

Publications Violence in sport in Tunisia: the itinerary of a hateful sportization

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Abstract- In our study on the route of violence in sport in Tunisia, we opted for two complementary approaches. One quality that has been enabled us to raise slogans and song lyrics supporters. Analysis of lyrics and songs reveals the specific forms that take violence in football stadiums. The use of qualitative techniques allowed us to define the population to be studied and concepts while placing them in the context of sport. We performed 600 questionnaires sent to football fans from different clubs playing in first and second division championship four areas of Tunisia, which are: (T1 includes the clubs: North and Grand Tunis, T2 includes the clubs : Central and Central East, T3 has the clubs: North West and Central West, T4 has the clubs: South). Comparing different results shows a significant difference between the responses of the supporters of the different territories, the paradox of this study.. the supporters of the different territories regret acts of violence. While they say they commit and most of the time during derbies. We note that catalyst element of violence is the refusal the defeat of the favorite team. Such violence is also expressed in the slogans and chants in stadiums.

Index Terms- Football, Sport, Slogan, Violence

I. INTRODUCTION

Sports ethics is ideally based on the democratization of sport. Sport is no longer a privilege of a social class. According to motivations, aspirations, personal goals and opportunities of the moment we are practitioners, consumers of practices or sports events. Many researchers have put forward this new social and sporting configuration which is based on merit or outcome. "In the result, I demonstrated my ability or my disability" (Brohm, 1992, pp. 182-183). The profit and performance is not the prerogative of the players on the area of game just as well as committees of supporters. Furthermore, the establishment of committees of supporters will therefore initiate the legitimacy of the construction of identity and belonging in different registers, on records opposition between northwest and great Tunis; between two cities (Tunis, Sousse), inside a city (Jarra and Manzel; Bab souika and Bab Jdid) even within the crowd of supporters (Ultras Red Brigades). The organization committee of supporters and cleavages that divide the reflected emergence of violence. Violence that results in actions and words.

II. METHODS

Given the complexity of the field of study we chose two approaches: one quantitative and the other qualitative. The population covered by this study includes 600 football fans from different clubs playing in the first and second division. They are spread over four areas of Tunisia (T1 includes the clubs of North and Grand Tunis, T2 includes the clubs of Central and Central East, T3 has the clubs of North West and Central West, T4 has the clubs of South . subjects all had the distinction of belonging to a group of football fans. these young fans are recruited from all walks of life. Some of them have lived a little adventurous life and did various odd jobs. Others have stable and even comfortable situations sometimes. This sampling is therefore the most likely to meet our design goal, insofar as their answers might be more pronounced than those of another population. Performing qualitative interviews occurred throughout the field and allowed the collection of qualitative information. It contained the fans, or the person who has not participated in the quantitative survey, and key informants, people who hold or held a particular function within the club. These include old and new steering committee members, and committee supporters, coaches, equipment guards and officials of sports facilities. As part of our study, each privileged informant was considered both as occupying a special place in the sports landscape, allowing him to give specific advice and distanced. These key informants generally express themselves individually. Our goal is to raise slogans and song lyrics supporters. The use of qualitative techniques allowed us to define the population to be studied and concepts while placing them in the context of sport. One of the major challenges of our study was to identify issues that are valid for four territories and bring in the most faithful way possible in order to subsequently make comparisons. The qualitative survey included questions about the meaning of the songs and violent slogans by football spectators.

III. RESULTS

Songs and lyrics: Verbal abuse, threats and insults

To rebuild the complex reality of physical or verbal violence, we must study the texts of songs and slogans in stadiums. These texts (words) describe the specific forms that took violence in the rivalry, and specify which person was using violence against any other, under what authority and for what reason? Let's look at a few slogans and songs: Insults involving sexual domination "Yaatiha ASBA litoile: fuck the star." There is no worse insult for a man than that which affects the sexuality of his mother and the family honor "Jiblou Oukhtek: it brings your sister." The qadhif is prohibited if it is based only on presumptions or unsubstantiated rumor as is the case in the stadiums. Qadhif regulation, according to fuqaha appears fundamentally linked to the question of affiliation that involves the composition of the groups, their "honor" and exchanges them (Larguèche E, 1983).

The study of the evidence shows that the construction of the violence is beautiful and real and not artificial. Before each meeting supporters' groups are preparing the stands of stadiums for the great mass sports in the afternoon. Banners and flags adorn the stage favorite team. Assignment of members of groups and roles are thoroughly completed: animation of the platform, launch and management of songs. The fans are singing in the words of the refrain: "i never dam ouella boulis oukafny khater yaarafni, millikhar ana chkoun: never dam or police arrest me because he knows me." The lyrics talk about excavations suffered by supporters at the stadium entrances and ways in which they steal items. "Nzid nkadrou ilka al ASBA kif i farkasni ouella i wakafni bi reinforcements: I respect him and he finds sex when I search with reinforcement."

Opposing fans are routinely accused of deficient or deviant sexuality. "Helpless," "sissy," "soft band", but above "fagot", "asshole", etc. In matches between teams of Tunis and the Sahel supporters chanted "Sahli is Hawi: Sahelian helpless" they retort "Jiblou Oukhtek: it brings your sister." The accusation of homosexuality remains a classic of the injury in the stadiums, "Barra nayk going to fuck you."

In footballing environment, as elsewhere, there is little insults that leave indifferent. Insults are evidence of dissatisfaction and contempt hurt. "Alyoum ranna fi al Assima zahyn nadhkou alykoum are jboura minna ghayrin: today we are ecstatic to capital is teasing you o backlog envy us." The chorus of a song fans of Esperance Sportive de Tunis means several things: as a provocation lyrics using stereotypes: the supremacy of the people who live in the capital city and belong to the world and evolved as opposed to those regions within the country.

Sport can therefore appear as an apparatus ethnic domination, cultural or religious. However, in a country where the political issue is very much alive, the motivations behind the clashes, in the case of physical and verbal abuse are the order of the search for an identity. The fans of the team Avenir Sportif de Kasserine, 80s, had a slogan that said "ahoum ahoum frachiche ahoum; Frachiche veiled veiled veiled. "This slogan advanced regional imbalance long overshadowed by the political and policy denigration of this population. Appeal to these tribal origins "pranks" supporters sought a nuanced identity. The stadium became by force of circumstances, as part of expression of bitterness and difficulties of everyday life. The fans who go to the stadium after a week of hard work for some, an overflowing idleness for others find a framework to express unhappiness. The songs and slogans sports fans of Thala describe in these terms the conditions facing the youth in the practice his favorite sport: hay Jitt al mermada bard or thalg or jammada: here is the persistent cold, snow and frost. "Furthermore, "I personally believe, said Denis Müller, one can not distinguish, so decided and radical violence in society and violence in football. Violence in society and violence in football obviously maintain close relationships "(Malatesta and Jaccoud, 2011, p. 46).

Catalysts elements of violence: Acceptance or refusal to accept defeat

We understand that one of the causes of violence is not accepting defeat. This feeling can be explained by the degree of commitment of the fans. The involvement of different members of the fan groups is Continuum that goes from a relative lack of commitment to a moderate engagement and ultimately a promise. The heterogeneity of supporters appears by the lack of involvement

in voluntary activities (such as transportation, participation in dakhla) and very little contact with other actors (executive committee, coaches, players etc ...). In moderate commitment, supporters are firm in their guidelines, supporting and helping fans to set realistic goals, while contributing also financially. The "over-commitment" occurs when supporters beyond their participation in the sporting life of the club, not knowing separate their own desires and needs from those of the club. Some fans place too much emphasis on winning or losing, rather focus on the fun of the show. They want to be enthusiastic, but do not know how to express it in an efficient way. Others, trying to raise expectations and ambitions but irrational way that can provoke the bear guilt and frustration on failure where the violence. 52% of our population in the northwest and west-central region is not at all accepte defeat, even in derby. This region is also known by a tribal appearance. In the northern region and large tunis 48% do not accept at all the loss and a significant percentage of 38.6% in Derby. The importance of this percentage can not explain is the fact that in this region there are the classic derby tunien championship football (Esperance Sportive de Tunis, Club Africain, Tunisia stadium and Athletic Club Bizertain). The reputation of the clubs in this category nopus lets say that among supporters there is a sense of superiority that suggests that other clubs can not equaled their SEMA. It is important to note that in the south there was a percentage of 52% acceptance of defeat. This percentage can be explained by the territorial disparity.

Acceptance or refusal of defeat among the various categories of our population is highly significant (Chi-square = 226.909, p <0.01)

Table 1: Acceptance or refusal to accept defeat

	T1	T2	T3	T4
I do not accept at all the defeat	48,00%	26,67%	52%	24%
I accept defeat	2,67%	6,67%	18%	52%
I do not accept defeat in a derby	38,67%	32,00%	22,00%	19,33%
I sometimes accept defeat during the derby	4,00%	30,00%	6,00%	4,67%
win or lose a match is similar for me	6,67%	4,67%	2,00%	0,00%

Deliberate acts of violence involvement

We seek in this first specific question to highlight three major concepts that have been identified during the qualitative work first personal involvement in acts of verbal and physical violence. We find that the percentage of participation in the verbal and physical abuse of a conscious and deliberate manner is important in all regions.

From this analysis the difference between the groups was highly significant (Chi-square = 161.455, p <0 .01)

Table 2: Participation in organized scenes of verbal or physical violence at meetings

	T1	T2	T3	T4
Yes	74,67%	80,00%	76,67%	80,67%
No	25,33%	20,00%	23,33%	9,33%

The enabling environment for violence

It is not enough to engage in acts of violence, but in what context? The largest percentages were recorded during the derby matches. This violence is usually accompanied by attack people and property. It is described as violent frustration. At these meetings the violence is not transient or a detail but a reality. The violence occurred during derby matches. As we point out that against the supporters of the clubs southern state not to commit violence when traveling. We can explain this by the fact that once again the disparity of clubs over large areas and the limited number of clubs belonging to the same level. By cons, in this region recording the largest 68.67% of the eruption of violence at derby percentage.

The difference between our samples is highly significant (Chi-square = 143.609, p <0 .01)

Table 3: Background to the production of violence

	T1	T2	T3	T4
Moving outside	20,00%	20,00%	48,00%	0,00%
during a derby	56,67%	40,00%	14,00%	68,67%
home	23,33%	40,00%	38,00%	31,33%

Regrettable violence

The bear can hardly claim afterwards that he did not really intend to offend the other, but he may regret or apology to the abused or insulted party. This observation is verified by our study population. We note that in the study population of the territories south of Tunisia is that feeling of regret afterwards is strong.

The difference between the responses of our population is very significant for (Chi-square = 95.723, p <0.01)

Table 3: Expressing regret for participation in organized violence

	T1	T2	T3	T4
I do not regret what I did	0,00%	6,00%	6,00%	6,00%
I regret the violence	90,00%	70,00%	80,00%	43,33%
sometimes I regret what I've done	10,00%	24%	14,00%	50,66%

IV. CONCLUSION

After the Tunisian revolution of 17 December 2010, the only institution to have been spared the protest is sporting institution. The Islamist party "Ennahdha" majority in the Constituent following the elections of October 23, 2011, appointed a former football star of the decade of the 80s and analyst chain Quatarie "El Jazeera Sport" to head the Ministry of Youth and Sports. Sport escape criticism. "This seems to indicate that sport is a particularly strong social authority and protected by the alliance between ideological strata" (Brohm, 1992, p. 372). In addition, the meetings take place behind closed doors since the revolution in 2011 Despite the lack of spectators each week stadiums record more than one violent event. At the resumed trainings of the football team "Olympique Kef" after his defeat Mach, derby northwest, against "Olympique de Beja» players were attacked by supporters came to demonstrate their discontent the result and the delivery of new recruits after the winter mercato (Essabah Journal, February 21, 2013). The meeting, which pitted the team Kaouafel Gafsa and Gabésien Stadium, Derby South, had a dramatic end after the victory of the home team. A player from the visiting team has taken a security guard, spat and insulted when the latter prevented him from attacking the referee. The security guard filed a complaint against the aggressor. Players and coaches have refused the player to be accompanied to the police station for questioning and have spent more than four hours on the bus to the stadium to protect their foal (Attounissia, February 20, 2013). The National Amateur League at its meeting Tuesday, February 19, 2013, decided to punish coach gafsien stage, sit on the bench for 24 games following his assault of the assistant referee. Other financial and sporting sanctions against the team of torch Sahline after incidents that marred the encounter flameau Sahline and club Maktar following the pitch invasion by fans. Violence erupted in the stadium not even the presence of spectators. During the Cup final in Tunisia, in locker rooms, August 11, 2013, the players of the winning team Etoile Sportive du Sahel held regionalist remarks about the players of the opposing team the Sporting Club Sfax. And again in the final of the Tunisian Cup for 2014 edition, these players reoffend do the same on the stadium of "Rades" in front of the same team. It is now legitimate to reconsider the assumption that fans are potentially responsible for the violence. What is the message that violence in stadiums today?

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