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Is it possible to correct, stop or distance the violence of a hooligan?

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Abstract

Summary: Sport is part of the heritage of all men and women and its absence can never be compensated for. As it is a growing social and economic phenomenon that makes an important contribution to the European Union's strategic objectives of solidarity and prosperity, it is important that it serves to foster peace and understanding between nations and cultures, as well as the education of young people, etc. However, sport is also confronted with new threats and challenges emerging in European society, such as commercial pressure, the exploitation of young sportsmen and women, doping, racism, corruption and money laundering, as well as widespread violence among fans, young people and other actors in the sports world.

The aim of this article is to identify different forms of violence, particularly that perpetrated by Hooligans. The methodology used is the literature review and, with this work, it was possible to conclude that violence in football extends from practitioners, to managers, coaches, referees, cheerleaders and other sports actors, victims or guilty of the anger of their opponents. The importance of organisations such as FIFA and UEFA is crucial to regulate and supervise the organisation and security of events, as well as to raise awareness among those involved of sporting freedom and not to incite violence in sport.

Keywords: hooligans, ultras, violence, sport

Introduction

According to Marivoet (2009) [23], hooligan subculture emerged in the 1960s in England, among skinhead gangs from the most deprived urban areas, associated with feuding and confrontation between rival neighbourhoods. Hooliganism, as a sporting phenomenon, only emerged in England in the sixties (Conceição, 2014) [13] and gained greater expression among groups of football fans from other northern European countries, namely Belgium, the Netherlands and Germany. For Van Limbergen (1997), this fact constituted a form of resistance to the challenging behaviour of English hooligans when travelling to the continent for international competitions.

Although the hooligan subculture occurs in several European countries, it is characteristic of England, the country where it appeared. Bill Buford, author of the book "Entre os Vandalos - O futebol e a violência" (Among the Vandals - Football and Violence) (2001) [30], relates his eight-year behind-the-scenes adventure in cheerleaders where violence reaches extreme points. The author had never been to a football match before, until one day, while waiting for a train at a Cardiff station, he witnessed the passage of the Liverpool cheerleader, who was leaving behind a trail of destruction. Knowing that what he saw was only a sample of what was going on inside and outside the football stadiums, Bill Buford decided to study the hooligan culture, demanding sacrifices from him and being in danger for eight years.

Likewise, the ultra-subculture has the same manifestations but slightly different ideologies. The hooligan subculture, coming from England, as well as the irreverence and typical rebelliousness of young people had influence on the appearance of these groups in Italy (Podaliri & Balestri, 1998), which soon began to spread throughout Europe,

inducing an increase in violence. According to Podaliri and Balastro, (1998) the term ultra originates in the French language, ultra, and is primarily linked to the world of politics, more specifically to extremist groups, being used to describe the supporters of the French kings in the first half of the nineteenth century, as well as the left-wing groups in the post-May of 1968 in France and, in this context, is highly conditioned by the political realities that the ultra-groups are born in Italy, as a movement to support the football clubs. According to Marivoet (2009) ^[23]. The ultra-subculture emerged in the seventies in Italy, in a political context of struggle and social criticism, having been initially linked to members of extreme-left organizations involved in urban struggles, although it quickly extended to members of extreme-right organizations.

As a result, young people began to gather in the Italian streets, making these a stage for spraying ideals from both left and right, and confrontations with the police were also frequent (Testa, 2009). Thus, differentiating themselves and demarcating themselves from the other supporters, the ultras seek ways to highlight and defend their ideologies, living almost exclusively for the club (Bernache-Assollant *et al.*, 2011). The cheerleaders of the subculture are ultra-characterized by the fervent support they provide in the defence of the colours of their clubs, as well as in the protagonism of acts of violence and intolerance. These are groups of supporters strongly identified with their clubs and, therefore, a social space in which strong emotional charges are invested (Marivoet, 2009) ^[23].

According to Clarence Rooks (1899) the term hooliganism was inspired by the name of a famous Irish criminal Patrick Hoolihan. Also Earnest Weekley (1912) argues that the first hooligans belonged to an Irish family and there are several authors who claim that the term is based on the Irish word houlie which means wild (Taylor, 2011) ^[30]. Murad (2007) notes the emergence of the phenomenon of hooliganism around 1870/1880 in England, as a worrying presence of violent acts in football spaces. Unlike Podaliri and Balestri (1998) argue that the hooligan emergence is not due to football. Although other authors indicate that it began in the 1960s (Carnibella *et al.*, 1996; Dunning, 1992; Giulianotti, 1994; Leeson, Smith, & Snow, 2012; Spaaij, 2006, 2007; Moraes & Moraes, 2012) ^[23]. The term first appeared in a London court report in 1894, referring to the name of a youth gang in the Lambeth area of London - the Hooligan Boys and later the O'Hooligan Boys.

In August 1898, the murder of Henry Mappin in Lambeth, committed by a member of the same gang, drew attention to the word that was immediately popularized by the press. The London newspaper *The Daily Graphic* wrote an article on August 22, 1898, *The avalanche of brutality under the name of hooliganism*. Since then the word has become international and in the 20th century in the former Soviet Union it was known as *Khuligan*, which refers to troublemakers or political dissidents. Mathias Rust was accused of hooliganism, among other things, because of his terrorist behaviour with a plane in 1987 in Red Square, Moscow, Russia.

The acts of violence in football until the beginning of the First World War were mainly directed at referees and players of opposing teams (Dunning, 1994; Murphy *et al.*, 1990), and they were characterized by spontaneity and disorganization of their players (Holt, 1989). However, from the 1950s onwards, and with greater frequency and dimension from the 1960s onwards, there are regular confrontations between young football fans (Giulianotti, 1999; Spaaij, 2006).

In the 1960s it was perceived that this was a serious problem that brought to football several negative consequences, although violence always went hand in hand with sport as part of its history, always for the worst reasons. For Murphy, Williams and Dunnig (1994), violence in football is associated with ancient times. At the end of the 19th century, concerns were often expressed about groups of hooligans, thus causing problems at matches, and attacks were made not only on fans but also on players and referees. Of the various events in World Cup history, there have been several injuries and deaths as a result of this type of confrontation. Many of them are driven by the encouragement of hatred by the media, or even by the local club itself that this type of group supports. The stages of violence that have become football stadiums take various forms, not only with supporters but also with the police, field invasions, throwing objects, verbal offenses and vandalism, most often practiced by hooligans (Conceição, 2014) ^[13].

It is because of these historical foundations that like Bodin (2000) most people associate hooligans with the English with the following characteristics: young, poor, socially poorly integrated, delinquents in daily life, irrational with regard to football, go to stadiums to behave badly, are constantly drunk, are militants of an ideology of extreme right or belong to small neo-Nazi groups. Several acts of vandalism were studied, mainly in English-speaking countries, which first experienced this problem, this fact led to successive changes in the social space of stadiums (Ehrenberg, 1991), transformed the growing autonomy of youth in the 1950-1960s, the very development of youth cultures or subcultures (skinheads, punks, etc.), and finally, with the extension of the phenomenon to the rest of Europe, dramatic episodes were experienced such as that of Heysel's stadium in 1985.

Thus, not only to understand the historical framework of the formation of hooligans it is important to understand the term in itself. However, the phenomenon lacks a precise definition and is heterogeneous both in terms of expression and content (Dunning *et al.*, 1992; Murphy *et al.*, 1990; Spaaij, 2006, 2007). In order to speak of the term Hooliganism, it is necessary to understand its interpretation and, according to the website "Hooliganism of football"(n.d), this term is used to describe forms of disorderly, aggressive and often violent behaviour originated by spectators at various sporting events, but with a higher incidence in football. The problem of violence in football has been gaining special attention in the social agenda, especially in the media, being one of the major concerns of public authorities and contemporary society (Conceição, 2014) ^[13].

According to (Taylor, 2011) ^[30]. There is a relational approach of a small number of causality mechanisms that justify the existence of hooligan violence, the strongest variable is nationalism, which for the author served to help activate, create, scale and sustain sports brutality. But if we look closely we can also say that the territorial factor can also be widely accepted as the main reason for the existence of hooligan violence. Murphy, Williams and Dunnig (1994) point out that the greatest violence is among cheerleaders in the history of football, referring to organized cheerleaders and the concentration of youth around them. In this context, football stadiums have quickly become recognized as public spaces for exhibitions of threatening rituals on a large scale and areas of struggle at the most different levels, removing the beauty of the sporting spectacle and the safety of spectators, fans and other assistants to a football match.

Representing a collective form of violent behaviour in sport,

hooliganism should be deeply understood at the level of collective conduct and group categories present in contemporary society (Lulescu, 1867) ^[20]. In terms of scientific studies, hooliganism is often analysed, like common delinquency, exclusively in terms of social determinism because individual exclusion cannot explain the crime and abnormal behaviour. This is a risk factor with the combination of low family income, deteriorating housing and neighbourhood, large families, etc., which in the studies show a significantly high statistical correlation between poverty and delinquency (Filleule, 2001). Countries such as Argentina, Italy and the Netherlands are in the lead in this negative statistic of violence. Problems with friendships, lack of protection of the social environment for the individual, concerns about the future, alcohol abuse and drug use that encourage abusive behaviours (Gumusgul & Acet, 2016) ^[16] also explain the violence caused. Violence can be divided into five categories: cosmic violence, unconscious violence, brute force, conscious violence and sordid violence (Gumusgul & Acet, 2016) ^[16].

Theoretical reference

Sport is for all citizens, irrespective of gender, race, age, disability, religion, belief and sexual orientation, as well as the social or economic environment of origin. Based on this philosophy, the European Commission has repeatedly condemned all manifestations of racism and xenophobia, which are incompatible with the values of the European Union (Dimitrov, Helmenstein, Kleissner, Moser & Schindler, 2006). When we look at sport in general and football in particular, it would allow us to affirm socio-cultural identities, which are expressed through the galvanization of the meanings of affiliation of local, regional or national communities, or through the affirmation of subcultures of adepts who embody their identity meanings in an exacerbated way (Marivoet, 2009) ^[23]. As football seems to be the most popular sport in the world, played and visualized by millions and millions of people, it has an incalculable impact on society and the lives of individuals in particular. It is a modality with great potential and that brings with it several positive externalities, however, there is a range of very negative aspects that accompany it, with violence by fans being one of the most critical (Conceição, 2014) ^[13]. Generally, referees are the main targets of aggression, particularly in Portugal (Marivoet, 1992) ^[22].

Several reports from the UK government on spectator safety and violence in stadiums were written after several incidents during the 20th century. Although the majority of deaths in these incidents were the result of inadequate security measures, spectator safety issues and vandalism were often confused. More important than protecting ourselves against a hooligan attack is to realize that as supporters we are subject to laws. In addition, a whole series of laws are exclusively sporting or, more specifically, related to football. The current English legislation relevant in this context can be summed up in the following legal acts:

- Criminal Justice and Public Order Act 1994;
- Football Law;
- Football (Amendment) Act 2002 (United Kingdom);
- Football (Offences and Disorders) Act 1999 (United Kingdom);

- Spectators of Football Act 1989 (United Kingdom);
- Public Order Act 1986 (United Kingdom);
- Sports Grounds Safety Act 1975 (United Kingdom);
- Sports Events (Alcohol Control) Act 1985 (United Kingdom);
- Sports Soil Safety Authority Act 2011 (United Kingdom).

As previously mentioned, hooliganism emerges in England (Carnibella *et al.*, 1996; Dunning, 1992; Giulianotti, 1994; Leeson *et al.*, 2012; Redhead, 2009; Spaaij, 2006, 2007), developing several sociological approaches to the phenomenon (Dunning, 1994; Dunning, Malcolm, & Waddington, 2004; Giulianotti, 1994; Murphy *et al.*, 1990 Redhead, 1997, 2009). The first explanatory contributions on the hooligan phenomenon were made by Ian Taylor and John Clarke (Dunning *et al.*, 1992). Holt (1989) and Taylor (Spaaij, 2006) argue that the emergence of hooliganism is related to the commercialisation, internationalisation and professionalization of football, which contributed to its dignification. Thus, the rupture of the existing connection between football and the male working class is noted, with hooliganism being a movement of resistance to the paradigm shift of the sport (Spaaij, 2006).

Clarke (Dunning *et al.*, 1992) takes a similar position, considering, in addition to the paradigm shift of the sport, the fact that many young fans attend football matches away from the surveillance of their families. Thus, the episodes of violence are not limited to hooliganism, but this is the most fearful and violent of all. According to Lulescu (1867) ^[20] hooliganism is a frequent and current phenomenon. It began in the 1960s and 1970s in the United Kingdom, associated with football, and is manifested by public order disturbances, especially by football fans, who generally support so-called "rival" teams. The disturbances spread inside and outside football stadiums, the latter having had a greater incidence during the 1960s and 1970s where police control becomes more ineffective.

Hooligans distinguish themselves from other violent groups in a way that legitimizes their identity and, to this end, resort to activities such as terrorism, intimidation, fright and aggression of people intentionally or voluntarily (Gumusgul & Acet, 2016) ^[16]. Because it is an extreme attitude, or even a manifestation of frustrated people, hooligans have a kind of double life, becoming totally different when they come together to support their favourite team. Before any game they gather to establish their territory, routes and thus make plans to create disturbance and chaos. If one member of the gang is brutally beaten by another, they do not file a complaint with the police, but seek revenge at the next opportunity for confrontation. That's why hooliganism is often referred to as British disease (Conceição, 2014) ^[13]. Even more so because it has spread all over the world and, according to Gumusgul and Acet (2016) ^[16], these hooligans are people, some of them uneducated, with no connection to football and no notion of the underlying legal issues. This may explain the violence to innocent people, with near-fatal aggressions, whose primary purpose is to be observed, to draw the attention of others from a terrorist and threatening perspective. However, these facts that mark and tarnish World Cup football are most prevalent in Europe.

Table 1: Hooligan occurrences

Events	Description
Heysel (1985) Belgium	On 29 May 1985 the Champions League final between Juventus and Liverpool was played at the Heysel Stadium in Belgium. According to Manager and James (2012) ^[21] the disaster caused 39 spectator deaths as a result of violence between Liverpool and Juventus fans. Cheerleading was expected to take place between the two clubs, so the local authorities took some measures such as banning the sale of alcohol in outlets close to the stadium, but most bars continued to serve alcoholic beverages. A total of 1500 policemen searched all spectators at the entrance to the game to ensure safety. Fan-fighting began before the start of the game and outside the stadium, with several bar robberies and a 150,000 euro damage to a jewellery store. Contrary to what was predicted by the police, the north side of the stadium was shared by supporters of the two formations, separated only by a small barrier and with some vigilant policemen. The British launched the first attack and the disturbances began to take on uncontrollable proportions. The bars separating the stands gave way to a tragedy. In the course of the fighting, the Italians used iron bars to beat their rivals. These confrontations resulted in the destruction of a wall, causing dozens of people to fall. In the end there were 39 dead and an indeterminate number of wounded? The police were unable to make any arrests. UEFA decided that the match should still be played. Subsequently, English hooligans were blamed for the tragedy. As a result, all English teams were banned from participating in European competitions for 5 years.
Hillsborough (1989) England	In Hillsborough several stadiums were built and the violence experienced took place practically outside the stadiums. In 1989, at Sheffield's Hillsborough Stadium during an FA Cup semi-final match between Liverpool and Nottingham Forest, uncontrolled spectator movements resulted in a collective crushing, causing 96 deaths and nearly 800 injuries. The Hillsborough disaster was certainly one of the greatest tragedies of European football and completely changed the landscape of sport in England (Ramos, 2018) ^[28] .
Jamor Stadium (1996) Portugal	In a Final of the Portuguese Cup at the Jamor Stadium, where the SL Benfica and Sporting CP teams met, a red fan, hit another fan of the opposing team with a very-light, thus causing the death of the victim. This homicidal man was sentenced in 1998 to four years in prison. Currently over 40 years old, Hugo Inácio was sentenced again in 2016 to three years in prison and banned from entering sports grounds for seven years, for possession of pyrotechnics, told Lusa source of PSP, specifying that the fan in question disobeyed a penalty determined by the court, so he will be tried again (SportInforma, n.d.).
Bouaouzan (2004) Netherlands	The Netherlands Supreme Court has sentenced player Rachid Bouaouzan to six months in prison for breaking another player's leg. This happened in a Dutch Second Division game in 2004, when Bouaouzan (then playing for Sparta Rotterdam) fractured Niels Kokmeijer's leg, Go Ahead Eagles, in two places. The first case in the history of football in the country took into account the fact that Kokmeijer's career had ended due to that serious injury. The court condemned Bouaouzan, the current Wigan player from England, not only for the damage caused to his professional colleague, but also for the health damage he caused to another man's life.
Köln (2014) Germany	Before the friendly match between Köln and one of the strongest teams in the Bundesliga, Schalke 04, there was a confrontation between the fans of both teams in the streets of the city. The result of the fight was a seriously injured fan and many others suffered minor injuries. In addition, some of the aggressors and the assaulted were simply arrested for the situation they caused, on a day that could be a sporting spectacle.
(2014) Sweden	There was a fight before the match between Helsingborg and Djurgarden for the first round of the Swedish Premier League, and a fan of the visiting team lost his life in these violent clashes.
Rize (2015) Turkey	Fenerbahce's Fenerbahce team were attacked when they were on the road in 2015 after the match between Caykur-Rizespor and Fenerbahce in Rize, but the Turkish champions had to face a number of events that took place individually or between groups in previous years. This meant that the teams did not play in the Super League and the World Cup that would take place the following week. If these hooligans had achieved their planned goals in this incident, the Turkish team's bus would have fallen over a cliff, and possibly all the football players could have ended up dead.
Euro 2016	The UEFA 2016 football championship in France recorded several cases of hooliganism, both in the venues where the matches took place and in the cities close to the participating stadiums. The problems arose before the start of the competition and involved clashes between fans from various countries. Some of the riots were caused by established cheerleaders who deliberately wanted to provoke violence. They clashed with security forces who used tear gas and water cannons to control the crowd. Both the organisation and the government of several countries condemned all the violence and recommended various sanctions including the elimination of the tournament of the two teams. Millwall Bushwackers are a group of hooligans associated with Millwall Football Club. The club and Millwall fans are historically associated with football vandalism, which prevailed in the 1970s and 1980s with a cheerleader originally known as 'F-Troop', which was one of the most notorious hooligan groups in England. On five occasions, Den - Millwall Stadium, has been banned by FIFA and the club has received numerous cheerleader fines. Millwall hooligans are considered by many to be the most violent. Millwall fans themselves recognise their bad reputation by often singing the song "No one likes us, we don't care! We are Millwall from The Den!
Luz Stadium (2017) Portugal	In April 2017, a Fiorentina fan, a club with historical ties to Sporting CP, could not resist the injuries after being run over at the southern roundabout near the Luz Stadium. Allegedly, the hit-and-run was the culmination of clashes between sports cheerleaders and supporters before the derby (Diário de Notícias, n.d.).
Alcochete (2018) Portugal	In May 2018, in Alcochete, there was a terrorist act that marked Portuguese football and raised awareness among all fans of the sport, regardless of the club they support. The invasion was planned in detail via mobile phone by members of Claque Leonina. With their faces covered, 42 members of the Juventude Leonina cheerleaders warned the journalists that they couldn't film anything and followed them to the main team's locker room where the players and their technical team were located. Coach Jorge Jesus was the first to be attacked and then they closed the doors and began to attack the most influential players in the squad with batons and belts, as a way of showing their anger at the negative results they achieved. This event came a week before the Leonina team played in the final of the Portuguese Cup, in which they were defeated (Costa, n.d.). This act of hooliganism resulted in the termination of the contract of some players who were important assets of the club.
Songs (n.a.) Portugal	With regard to singing, the Portuguese reality shows a tendency towards the expression of glorification, surrender and affirmation to the club (Marivoet, 2009) ^[23] . There are frequent references such as "Together we will win, You are our faith, Always until death (...) We will sing until death (...) I will always love you" (Marivoet, 2009, 7) ^[23] . There are also songs of provocation to rival clubs and cheerleaders, in which the use of the expression "sons of bitches" is recurrent (Frosdick & Marsh, 2005; Marivoet, 2009) ^[23] . There are also demarcation chants in other club colours, with the recurring chant "and the one who

	<p>does not jump is..." (Frosdick & Marsh, 2005; Marivoet, 2009) ^[23]. (Seabra, 1995), as well as the latent rivalry between north and south, with the south referring to the clubs of the capital (Lisbon), Sport Lisboa e Benfica and Sporting Clube de Portugal and north (Porto) namely Futebol Clube do Porto (Dunning <i>et al.</i>, 2002).</p> <p>In some cases, the scale of the acts of violence forced the interruption of the games that were taking place, an example being the confrontation between the junior teams of Sporting Clube de Portugal and Sport Lisboa e Benfica (Diário de Notícias, 27 June 2009), and more recently, the match between the B teams of Sporting Braga and Vitória de Guimarães (Jornal de Notícias, 24 February 2013).</p>
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Source: the authors.

It is a serious and solemn matter for the multiple deaths caused to people, many of them innocent, because of a vandalism in football resulting from the hooligan performance that begins with hatred of rivals and ends without social respect and affront to the passion for the sport. It should be noted that there are several reasons that explain the existence not only of hooligan behaviour but also of violence in sports in general:

- Sports often provide an adequate place for nationalism, racism, politics, power challenges, and conflicts that have become widespread and confused;
- Football is a comforting human activity that includes a combination of spectators, champions, medals, prominent visual traits, and propaganda of policies and ideologies;
- Recriminations against local police forces, which are accused of attacking, provoking or mistreating mostly foreign supporters. The police are forced to use tear gas, dogs, armoured vehicles and water cannons;
- The influence of alcohol. In the past, when vandalism was more "spontaneous", there was clear evidence that many of those involved were about the effect of alcoholic beverages. In several countries, a law was implemented that prohibits the sale of alcoholic beverages to fans in order to try to prevent possible changes that lead to violence and insults;
- The media also contribute to instigating violence in football. Although the reports are uniformly critical, studies suggest that the language of war and combat employed by the media to cover football reinforces the aggressive and conflicting perception of sport. It is often the case that the media launch so-called "Fake News" that voluntarily and/or involuntarily encourage supporters of rival teams to hatred;
- Another factor that leverages vandalism is the growing interest in sport and high financial volume around football.

There are various efforts to abolish hooliganism. FIFA and a number of governments in different countries have been studying the best prevention measures, of which the following stand out: a ban on alcohol, earlier matches, a ban on visiting teams in stadiums, segregation of stadiums and 'fan coaching'. With regard to the ban on alcohol, it is clear that non-alcoholic supporters will have more insight into not getting involved in discussions, and they will no longer have glass bottles that can be used as a throwing gun. In the case of games that they ate earlier, it serves to allow fans not to get drunk already or to prepare for it before the game. As for banning visiting teams from stadiums, this is a drastic measure to avoid any kind of violence (Layton, 2016). Nevertheless, it interferes a lot in the financial policy of the clubs and can even harm sports freedom. In the case of stadium segregation, this consists of creating strategically chosen areas in the stands for visiting fans who are removed from the clubs' cheerleaders in the house. According to FIFA, having clearly separated areas in football stadiums is a

common feature since the 1970s that has significantly reduced the problems of spectator misbehaviour within stadiums. Fan Coaching" is an idea that came into being in the 1980s at the hands of Standard Liege in Belgium, who decided to educate their supporters in appropriate behaviour by creating a programme known as "Fan Coaching". This program has been adapted for other countries and emphasizes respect for the opposition and the referee and accepts defeat without violence.

In addition to these measures, the police and other supervisory bodies of the sports world suggest: the prohibition of objects used as weapons, the identification of hooligans and their prohibition to enter sports venues in the form of court orders, the removal of seats in the benches for cheerleaders, among others.

For Conceição (2014) ^[13], along with the principles of police action, it is essential to ensure the success of any sporting event, especially if it is a football event. We refer, therefore, to the unquestionable relevance of the structural conditions not only of the stadiums, but also of the areas adjacent to them. According to the author, the conditions to guarantee the success of a sporting event can go through: the placement of chairs in stadiums, thus limiting their capacity, the removal of fences that separated the benches from the lawn, avoiding the trapping of supporters, the guarantee of medical emergency conditions to help supporters, through medical facilities, first aid services and ambulances, the guarantee of constant monitoring of supporters before, during and after the match, on the stands, at the stadium entrance and around the stadium, in a synergetic effort between the authorities and the clubs and, finally, safety planning by the authorities, which should define policing sectors, maintaining constant communication with a radio station, which should be away from stadium noise. Over the years, however, innovations have emerged to meet the need for comfort and safety, both inside and outside stadiums, for fans, such as the separation of fans inside stadiums and the creation of fan zones. The author also recalls that the efficiency of policing is only possible through the verification of certain factors, such as a correct assessment of the risk levels inherent in a crowd, the facilitation and tolerance towards certain types of behaviour and the targeted and differentiated application of police conduct. On the other hand, it reinforces that there are other factors that directly contribute to the success of policing, such as the role to be played by the Fédération Internationale de Football Association (FIFA) and the Union of European Football Associations (UEFA) in the success of sporting events, not only by monitoring aspects of organisation and infrastructure security, but also by raising awareness among clubs, players and fans of the festive sense that football should express and convey.

Increasing scientific studies on violence in sport have focused not only on violence in sport but also on other prophylactic measures in hooliganism and violence in general. Cumulatively, some theories have been studied that can explain some of these violent practices, called monocausal / multicausal theories, the emotion-instinct theory and the

interrelationship theory. Monocausal, multi-causal theories arise at the basis of studies of psychology or sociology. They both seek the cause of a better solution to the problem. Freud and Adler's theory of emotion-instinct concludes that all aggression is always the result of previous frustration. The blame lies with the society that is the creator of all frustrations, that is, with the foundations of psychology. In Bandura and Walters' theory, aggression is learned, as is all human behaviour that is studied with experience and its interrelationships. Therefore, man as a product of the environment is influenced by the environment and often led to criminal behaviour by cruel society. This is a more sociological theory where the criminal ends up absorbing what is around him, imitating behaviours, influenced, mainly, by the media. These theories expose only one aspect that causes violence, whether it is related to sports events or not. In this way, multicausal theories arise, which enumerate various causes for the phenomenon of violence. The variables are so many and unique to individuals that there are no conclusive studies regarding the generalised identification of such variables.

Violence in sport is transversal to all sports and practitioners who at some point engage in struggles that go far beyond the goal of the game. We note the bone of the two cyclists returning to Italy who became involved in a physical conflict after the fall of one of them caused the fall of the other, or the Australian swimmer attacked to his teammate, after he made a fatal mistake to the team's wishes. In Portugal, in roller hockey, while the match between Sport Lisboa e Benfica and Futebol Clube do Porto was going on, the fans invaded the field and some of them were attacked by players. In indoor sports there are many physical contacts with opponents, because they are conducive to this kind of situations. But there are cases of sports where violence is associated with the sport itself, and is confused with violence, as are the cases of Boxing, Judo, Rugby, American Football, among many.

Besides practitioners there is also violence incited by coaches. Over time, we aimed to understand and analyse, in sports with different levels of physical contact, the relationships between the perception of threat underlying the experience of stress and two negatively mirrored emotions: anxiety and anger. The study of aggressive behaviours in general, and anger emotion in particular, has been a topic that has aroused a growing interest in international research in the field of sports. The sports context, namely the so-called "contact modalities", in addition to being a favourable context for natural physical contact between participants and opponents, often contains implicit or explicit rules and principles that legitimise and promote aggressive and not rarely violent behaviours. On the other hand, among the most common emotions that are associated with such behaviours and most experienced under the pressure and fervour of sports competition, references to anxiety and anger (and/or irritation) are recurrent in the literature.

A considerable number of studies have therefore focused their attention on the factors and processes associated with antisocial behaviour and acts of aggression (more or less recurrent) and violence during sports competition. An additional fact that attests to the relevance of the study of this topic undoubtedly refers to the fact that aggressive behaviours and attitudes (e.g. being strong and tough) are often not only promoted and taught (even tacitly), but also strongly encouraged and valued by many coaches, managers, supporters and even by the peers and relatives of younger athletes themselves. One of these violent cases that made a lot

of ink run in the press was that of Coach John O'Connor. This case provoked controversy in American college basketball. During a training session, Coach John O'Connor assaulted one of his players. According to the player, he was just doing what the coach told him to do, but he still suffered the punishment. After training the young athlete was expelled from the field by the coach. The controversy gained great proportions and the coach was dismissed from his position, and is responding to a lawsuit filed by the player (Martins and Martins, 2012).

Conclusions

Violence in football has occurred at all levels: starting with players, leaders, coaches, referees, cheerleaders and all the elements that make up this sport, they have already been victims and guilty of the anger of their opponents.

The case of Hooliganism has been more attenuated, however, there are still cases of violence and disorder on the part of fans of football clubs and other sports that are not properly related to hooliganism.

In England, hooligans have been punished by stopping the sport in order to eradicate such acts. Today, only fans who have a ticket and show respect for the facilities and other fans are allowed to attend a football match.

Police forces have begun to be strengthened and more trained and coordinated at times of the game to prevent this type of violence, not even giving fans of rival teams the chance to meet outside the arena without their supervision. It will be up to all sports agents to fight against any kind of manifestation of violence, educating the youngest from an early age, teaching them the principles of fair play.

Over the years the concept of hooliganism began to be something very controlled and thus began to be punished offenders of any kind of terrorism, and sporadically there is an event or other that could be premeditated.

In Portuguese football, all actors identified by the crimes committed, were duly condemned and prohibited from attending sports venues so that there are no incentives for violence. With the cultural and technological development, football began to resume the sporting spectacle it was once.

Unreflectively we can be part of violence if we are one of those fans that provokes the opposing team, which provokes the referees, the players or the other fans. Even more so because not all violent situations are initiated in the sports arena, often caused by stress, abuse of alcoholic beverages or illicit drugs. And even if some fans are prevented from entering the stadium, many others can go unnoticed when they are drunk and thus provoke violence in any way. Despite all the efforts that are still being made today, football violence is a very present phenomenon in Europe and deserves our attention for future studies. This phenomenon is mainly linked to two subcultures of fans: hooligans and ultras. While hooligans use football or the support of a club as a pretext for acts of vandalism and violence, ultras have as main purpose the defences of their club, sometimes resorting to violence for such. In Portugal, the cheerleaders assume themselves as ultras. Still in Portugal we can attest that most episodes of violence are associated with cheerleaders, although we can watch episodes played by fans, players, coaches and even referees.

It is extremely important to keep this problem on the social and political agenda so that tragedies such as that of Heysel Park and the Cup of Portugal, are not repeated. The role of FIFA and UEFA is crucial in this regard, in order to monitor the organisation and security aspects, but also in raising

awareness among the agents involved, in addition to the role of regulating and ensuring punishment for offenders. For all discussed I believe that a hooligan can't try to turn into a puppy, because in his nature the wave of violence, the instinct and his predisposition.

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