

Rivalry, Ritual, and Residues: Tracking Environmental Damage in Indonesian Football Culture

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Abstract

This study investigates the cultural dynamics of Indonesian football supporters by focusing on *rivalry*, *ritual*, and the *residues* produced through visual swearing in urban spaces. Tracking local derbies and inter-group tensions, the research employs theories of collective behaviour alongside the neuro-psycho-social framework to explain how swearing operates as a ritualised emotional mechanism that regulates tension, reinforces solidarity, and asserts territorial boundaries among rival groups. Conducted through one-year qualitative ethnography, the study draws on participant observation, brief interviews, and document analysis of supporter posters, stickers, and graffiti. The findings reveal a critical spatial shift. Inside stadiums, swearing takes on ritual value: it amplifies rivalry, intensifies match-day atmosphere, and channels collective emotions in controlled ways. Outside stadiums, however, these ritual expressions leave material *residues*, most visibly through posters and stickers affixed to walls, trees, and road signs, as well as rivalry-driven graffiti. These visual forms of swearing extend symbolic aggression into public environments and generate long-lasting environmental damage. By connecting collective emotional behaviour with ecological consequences, this study introduces an analytical perspective rarely addressed in scholarship on swearing, which often focuses on individual or interpersonal dimensions. The findings offer strategic insights for supporter groups, football authorities, and urban policymakers seeking to preserve rivalry culture while reducing its environmental impact. Ultimately, the research argues that supporter expression must be understood not only as cultural ritual but also as a practice with measurable environmental residues.

Keywords: Environmental damage, Indonesia football, Swearing rituals, Supporter's rivalry, and Vandalism.

INTRODUCTION

This paper will begin with my experience visiting Bandung, a city in Indonesia known for its football supporters' enthusiasm, just days before a heated match against their arch-rivals, Persija, a club from Jakarta. Bandung is often referred to as one of the most aesthetic cities in Indonesia, particularly for its branding as "Paris Van Java", a term coined by the Dutch during their colonial rule of over 350 years. As one strolls along Jalan Dago, the city's unique architecture blends Dutch colonial influences with modern touches from young architects.

Further into the downtown area, the tranquility along Jalan Riau is enhanced by lush trees, creating a serene atmosphere for anyone passing by.

However, this image is often marred by the events surrounding local football rivalries, particularly when the infamous *El Clasico* match approaches. The upcoming football match between Persib, Bandung's pride, and Persija from Jakarta is more than just a game; it is a high-risk event, filled with potential for violence. This match, a historical rivalry between two legendary Indonesian football clubs, is more than just about football, it is a clash between cities, colors, and their respective supporters: Persib's *Bobotoh* and Persija's *Jakmania*. But what does this rivalry have to do with the aesthetic appeal of Bandung? Let's explore.

One Sunday morning, I decided to leave early and take a jog from my accommodation along Jalan Riau. As I breathed in the fresh air left over from the previous night's rain, I strolled through the area, eventually making my way to Jalan Sultan Tirtayasa. The sight of banyan trees lining the streets and the fresh air made me feel invigorated. As I jogged, I took in the surroundings, heading up Jalan Juanda and toward Jalan Dago, where cyclists and other athletes often gather on weekends for breakfast.

As I passed, I noticed numerous posters attached to utility poles, tree trunks, and street signs. Curiously, I stopped to examine one of them and was shocked to see the phrase "Persija Tai Anjing" (Persija, dog's poop) written boldly. This visual display of offensive language prompted me to reflect on its meaning. Not far from there, I encountered another poster on a banyan tree, saying "Fuck You, We Are from Bandung," along with the Persija club logo to specify the intended target. The realization struck me that many more similar posters were scattered throughout the area, each carrying the same offensive message. Out of curiosity, I walked back, finding even more posters of the same kind. Without hesitation, I removed them and kept them as artifacts for my research.

The next question I asked myself was whether these posters were only present in heavily trafficked areas or if they had spread throughout the city. To my surprise, they were widespread across various parts of Bandung. The real concern, however, lies in whether the public notices these posters or simply dismisses them as ordinary advertisements, like those for air conditioning services or plumbing.



Figure 1. *An example of posters on trees that harm the environment.*
Source: Research documentation.

The purpose of these posters, which were intended to be seen by the public, appears to be intimidation aimed at Persija supporters coming to Bandung for the match. Though initially targeting Jakmania, the message seems to have been expanded to include all visitors from Jakarta, with the idea that many people from the capital come to Bandung on weekends. Whether this strategy was well-planned or simply a continuation of the longstanding culture of "psychological warfare" (psy war) among supporters is unclear.

What stands out is the presence of these posters, which are filled with offensive language, a form of emotive communication that typically relies on verbal expression but has been adapted into visual form (Stapleton et al., 2022). The posters represent an act of visual cursing, bypassing the usual norms of public discourse. While the expression of opinion and frustration in public spaces is a fundamental right, the method of doing so through offensive language raises significant ethical questions about the standards of communication in public.

This behavior, while expressing rivalry, also reflects a broader issue: the vandalism of public spaces. The act of posting these offensive messages in public areas, particularly on trees and utility poles (Ansong et al., 2024), can be categorized as environmental vandalism. Such acts are often linked to football supporters, whose collective emotions can lead to destructive behavior. In some cases, supporter groups have even engaged in activities to improve their surroundings, such as environmental conservation efforts around stadiums (Anshari et al., 2018). However, more commonly, football supporters are associated with environmental degradation, especially in and around stadiums.

This particular case stands out for two reasons. First, the vandalism occurred not after the match but several days before, with the posters circulating at least three days prior to the event. Second, the vandalized areas were far from the stadium, approximately 30 kilometers

away. This broadens the scope of the target audience, affecting not just supporters of Persija but also the general public and tourists in the city.

Vandalism seen in these incidents reflects a deeper issue of group behavior among supporters. The act of visual cursing, intended to express rivalry, spills beyond the confines of the stadium, impacting public spaces and contributing to environmental degradation (Ahmad et al., 2023; Ristiyanto et al., 2019). The incident raises important questions about how football rivalries and the behavior of supporters can transcend the stadium as a space and become acts of environmental vandalism.

The objectives of this research are to explore the cultural dynamics surrounding Indonesian football supporters, with particular attention to how these supporters navigate rivalries through social practices, including the use of swearing. Additionally, this study aims to examine the environmental impacts of supporter behaviors before, during, and after matches, particularly focusing on how these behaviors contribute to both positive and negative ecological consequences. The scope of the study is centered on major derbies and rivalries in Indonesia, with observations conducted both within and outside stadiums to gain a comprehensive understanding of supporter behavior in various contexts.

THEORETICAL FRAMEWORK

These theories and concepts offer valuable perspectives for understanding how societies and football supporters as groups behave collectively and the subsequent effects on ecosystems and the environment. By examining these dynamics, they contribute to a more comprehensive analysis of the interplay between social behaviors and environmental consequences.

1. The Collective Behavior of Football Supporters as A Crowd

The theory of collective behavior in large groups explains how individuals act in collective situations, particularly within groups driven by shared emotions or goals. This behavior is often spontaneous, unstructured, and influenced by the intensity of collective emotions such as anger, euphoria, or fear (Turner & Killian, 1987). In such settings, individual identities often merge into a collective identity, shaping group behavior.

Key triggers for collective behavior include structural conditions, like the presence of shared spaces (stadiums), and the rapid spread of emotions through mechanisms like

imitation. Temporary norms often replace established ones, guiding group actions in these contexts. Blumer (1986) identified three main types of collective behavior: crowds, where individuals gather physically for a shared purpose; publics, connected by shared interests despite physical separation; and social movements, which are more organized and pursue long-term objectives.

Football supporters are considered a crowd organization because they exhibit collective behavior characterized by shared emotions, goals, and actions, particularly during matches. They gather physically in large numbers, creating a temporary but cohesive group united by their passion for the game and loyalty to their team. In this setting, individual identities often merge into a collective identity, amplifying emotions such as excitement, frustration, or anger (Divišová, 2019). This emotional intensity can lead to spontaneous actions, such as chanting, cheering, or even acts of aggression (Ilk, 2022). Their behavior is influenced by the dynamics of the crowd, including peer pressure, emotional contagion, and a sense of anonymity that reduces individual accountability. These features make football supporters a distinctive example of a crowd organization.

In football supporter culture, this theory is crucial for understanding how individual identities blend into group dynamics, fostering solidarity and collective actions such as chanting, swearing, or vandalism. Derbies, often create temporary norms that legitimize intense emotional expressions. This framework offers valuable insights into the dynamics of group behaviors, including supporters' rivalries and emotional expressions.

2. The Multifaceted Reasons behind Human Swearing

The roles of swearing and cursing can be analyzed using the Neuro-Psycho-Social approach, which explores the neurological, psychological, and social dimensions of these behaviors (Jay, 2000). Timothy Jay's framework suggests that swearing, when appropriately expressed in specific contexts, reflects proper brain function and helps maintain a balance between the left and right hemispheres. This balance supports the brain's ability to process, create, and communicate language effectively. However, swearing observed in individuals with neurological disorders, such as Tourette syndrome, highlights how brain dysfunction can disrupt this process, causing unsystematic and automatic linguistic outputs.

Psychologically, swearing serves as a vital mechanism for emotional regulation. It allows individuals to release built-up tension and express complex emotions, preventing

frustration from escalating into more severe mental health issues. Swearing acts as an emotional outlet, enabling individuals to achieve a sense of relief and reduce stress (Jay, 2009). Although the exact frequency or intensity required for optimal emotional release through swearing remains unclear, its role as a coping mechanism for emotional management is well recognized.

Socially, swearing functions as a powerful tool for group identity and cohesion. In collective settings, such as football supporter communities, swearing and cursing are not only forms of emotional expression but also symbols of shared identity and solidarity. These behaviors help unify diverse individuals within a group, creating a sense of belonging and collective purpose (Jay, 2018). Observations of football supporters reveal that swearing is often directed not only at external rivals but also among group members, signifying camaraderie and mutual recognition. In this way, swearing acts as a social signal, affirming one's membership and acceptance within the group.

The target and context of swearing also influence its impact. While the act itself primarily serves as a mechanism for emotional release, the choice of recipient or object adds layers of meaning and consequence. This interplay between individual intent and social perception underscores swearing's role as both a personal and collective act.

3. Environmental Vandalism as an Anti-Social Behavior

In *Vandalism and Anti-Social Behavior*, vandalism was defined as the deliberate act of damaging property, whether public or private, often without any clear purpose other than destruction or the communication of a specific message (Long & Burke, 2015). They frame it as a form of anti-social behavior that reflects a lack of social responsibility on the part of individuals or groups and categorize based on its underlying motives. The various types of vandalism have distinct yet significant implications for the environment, highlighting the intricate relationship between human behavior and ecological impact. Expressive vandalism, driven by emotional expression like anger or frustration, often manifests in acts that damage natural or built environments. For instance, defacing public spaces with graffiti not only alters the visual aesthetic but may also require chemical-intensive cleaning processes, indirectly harming local ecosystems.

Symbolic vandalism, intended to convey messages or protests, frequently targets public properties such as walls, parks, or infrastructure. While it serves as a medium for social

commentary (Lim, 2020), it can lead to the deterioration of urban environments and disrupt community spaces. Graffiti sprayed on trees or natural landscapes not only defaces but can also physically harm vegetation (White & Heckenberg, 2014), especially when toxic paints penetrate bark layers. Malicious vandalism, focused solely on causing harm, poses direct threats to environmental integrity. Acts such as breaking streetlights in green areas or destroying park benches often leave behind debris that pollutes natural habitats.

Similarly, intentional destruction of plants, gardens, or park facilities results in habitat degradation, affecting both flora and fauna (Yates et al., 2022). Incidental vandalism, though unintentional, still impacts the environment significantly. Careless behaviors such as stepping on fragile plants, carving initials into tree trunks, or littering in public spaces often occur without awareness of the long-term harm. Overall, the categorization of vandalism offers a framework to understand how human actions, whether deliberate or incidental, interact with and often detrimentally affect the environment, and frequently occurs in group or community settings, where social dynamics play a critical role. Vandalism is not merely a physical issue but also a social and psychological one, requiring the involvement of various stakeholders to create sustainable solutions.

METHOD

This study employs a qualitative methodology with a phenomenological approach to explore the cultural practices and behaviors of Indonesian football supporters, particularly in the context of derby rivalries. The focus is on how visual swearing, manifested through posters, banners, and graffiti, serves as a medium for emotional expression and identity assertion while contributing to environmental vandalism. Using ethnographic methods (Müller, 2021), data were collected through immersive observations and participation in supporter activities over one year (January until December 2024), focusing on ten derby matches.

The primary case study examines the "Derby El Clasico" between Persib and Persija, one of the most intense rivalries in Indonesian football. These matches, held in Jakarta and Bandung, highlight the historical and emotional significance of the rivalry. Although the study initially sought to include other notable derbies, such as Persebaya Surabaya vs. Arema FC, the tragic Kanjuruhan incident in 2022 led to ethical and logistical challenges (Sokoy et al., 2023), narrowing the scope. The September 2024 match at the Jalak Harupat Stadium in

Bandung was chosen as key sample, with detailed observations conducted before, during, and after the game.

Data collection included interviews with supporter representatives (Bobotoh and Jakmania) and analysis of photographic evidence of environmental vandalism. Triangulation was used to validate findings, cross-referencing observational data with interview responses and visual documentation (Creswell & Creswell, 2018). Ethical neutrality was maintained, with all interviewees anonymized to ensure confidentiality and mitigate risks of social repercussions.

The study faced limitations, such as restricted supporter attendance due to COVID-19 protocols (Bond et al., 2022) and logistical constraints following the Kanjuruhan tragedy. Environmental vandalism, which extended across urban and natural spaces, was challenging to document comprehensively, with the focus primarily on areas near stadiums and urban centers. This research contributes to a deeper understanding of the intersections between football supporter culture, derby rivalries, and their environmental impacts. By situating visual swearing within the broader context of collective behavior, and environmental consequences, the study offers critical insights into the societal implications of Indonesian football culture.

RESULTS AND DISCUSSIONS

In general, the discussion in this chapter will be divided into three findings: the cultural dynamics present in football supporter behavior as a form of collective group behavior, followed by an explanation of the role of swearing in both audio and visual forms as a manifestation of emotion and a strategy of dehumanization by supporter groups. Finally, the environmental impact of supporter behavior before, during, and after derby matches or other competitions will be explained.

1. The Cultural Dynamics of Rivalry in Indonesian Football Supporter

The cultural dynamics of Indonesian football supporters are deeply rooted in a rich tapestry of rituals, traditions, and behaviors that significantly shape the atmosphere during derbies and matches. Supporter behavior in Indonesia is often characterized by passionate displays of loyalty and intense rivalries, which are central to the football experience. During derbies, which are high-stakes matches between rival clubs, the fervor exhibited by supporters reaches its peak (Fuller, 2015). Fans engage in synchronized chants, songs, and

even choreographed displays of banners or flags to show solidarity with their team. These behaviors create a vibrant and emotionally charged environment within stadiums, where the atmosphere can be both electrifying and highly charged with tension. Fans are not merely spectators; they are active participants in the game, often seen as co-creators of the match experience.

Indonesian football supporters also possess a strong sense of identity that is deeply intertwined with their team. For example, fans of clubs like Persib Bandung or Persija Jakarta have developed their unique rituals and symbols that reinforce their group identity (Ahmad et al., 2023). These rituals can range from pre-match gatherings, where supporters engage in communal activities such as swearing and chanting or flag-making, to post-match celebrations or protests. The emotional bond between supporters and their clubs goes beyond the game itself and permeates into everyday life, where the club colors, logos, and merchandise are worn with pride as a form of social identity. This intense loyalty often manifests in the form of solidarity among fans, and their actions during matches reflect a collective desire to defend their team's honor against rival supporters (Anshari et al., 2024).



Figure 2. *The Pyramid of Derby Matches in Indonesian Football*
 Source: Research documentation.

The dynamics of supporter behavior, which is collective in nature, can change depending on the tension of a match that will not be attended in the stadium. Matches with high tension due to the competitive context, such as a final match, create different dynamics compared to matches that do not involve elimination or losing a trophy when a team loses. Derby and rivalry, while often used interchangeably in football, have distinct meanings. A

derby refers to a match between two geographically close teams, typically from the same city or region, and is marked by heightened emotional intensity due to local pride.

An example in Indonesia is the Jakarta Derby between Persija and Persib, or Persebaya and Arema, which, despite not being from immediately adjacent cities, is fueled by large fan bases and a long-standing competitive history. In contrast, rivalry is a broader concept that refers to competition between teams, regardless of geographic proximity, and is driven by factors like historical competition, success, or ideological differences (Setyowati et al., 2023). While all derbies are rivalries, not all rivalries are derbies, as rivalries can be based on a wider array of factors beyond geographic closeness. In essence, a derby is a specific type of rivalry, but not all rivalries are considered derbies.

Additionally, Indonesian football culture is marked by the sense of community it fosters. Supporter groups, often referred to as "ultras" or fan clubs, play a central role in organizing events and maintaining the spirit of fandom. These groups also engage in rituals that transcend the match day experience, such as organizing charity events, volunteering for community causes, or participating in non-football related activities that strengthen the bond between members. This sense of camaraderie within supporter groups is an integral part of the Indonesian football culture, providing fans with a sense of belonging and purpose. However, these behaviors, while fostering a deep sense of community and pride, can sometimes contribute to conflicts with rival groups, leading to acts of aggression, whether verbal or physical, that can result in a hostile environment during derbies.

2. Ritual Roles of Swearing in Derby Rivalries

Swearing plays a significant role in derby rivalry matches, particularly within the context of football, where emotions run high due to the intense competition between teams. In these high-stakes games, swearing serves multiple functions that are closely tied to the dynamics of rivalry and collective identity among supporters (Anshari & Hidayana, 2025).

First, swearing acts as an emotional outlet. For many football supporters, the emotional tension of a derby, where local pride and intense competition are at stake, can lead to frustration, anger, or excitement. Swearing becomes a way for fans to express these strong feelings, both towards the opposing team and their supporters. It allows them to release pent-up emotions and feel a sense of catharsis. This verbal expression of aggression can also

create a sense of unity among the group, reinforcing their collective identity as fans of their team.

Second, swearing serves as a tool for dehumanization and the creation of an "us vs. them" mentality. In many rivalries, supporters of opposing teams are not just seen as competitors, but as enemies. Swearing can reinforce this adversarial relationship by using derogatory language that dehumanizes the other team and its supporters. This dehumanization makes it easier for fans to justify aggressive behaviors, both verbal and physical, because the rival group is perceived as less than human or undeserving of respect. For example, insults targeting the other team's fans or players with expletives can fuel hostility and intensify the rivalry, making the match more than just a sporting contest, but a clash between rival identities.

Finally, swearing in derby rivalries also acts as a form of symbolic communication. Fans often use provocative language, including swearing, as a way to assert dominance and challenge the rival team's supporters. It's a way to communicate defiance and to show that they are not intimidated by the opposing side. This form of expression is often seen in chants, banners, and graffiti, which can be used to provoke the other group to adding another layer of tension.

From one of the interviews with a *Persib* supporter, it was evident that they consistently attempt to form resistance by fostering negative perceptions of *Persija* as a team and its supporters. This resistance is manifested emotionally through verbal swearing at the stadium and the distribution of posters around the city to intimidate rival groups. The informant believes their actions do not harm the environment, as they consider the posters to be temporary.

"...As a Bobotoh since my teenage years, I've always hated Persija. Every time I see Persija play, I swear 'Anying' (Dog) at them. Besides that, I always go around putting up posters along the streets to intimidate them ahead of the derby. Don't worry, the posters are temporary and won't damage our city's environment..." (Persib supporter, 36 years old).

Swearing in football rivalries manifests in both audio and visual forms, each playing a significant role in expressing emotions, identity, and aggression. Audio swearing involves verbal insults, curses, and derogatory language spoken during matches or fan chants. This form of swearing creates a sense of unity within fan groups, allowing supporters to release emotions and express frustration or superiority (Anshari, et al. 2023). It is direct, loud, and

aggressive, emphasizing the rivalry's emotional intensity. Visual swearing, on the other hand, includes images, symbols, and written words, such as posters, banners, or graffiti, that convey insults or offensive language. It serves as a more permanent form of aggression, often displayed in public spaces, and can spread beyond the stadium to reinforce hostile messages. Both forms of swearing communicate emotions like anger, pride, and defiance, contributing to the high emotional stakes of derby games and enhancing the atmosphere of rivalry.

3. Rivalry Residues and Their Environmental Impact in Supporter Culture

The environmental impact of supporter behaviors, particularly during football rivalries, has become an area of growing concern, especially as such behaviors manifest in various forms of vandalism that affect both public and natural spaces. A significant portion of this vandalism is visible through the posting of offensive posters, the creation of provocative graffiti, and littering in and around stadiums (Firdaus & Trilia, 2020), all of which leave a lasting impression on the environment long after the event has concluded.



Figure 3. *Poster stucked in street signpost is a clear example of environmental vandalism.*
Source: Research documentation.

These acts of environmental degradation are not merely incidental; they reflect a broader shift in the nature of aggression within the context of football rivalries, with the intensity of emotions traditionally associated with physical confrontations now being transferred to verbal and visual expressions of hostility (Tamami, 2021). In this context, swearing, in both its audio and visual forms, becomes a primary means through which fans articulate their emotions, frustrations, and competitive pride. Audio swearing, which is most commonly expressed through chants, verbal insults, and derogatory language shouted during matches, allows supporters to engage in intense emotional expression without resorting to

physical violence (Anshari, Purnama, & Sari, 2023). This form of swearing creates an immediate, albeit transient, outlet for aggression, intensifying the atmosphere of rivalry and reinforcing group identities among supporters.

However, it is the visual manifestation of swearing that carries significant and more enduring environmental consequences. Visual swearing, which takes the form of offensive images, derogatory slogans, and graffiti, is often displayed in public spaces surrounding the stadiums or even within natural settings, such as on trees or walls. These images and phrases serve not only as tools for communicating disdain and aggression but also as permanent or semi-permanent markers of the rivalry. Visual swearing can persist for days, weeks, or even longer, embedding hostile messages in the urban and natural landscape. As such, visual swearing operates on a different level, functioning as a reminder of the rivalry, reinforcing its emotional intensity and extending the impact of the competition beyond the stadium.

In the other hand, based on an interview with one of the informants who is a *Persija* supporter from Jakarta, they do not always feel intimidated by the presence of offensive posters or graffiti that convey insults in visual form. Instead, they are aware that such actions contribute to environmental damage in the city of Bandung.

"...For me, as a Jakmania, the posters and graffiti I see along the way to the stadium don't scare or intimidate me. I just think they're all damaging to the environment. I'd rather focus on the game on the field!" (Persija supporter, 30 years old).

The escalation of such behaviors is especially noticeable during high-stakes matches, where the stakes of the competition heighten emotions and intensify rivalries. In these instances, the propensity for vandalism increases, with supporters resorting to various forms of verbal and visual aggression as a means of signaling loyalty, defiance, and competitive spirit. This is particularly true in derbies, where the proximity of the teams and their supporters amplifies the emotional stakes. The heightened aggression that characterizes these events not only manifests inside the stadium but also extends into the surrounding public spaces, creating a broader pattern of environmental vandalism.

While the verbal expressions of aggression within the stadium may be fleeting, the visual vandalism outside the stadium has a much more lasting impact, altering the aesthetic quality of public and natural environments and contributing to a climate of hostility that persists long after the match has concluded. Supporter behaviors before, during, and after intense rivalries reflect deeper cultural dynamics, linking identity, pride, and aggression to

football culture. Vandalism, both verbal and visual, becomes a social phenomenon tied to collective emotions and team loyalty.

CONCLUSION

The findings of this study underscore how rivalry, rituals, and residues are deeply intertwined within Indonesian football supporter culture. Swearing emerges as a central ritual practice that channels rivalry-driven emotions, stabilizes group identity, and reinforces symbolic boundaries. Yet, these same rituals also produce material residues, most visibly through posters, stickers, and graffiti, that extend supporter aggression into public spaces and contribute to environmental degradation. This dual nature reveals that swearing is not merely a linguistic act but a cultural mechanism with ecological consequences. To address this tension, the study recommends strategies that allow supporter groups to preserve the energy of rivalry while transforming ritual expressions into more constructive, non-destructive forms.

Strengthening awareness regarding the long-term impacts of visual residues and promoting environmentally responsible supporter rituals can help reduce the spread of vandalism. Nevertheless, the study's geographical focus and time frame limit the generalisability of the findings, indicating the need for future research that examines how football fan cultures can integrate sustainability values into their expressive traditions. Ultimately, cultivating an environmentally conscious supporter culture requires rethinking rivalry as passion without destruction, rituals as collective expression without harm, and residues as outcomes that must be managed, not tolerated, to ensure a more sustainable and responsible football environment.

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