

Abstract

Spectator violence comprises the complex system of behavior patterns and patterns of conduct. The participation in a football game originates from the longterm developed human attitude towards formation of one's living space and ideas of

life. Generally, sports and sports events are the specific form of culture. In order to understand the motivation of the people involved in sports events, to understand one's relationship toward sports games, it is necessary to discern between the cultural and the social in the interpretation of spectators' main behavioral tendencies.

Since the first time when the term culture was used, its definition has been developing quite problematically, during the past decades especially. This study is based on Geertz's hypothesis that the human conduct can only be interpreted. Also, its focus lays on understanding the symbolism of rowdies and hooligans' conduct, as far as the specific environment of the marginal culture is concerned.

Professional literature defines the spectator violence as the violence which is planned, of repeated or manifested character, and is exercised by a relatively enclosed group of people whose unifying attribute is the sense of togetherness in relation to a certain sports club or a national team. Apart from the violence itself, the term comprises also other forms of risk behavior, such as a wide range of extremist acts and the reluctance to obey the social norms. As far as the spectator culture, especially the marginal culture of football fans, is concerned, the study focuses on the problems of self-realization, the meaning of life and the subjective quality of life.

Keywords: culture, subculture, marginal culture, interpretation, symbolization, quality of life, habitus, social field, spectator, fan, spectator violence.