Introduction:

Sport is investigated as a social and cultural phenomenon by the anthropologists. This phenomenon has a considerable and notable effect on promoting social communications and causes group conformity. It should be noted that in anthropological studies sport is important from cross-cultural view and on the other hand, as a mediator to see the changes in society culture looks important. (Blanchard & Cheska, 1985). By the word cross-cultural and interactional culture via sport we mean that this phenomenon is transferring the cultural meaning. This meaning can cover local, national, universal and group and represents itself by consolidated forms and local and universal reproduced concepts of in ritual and cultural behaviors (Briggs, 1993).

This study tries to investigate the related group behaviors to football as a subculture and show its links with other social phenomenon on the society. Football, a perfect social phenomenon

Mars, M. France anthropologist considers a social phenomenon perfect, when according to active and comprehensive role; it is in conformity with the overall structure of the society. So group behaviors in cultural background should be regarded as reflects of social representations (present methods in the society) in current theory and practical methods in the society are related to the characteristics of social structures. (Sills, 1968, p 78-81). This issue is also correct about our discussion, football and group behaviors. Football (related group behaviors) in quantitative point of view is considered as a social phenomenon, meaning that a public and interpersonal action relating to society strutcture is happening. This “ social phenomenon”, and according to anthropological theory of Marsel Mes “ a perfect social phenomenon” are cultural behaviors that reflect the society and culture attitudes in a whole and general framework. When the cultural behaviors become general, extensive and symbolic, they resemble the meaning of ritual and its myths .Glukman evaluates the separating factors of carnival and ritual in different behaviors, the social links and communications.(Glukman,1962,p.28).

Actually holly and symbolized values, religious and ritual (religious festivals) are in contrast with practical and application specialties of carnivals. The rituals –religious actor restates the holly and spiritual values and myths, although in carnivals the group intercommunications are more considerable. For example in religious festivals the beliefs of pilgrims is strengthened, but in carnival its accepted concepts is stated, but sometimes some cultural behaviors and celebrations with a ritual -religious aspects are seen, for example in Thanksgiving day that the “blessing and fertility” symbols are seen and ritual-farming celebration is manifested.(Penner, 1968, p.68-90).

But the behaviors after football are attributed to which form of rituals?
According to description of group behaviors kinds in festivals, it seems that mentioned behaviors in national level are similar to carnival behaviors, but what are the reasons? Micheal Bakhtin (1968) in describing the carnival cultural behavior outlines two main specialties: relativist dimorphism and breakdown of bipolar dogmatic system, existence of polyphony forms and happiness. (Theodorof, 1997).

Basic infrastructure of carnival phenomenon in football

Basic infrastructure of carnival phenomenon in subculture is discussed in two perspectives: first the structural condition of the society and second the role of social actors of football that has entered as a modern event to Iran. The postmodern condition of Iran society that dual status of tradition and modernism corrupts the cultural and individuality and thought stability is challenged by social groups. Anthropologists in their studies emphasize on the social factors such as like gender, class, cult and age (Brumpfiel, 1992, p. 551-567).

It seems that the age and gender social actors are very important in football carnival of Iran and has the most part in removing the formality in culture. On the other hand football phenomenon has the national value for people. This importance is observable in people behavior. So football as a social and field event has a national and identity value for people especially anomalous centers. So according to the influence on the structure of the society and social actors in forming group identity (carnival), football looks very important (Estonz, 2000).

Features of football celebration in Iran:

In Iran, football and its culture is accepted by the youth and especially male teens. They become familiar with the group identity concept and learn the group life rules. Graffiti in city with red and blue colors – represent the group links and also separates the self with others- is an example of formation of group identity concept by the football. Also these teenagers and youth and group literature is seen in poems and slogans. This issue also happens in another level too and based on symbolic interaction act, is better explained. Formation of self concept and its expansion is based on community members’ interpretations and responses. So, if the practical image of a group in society (official culture) would not be same as its identity and vital needs (one of the main functions of culture is meeting groups and society needs), protests the society inferiority. (Kozerr, 1993, p. 475-508). Here what George Herbert mid states about “self” is in opposite of society and formal culture expectations. Here the role of social role will be the opposite of positive and passive and conformity role. Robert Merton believes that norm breaking happens in the society when there is a contradiction between conformed goals in ideal culture and individuals’ facility to reach that goal in the society. This abnormality and imbalance is compensated by innovation and rebellion mechanisms.

The carnival phenomenon is happened simultaneously with traditional and formal culture and protests the one dimensional and unrealistic weakness. In carnival phenomenon we face a “self” as Glukman has stated. The structural characteristics of carnival is acting and playing and on the other hand this character is tied with identity concept in a social activity. The person tries to manifest an important part of himself in a carnival-group identity. Actually “two selves hypothesis” by Glukman can be introduced in another way. The person shows another self that is ignored by the formal culture so overcomes the social determinism.

I can be stated that disorder in equilibrium order tries to criticize the formal culture. Carnival disorder questions the dogmatism of formal culture, a culture that denies the cultural values such as happiness. Formal and informal discourses:

Dividing culture into formal (governmental) and informal, produces two different discourses; permissible and taboo discourses. When the formal culture that essentially is different with happiness symbols is in more closed form, we will face more with what Bakhtin (1968) calls carnival rituals and in this case the mentioned ritual is changed to a social criticism.

Actually as Bakhtin (1968) states carnival culture as the most important informal happiness culture criticizes the social power and its cultural structures by producing different and protesting discourses. Taboo discourses often cover national and civil elements, so opposing them in football carnival is in a symbolic form.

From spectatorship to Acting

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“National football” as a comprehensive social phenomenon -goes further than a normal match and ties with the concept of national identity- is the most important field of spectatorship and acting. In this event, first social actors are the spectators of an important phenomenon, and then they are actors to reach an identity concept contrasting the social structures of the society (Frazer, 1996). These spectators now become actors and try to retrieve their other identities, Identity of being different, in the power of powerful event that increase the national identity. In this case the role of social actors becomes important, because football has a role beyond normal issue and is a celebration that order discourse will face entropy or rebellion discourse. In fact, people try to produce their culture by the carnival rituals. Based on existing symbolism in football channels and fireworks Wednesday (fire festival) the implosion and exposure points of formal and informal discourses are observable:

1- Observable presence of young age groups and transferring the acting role from one generation to another and producing discourse for youth
2-Happiness discourse (dance-play-music…)
3- Gender deconstructuralization and replacing it with the formal, serious and gender separation culture.
4- Chaos order instead of respecting order.
5- Diversity in clothes instead of rich and accepted clothes.
6- Mixing of high and low classes of society.
7- Language change to folk talk, witty, frank,… (having fun together that is seen in stopping vehicles and forcing drivers to dance). Actually this condition is a new space that deconstructuralize the official culture and discourse as Charles Brijes has shown in musical rituals “Warao” changes to a criticize discourse. (Brihez,1993p.940-955).

Although formal culture recently has more accepted happiness discourse with its taboo demonstrations such as (music, boxing, video, billiard…) but again the contrasts of these discourses are seen with its different effects. Using unofficial songs, group and mix dances, changing clothing cover and … are examples of this discourse. It is interesting that diverse and heterogeneous identities gather together: girls’ hair dressing and coloring in Iran’s flag color exactly is homogeneous with gender-national identity and empowers the female identity by the national identity. According to Foucault, gender can be changed to a discourse and contributes in power forming (here criticize power) (Foucault, 1976; Poyande, 1998). One of the particularities of carnival festival is displaying the beautiful and half-naked body that represents the democratic power because body is the source of power and political and cultural symbolism.

Since Anomic basics destroy the temporary and criticism order, this issue results in violence and chaos order and people’s wise will prevent this subculture changing to an anti-culture (openness of culture concept). In contrasting the formal and informal discourses, carnival subculture attacks the formal culture and expands the cultural structure of the society. The young people with a national flag on their shoulders who dance and sing, girls who sing and dance in streets and have colored their hair to the colors of Iran flag, the boys with colored faces who have hats on their heads- and represent an active and anti-norm role- in fact according to school of symbolic interaction their act can be regarded as searching a different identity in the society. Although some of these symbols are influenced by the process of cultural globalization in the football context and some other have native and different functionality. Sorrow of failure challenges all of this unwanted identity and is accompanied by sorrowful and violent behavior. Contrary the joy of victory increases the identity strengthening and results in happiness.

We don’t want to approve the all forms of carnival culture, but we should pay attention to the distance between ideal and real culture. So the football carnivals cannot be regarded as social anticulture, but football carnivals are actually a criticizing sub-culture that are changed to an anticult as the result of closeness of culture concept.

Results

Anthropological knowledge tries to study the deep structure in existing behaviors in football and related culture. It seems that social and cultural effects of football should be considered as a carnival subculture and be accepted as the informal forms of informal culture between people. Not to turn this subculture to an anticulture, the formal culture should be close to informal culture and an expensive description of culture should be on hand.
References

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