of such a group are not formal, on the contrary, they are informal or the rules of their behavior are unwritten.

Cheering for a club is often associated with belonging to a place of residence or a nation. Through their commitment to the club, the fans also express their commitment to the city from which the club comes. If ethnic relations are unstable, it usually contributes to the cheering being colored by glorify-ing the ethnic or regional identity to which most fans of that group belong. Stadiums are becoming a testing ground for the expression of ethnic attitudes, pride and identification. Thus, e.g. the Barcelona club is a symbol of the Spanish region of Cata-lonia and with that the Catalans identify very strongly; it is, perhaps, perhaps the chief symbol of the power of Catalonia. In divided Belgium, there is also a strong identification with Walloon or Flemish clubs. Unfortunately, the connection between cheering and ethnicity often ends in provocations or open conflicts on or outside the stadium. A good example is Bosnia and Herzegovina, but also the entire Balkans, where most fan conflicts are based on belonging to different nations. The strong identifica-tion of the club with the territory is especially pro-nounced in smaller places where the club and matches are the main weekly attraction. It should also be noted that sometimes the identification with the club is higher than with the national team. This is especially pronounced if the ties with the central state are shaken. As for the representation of women among football fans, it is mostly negligible in number. There are, but are rare cases, fan groups that also have a female subgroup. It is interesting that the participation of women in sports has increased in the last few decades, but it is still to a much lesser extent when it comes to football in particular. Even in the Scandinavian countries, known for gender equality, cheering is one of the last islands that is predominantly reserved for men. There are different reasons for this. Men are, for the most part, more interested in this sport than women, and there is a stereotype that women simply do not understand football, so they have no place in the stadium. In addition, it is certain that going to the stadium is also a way for men to socialize more with each other and escape from the routine of family life for a moment. In most countries, there is an

untried rule that football matches are a time to hang out with male friends. In such a society, for most fans, beer is a more desirable associate member of such an interaction than any woman. They practically become "surplus" in those few hours. The only exceptions may be the matches of the national team at the continental or world championships, when the higher participation of women, mostly younger ones, is noticeable. At such competitions, the most cheerleaders are usually chosen in the media

Hooliganism is associated with both individual and collective reputation management. Participating in football hooliganism allows fans to raise their status and prestige. Reputation and strength are also built through conflicts with opposing groups. The need for sovereignty and autonomy can also encourage fan hooliganism. This social need, inherent in all people, can be manifested in fans through overem phasized arbitrariness, disobedience and the desire to make decisions independently and freely. This can lead to violations of certain rules that often lead to conflicts with the police, etc.

Cheering in Bosnia and Herzegovina is more bur-den-ed than in other countries by political and ethnic relations and conflicts. The stadium is often reminiscent of the mirror in which the whole society is located. Thus, e.g. the attitude towards the state of BiH also transfers to the attitude towards the na-tional BH team. The BiH national team is mostly supported by Bosniaks, while Serbs and Croats are more interested in the success of Serbia and Croatia. Most fan conflicts have their own political and ethnic background.

CONCLUSION

Sport has been an integral part of human life since time immemorial. It is so ingrained in today's society that, for example, football is said to be "the most important sideline in the world." Apart from physical activity and competition, sport becomes a hobby, pastime, type of socializing and the like. Therefore, sports are accompanied by other groups composed of different individuals that are not directly related to the sport itself, such as athletes and coaches. Such a group of people, which is related to sports, athletes or sports club is called fans. But it often happens that the behavior of fans is not in accordance with the norms of good behavior, but on the contrary, such groups cause violent behavior with many harms and victims. Hooliganism, ie violent behavior of fans, has existed since ancient times, and culminated in England in the last centuries after a bad economic situation, where young people tried to find their identity, try to move away from the difficult everyday life and be part of something bigger. They spend their free time at matches (mostly football) and they expressed their dissatisfaction with society, rules, laws and the generally bad economic situation at such matches

through riots and violent behavior. Such behavior has persisted to this day. It is believed that the reasons for such behavior have not changed too much. Young people are still dissatisfied with their roles in society, dissatisfied with the general situation in society and also with politics and crime that are increasingly interfering in sports nowadays, so it is not uncommon to see political banners and express dissatisfaction with politics and government at football matches.

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