183 - DANGEROUS PASSION VICTORY AND DEFEAT

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Passion is a perfect convention that evokes metamorphoses of mythology and, more still, the magician of the moral and social transformation of the personages. But even so very contradictory this conversion does not resist the undisputed one to be able of persuasion on the accustomed public to see the cinema, the media and literature to consider miraculous redemptions incessantly to it. It seems to be inevitable not to see in the sport this perspective of redemption and transformation of the human character. In a similar way that the normative and stereotyped notion of the behavior allows to introduce useful simply situation in the chaos of the sexual instincts in rude state, the rule of the sportive game intervenes to deliver the control of the violence necessity to the hands of the representatives of the orthodoxies. What we add is that the social codes conditioned and commented by the media earn to be able of regulation and self-control diminishing the physical and sexual violence. The 1980 enter 1950, in this period the censorship, social, in such a way psychic and moral they tend to acquire knowledge the society for the super-intensive control of the sexual violence. The configurations of the emotions, the formal and informal of the communication in nets webs finish for spreading the dangerous emotions in form of physical violence and sexual - that is - the close fears come up socially. The rigid and authoritarian conscience, the good ways and the tentative in to put the education (for Elias *cortenización*) them great centers of good societies it century XIX finish for camouflaging these dangerous emotions by means of a social position of public auto-coercion mutually waited becoming part of the personal conscience as force to discipline of market - all transaction of market depends on the moralization, the reputation and celebrates the social regulation in the contract of the transaction.

The reputation for a solid moral, auto-disciplined is the support for the changes of manners attitudes and behaviors where the auto-regulation excludes the undesirable one. The gold rules in the good ways: to make to the others as you want that she is made for you. The central point is that it had the knowledge and the practical one in the good ways but did not have the moral. At this time writers in its workmanships they strong acclaim the moral for the young men, mainly when the sexual life enters in focus - dangerous effect of the fancy - leaving itself to take for the emotions and impulses - being able to finish in physical and sexual violence whose weakness would be the vices devastators of the passions.

This type of moral pressure led with that the rules of behavior and good ways became much more rigid. In the Victorian age, century XIX, arrived the height of the conscience on the moral control of the sexual behavior and the physical violence with the feminine chastity and masculine celibates of religious requirement. The domestication of the previously unexplored nature and now appreciated enters 1880 the 1910 that had been more lead in hunted in its beastly forms of demonstration of viridian in the destruction in such a way of the animal nature how much human being. End of century XIX and first decade of the XX, occurs a bigger instatement of the demonstrated socio-genes fear and provoked for the social political situations the individual when going down condemns itself the slope of the moral and good customs when the books in good ways bring the control of the behavior in the private life of the families. However, in the domestic complicity the private coercion is bigger of what in other times in the caesuras of the familiar formalisms. We can in them abide in Michel Onfray and the “Gules Reason” in the treatment of the feeding sparse in the interior of the homes and the restrictive behavior the public. Thorstein Veblen in the Theory of the Idle Classroom inside sees in the condition of the woman of this home referential the wife as the “only used head and the first one”.

The competitions for social status through the times had become primordially softer and relaxed in the processes of emancipation of the feminine one. The behaviors had been uniform, socially protected and conditional in the conditions of the uses and customs spread for the speech of the media and literature. Many times, we think that the people could be freer and to leave that the others it are also. The models, the paradigms and the standards critical are established to reach with constraints of a permissive society in which it outside commits a crime being of the standard. In this society we are accustomed to judge the one to the others (the one others) when established criteria are based for the partner-control and, many times, the active in formalization in this society makes with that we take for establishing subjective controls - strict and restricted labels - when the self-control of the conscience nor always exists. Subjective behaviors - into group and out group - some characteristics more are desired of what others - prestige - feeling, searches, desire, passion, out control, that is, has more socio-cultural restrictions that are for backwards of the body of what on the inside of the clothes that they differentiate century XIX, XX of the XIX. If for the adepts in the good ways it century XIX untied clothes were looseness of the moral and good customs, nor the corset gave a skill in this, the control of the emotions in century XX brought the shame and the socio-genes fear of the rejection when the people had left of being free of its deeper wealth, shamefully of others as many pleasures to constringed itself in the dissemination of the passions. Passion, feeling, behavior and behavior that is not justified under control. As soon as if manifest a social engine of some power, is encircled with ingenious men who try ways to make to function for the biggest interests of the collective. The elaboration of a myth is attended then, where the explosive forces produced by a social disequilibrium in the acute state are transfigured by vanity and not equality illusions - the passions.

For Kowalski (2001)

This means an undeniable change in the way of living the social relations. All the points from which modernity conceives them, individual, identity, organization contractual, projective attitude give place to one another much more sensible and emotional reality, of contours little defined in the environment evanescent. She is what she leads to consider a change of epistemological perspective that, using pluralism slight knowledge, tribe, attraction, participation, we want to attract the attention for the elective affinities in way that, empirically, innumerable they are the cases of experiences that are there stop in remembering them that belonging to a community, the search of a fusion proximity, the imitation processes, I infect it affective, return with force in the public life. The Risorgimento of the charismatic movements, the religious fanatics, the Islamic fundamentalism, the musical drunkenness, the sportive meeting, to cite some of these phenomena, places the tonic in the prevalence of a religiosities where all it prevails on the different parts that compose it. This does not happen without remembering baroque sensitivity, as tradition reinvented, that exactly will place the tonic in the instability, mobility, the metamorphosis of the diverse elements that compose joint data (pictorial, architectural, sculptural of the society). This baroque one is not more, currently; cantoned to the art strict sense, but before it determines a done specific environment of religiosities and fusing in all. It is

this that can stir up to see the logic of the identity substituted for logic of the identification of the tradition in ways of (reverse speed) elaboration. (Kowalski, 2001.P.326)[1]

What the author affirms is that in more or less clear way, the sociability contemporary is taken by a true one settles where, in a movement without end, circulates the appearances (look), the relevancies, the diverse syncretistic personalities and the multiplicity of the cultures that work it in the body. This can be seen in bigger scale, the carnivals, the festive occasions, the musical concerts, the assistances of soccer and other fascias dances that, promptly, blow up in the present time and sublimed the implosion of a social one dominated by the rationality. This rationality also is found in lesser scale in the daily life, each time more dominated by the image, the sensualist, the spiritual, and the desire of living, here and now, the pleasures of the gift. The sport is presented for sociology in rude state - we cannot separate the vision of set of its details. What we consider they are perspective argumentative that in send the analogy to them of if thinking the sport and its social effectiveness as cultural phenomenon and its specificities at the same time. We know that the sociological knowledge if it imposes for the origin alidade of the analyzed in its diverse points of view, that exactly subjective significant facts, of writers and artists who had granted to the sport a universal place of promptitude, whose meant the fatal weakness - in an insignificant time goes of the extremity of the incorporeal force, it passes of the “panacea to the opium of the people”. What we can affirm that does not import the writers, historians, Romanists, poets already cited in other assays, the fact are that the sport remains in an accessory state of occasions to display and to illustrate its ideas of national identities as the good, the beauty, the nature of the man, its vices and its virtues. The sport is subject and objects in the comment process. The representatives of the sportive world, athletes and controllers, answer with insolence and irritation to the disdain of the intellectual world in century XXI, that if she does not refuse to take conscience of a fact of visible civilization as the sport. We will not condemn a priori its merit in the gift on behalf of the past. Very from above Doctrinal and above religious rules, compared the lend and heroic personage of history human being the sportiest frequently presents to its spectators one fronted stubborn and the smile of a glad tabulator. They are men in opposition - Faustino's and apollonian - of habits that very appreciate its elegiacs speeches and ceremonies of distribution of prizes. It is necessarily in the press, the media that the manifest sportiest it's more indiscreet presence. This degraded form of the cult to the hero contributes, without a doubt some to keep the sport in a condition of perpetual minor. The professionals of the sport wait, after each competitive departure, each fight, each race, its portion of critical compliments and measure the solidity of its situation for the homage's that are granted in the same way that to the movie actors or the stars to them of the songs.

The attraction exerted for the sport is a modification of the instinct for the culture. In the measure where the manifest sport if in you arrive in port deeper of its social representation if it places as claim of the human axonal instinct. In this argumentative perspective, it is possible, for the study of the “behaviors” of the sportiest, to undertake an sketch that are considered for Thorstein Veblen in the Theory of the Leisure Class, in 1917, where the sport is represented as a comparable way of unrecalled to the war. Two elements can be connected the theory of Veblen - of a side it has the deep necessities next to the instinctive impulse and of another one the cultural rule, powerfully affirmed for the classroom or the another authority, safest half of recovery of the first one for the culture is necessarily the organized competitive game - the sport. Let us consider one third instance to compose this list celebrates of contradictory prepositions - the individualism, the survival of most apt, is a law of the nature, but no man only lives for itself. The inserted problem nothing is more than what the social Darwinism here - the conciliation of the agonistic instinct and the necessity of fraternity appears for the most part of the narratives of the sport. But one is then about the imposed behavior for the player/athlete. The team sport allows it to fight/to play with the adversary by all means made use that the rules of the game allow and subsidized for the not punitive context of the society, using the possible limits of the allowed one that this same society forbids - to the violence and the brutality to it, the strategy, the scheme, the intimidation and in the extreme humiliates behaviors. The team player feels itself justified by the thought of that he stops a not egoistic combat, the good combat is - for its, its club and its colors, for its country, its nation and flag that it takes the aggressiveness until the last limits fixed for the rules of the sportive game.

For Mandell the invention of rugby for the English and of the American soccer, collective sports where the maximum of allowed violence is followed by the extreme severity in the rules, reflects the power of the conflict in the Anglo-Saxons - the great physical exuberance and an equally demanding gregarious dead person. The studies of the transformations in the soccer of the United States and England, Elias, the Erics Dunning, Denney and Riesman, had noticed originally that the Americans feared these extreme brutalities, but at the same time found pleasure in them, and that for consequence they felt a great difficulty in recognizing the direction of the exterior violence's to the sportive fields. After the intervention of the American president, the Roosevelt's in 1905, the tactics and the technique had developed and perfected the pass and the speed of the game, the consequence diminishing the serious accidents and many of mortal them, whose necessity was to define; to limit and to submit to the conventions the symbolism of the violence in the sports.

As express Kowalski (2001)

The phrase of the day of a Flamengo: It has so coherent and harmonious deaths that seem chosen as if choice a way of living. It is in the description of this complexity that we retake the term or organism organic, namely, what it keeps together contrary elements, until the opposites. Thus, the objective of this analyzes if it comes back to the synergy or, to the times, the simple conjunctions you observed: on the other hand, the Carioca community in form of tribes with its territorial concerns, the attention to the nature, the religiosities and the pleasure of the directions and, on the other hand, the technological development and its use, the plural cultureless of the great cities, the communicational activity and the diverse religious and ideological syncretism's. A done process of attractions, repulses, emotions and passions. Things that possess one strong aesthetic load, a subtle alchemy of the described elective affinities for the authors whom if they carry to the order from the unreal one, whose universal affection for the Flamengo strengthens the empathies with the social environment. This can seem abstract, however, some associative attitudes of the division of the work, small sociability's of neighborhoods or of incumbencies in the picture of the neighborhoods they are understandable. It happens the same with the constitution of groups of the small elective communities, as well as of the company cultures or other forms of spirit I domesticate that, in all the dominions, if develop in a more ephemeral way. (Kowalski, 2001.P.336)

The fast insertion of the agonies impulses in the sport, the necessity of auto affirmation for saw competitive continues being the dominant routine of the culture occidental person. The individual it is each impregnated time more of this, almost always without knowing, exactly at the moment where the half ones for you satisfy it if they become scarcer. When the disequilibrium between the end is too much intense and the ways, the violence appears as only resource. It enters the numerous films consecrated to the boxers, as for example, the Rocky series I, II, III, IV, that it has the double merit to tell the true history of the champion of the world Rocky Graziano and, to develop before us the formula for which the American ideology converts the violence into the wild state of the “athlete” in a filed a suit violence, canalized, regulated: of the combat sport [2].

The cinema, the media and literature, journalists had always taken off its brutes and more imperious effect of the spectacle of the sportive violence. In Gold Girl, the myth of the good sportiest, virtuoso, rewarded for the victory, by the way comes

to assure the diffusion of the Apollonius and dionisíacos and when used until the canvas, the Faustino's enter in scene, these apocalyptic knights of the modern times, that make to win the power of the force, invariably conjugated of its aptitude for boxy and of the seduction that they did not have the public, they finish for sending to the sport one another direction - break of amalgamate symbolic of justice. The critical one did not underline the meaning of this disintegration of the represented symbolic atom in the cinema for the notion of a virtue that won, fast enough and unquestionably, for the brutal force.

In the considered scene, the victory is of Meg (the Gold Girl) in its subtlety and solidity of the war against the violence of the fists: it is an exclusively moral victory. Despite its death, it gains spite in the spectacular character of search of the physical aptitude, dream and accomplishment undertaking to the eyes of the spectator the undisputed way of to finish with the violence in the sports. It is not less evident that the hero already is not necessarily the victorious boxer. The conceived sport as a game aiming at essentially the competition, offers an allowed way to react the glamour of the violence or it disciplines it sportive is submitted the inferiority of the attraction exerted for the sport violent? What we can referential here is that in the literary compositions and the films that we cite, a pathological or sub-pathological conflict of the search for the sportive victory is stopped that offers evident a dramatically interest, but whose social reach, exactly having in account the allure power that the periodicals specialized in the exploration of the small sensationalist notice, the calls action films and the literature of flextime assure to them, remains limited e, in case that, all difficult measuring the extension of its reach with relation public absorption.

Not yet we considered no definition of the sport. Many exist: let us remember that the English returned to the Frenchman the old word *deport* - game, after to have to it modified very deeply in its use and of which the main one is to have restricted and needed the direction, reserving the plural one - *sports*, to the submitted athletically games to the strict rules. In this way we will be able to underline two elements that, in the current meaning of the term are of great importance:

1° - the public character and in more than the times collective of the sportive manifestations;

2° - the notion of physical feat measurable, therefore susceptible to give I try the confrontations of results the records.

When we make reference the twisted ones we believe that this enthusiasm expresses spontaneously for the call of the "shout", and reach faster and frequent an impressive paroxysm. Other scholars cite that who obtains to mix its voice to the voice of the masses dense human beings, thick, fumigant's of stadiums, do not have no access environment to the meanings it sport - all are deceived, therefore catharses collective that the Greeks appreciated in the theater, (Huizinga, 1996.P.45), this I sing savage, without a doubt, but also I sing of seceded and release exceeding all reticence's, all the diffidence's and all the irritations of the daily one if raise on behalf of the sport.

Into elapsing of century XX, the competitive corporal exercises in the form highly regulated that we call "sport" had been converted into symbolic representations of not violent competition, not military, between nations. However, we do not have to find that sport it has been, in first place, and continues being a competition exercise that excludes the violent actions completely. Many violent actions can victim the competitors seriously. The increasing pressure of the sportive competitions, inside of certain countries, induces the participant athletes frequently to commit same damages itself when trying to put up marks and records, characteristic of the sportive successes of the current time, and a pointer of the increasing importance as *status symbol* for the individual and for State. As the case of this analyzes; of that the individuals and the society they are not the entities you stanch, but perspective only different of one same instance can be said that the point of convergence if of the one in the consequence of the changes and the way as the society is understood e, even in the way as the different people who form these same societies if they understand itself; in utmost, the auto-image and the social composition, what Elias calls "habitus" the individuals.

Already *habitus sportive*, in the interpretation of Elias[3], analyzing some types of sportive modalities, it integrates the competitive element. They are confrontations that involve physical force and feats of the type not to militate e, with the intention to reduce the physical damages to minimum, had the necessity of construction of with priority rules that they compel the opponents to adopt one definitive type of behavior concordat with the astuteness and the baffle plate[4], to produce more points and to overwhelm to the rules, being taken off the biggest advantage of these; establishing the "advantages and cons" of the sportive regulation. In this way, ELIAS[5] question: "that species of society is this where each time more people use part of its time of leisure in the participation or the assistance to these "not violent" confrontations of corporal abilities the one that we call Sport"?

We have knowledge that, in some sports, clear areas exist little where the violence if it practices. But, in the majority of the sportive confrontations, the rules exist with the purpose to keep these practical under control. Then it remakes the question: that species of society is this, where the people, in I number each bigger time, and in almost all the world, they feel pleasure, wants as actors or spectators, in physical tests and confrontations of tensions between individuals or teams, and in the excitement created for these competitions carried through under the condition of not the spilling of blood, nor are provoked serious wounds in the players? Not running away from certain sociological premises of Elias, in the inquiries on the development of the sport, it is denoted existence of a global transformation in the behavior code and of sensitivity, in the direction where the civilization process and the society are conveniences, transforming certain behaviors sportive into *habitus* social. This if of the one for the suggestion of a simple comparison enters the popular games carried through with ball in the ends of the Average Age and beginning of the Modern times, with two emergent sports been born in England: the soccer and rugby. The comparison points with respect to an increase of sensitivity in relation to the violence in the transition of the pastimes the sports, the "sportivization", occurred in the English society, and the exportation of some of these sports in a global scale, can be considered an example of the civilization advance[6].

In fact, the end of a universal moral of adhesion reins there not the violence. The moral relativism that if observes in an empirical way, the enclosed in alternative ways of life, everything this does not mean that it does not have specific codes. It can be admitted that what was kept out of society in a period diffract in a multitude of margin alidades central offices for an only question of causalities: the mass of the cultures, but also because all the situations and practical small letters constitute the land on which if raises the invention of new traditions. It can then be affirmed that in the soccer the appearances, the festive moments of the commemorations, considered the daily emulations and leisure's cannot more being as elements of small account or triflers of the social life. While it states emotions collective, it constitutes a true underground central an irrepressible one to want to live. The be-together moral or politician, as prevails in modernity, is if not the profane form of the religion. The deity is not plus one type and unified entity, it if dissolves in the collective set to become the social the Holy Ghost. It is when the world is dissolved itself exactly, when valley the instant that goes to accent what it binds to the other, whose tradition of this fact if affirms in the diverse social situations, in the life ways, in the experiences that are considered multiple expressions of a powerful and immortal vitals. (Kowalski, 2001.P.341)

Key Words: Sport, Soccer, Passion, Brazil, Norbert Elias.

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[2] , So logical and theoretically rational how much the capitation of energy of a torrent of the mountain that in uncurling of the film we have the educative sequences: 1° time - the Graziano young was during much time spurred and frightened by its father who was one boxeur failed; when adolescent, it is avenged of its father beating in all man whom an authority withholds any. It beats desvairadamente, with the will to kill. 2° time - it continues beating frantic, but now in ringer, according to rules. Moreover, it understood, favors the sportive techniques and tactics, that its true enemy was not its father, but the others: the responsible ones for the social injustice that hindered that its father had success. Instead of symbolically killing the father to each fight, it avenges. The same hatred that made of it a dangerous outlaw will set derivate the arm of a hired killer knight.
[3] Based in the workmanships of Elias, cited so far, more *Sport y Ócio in el Process Civilization, Search of Excitement, the condition Human being, the Germans.*
[4] Bigger details to see VEBLEN, T. *Theory of the Idle Classroom.* They are Pablo: It stokes. Collection: The Thinkers, 1976.
[5] Op.Cit. Preface.
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[7] ELIAS. *Busca de Excitação* Op.cit.
[8] ARENDT, Hannah. "On the violence". Translation Andres Duarte. Rio De Janeiro: Relume-Dumará, 1994.
[9] ARENDT, Hannah. "On the Violence". Translation Andres Duarte. Rio De Janeiro: Relume-Dumará, 1994.
[10] "It is the use of the reason that in them becomes irrationals dangerously; therefore this reason is property of an originality instinctive being" (ARENDT, pg.47)

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DANGEROUS PASSION VICTORY AND DEFEAT

Abstract

The society is modulated culturally by the social one, economic politician and. Inserted they we place the sportive context, which together possess one weight with the medias of mass in the construction of symbols in the most diverse societies giving to them specificities, as for example: it concerns attributes in the formation of the social representations, it supports religiosities and it spreads mythical and mystics thoughts. The Sport, in a generalized manner, in the last few decades, became field of interest of diverse sciences due to repercussion and influences in the society and the individuals. Its specific dad openly demonstrates to interests and ideologies in the search for the victory all the cost to make of the aficionado, the spectator and the precursory activists of the most varied human behaviors. Soon, the sport becomes field of research of Social Sciences, here of sociology, in the attempt to explain social behaviors, symbols, signs, actions, emotions, representations through the times, and in the present concern that is the violence.

Key Words: Sport, Soccer, Passion, Brazil, Norbert Elias.

PASSION DANGEREUSE VICTOIRE ET DÉFAITE

Resumé

La société est modulé culturellement par l'social, politique et économique. Inséré les nous plaçons le contexte esportivo, qui possède un poids conjointement avec les moyens de communication de masse dans la construction de symboles dans les plus diverses sociétés en leur donnant spécificités, comme par exemple : il concerne des attributs dans la formation des représentations sociales, il soutient des religiosités et dissémine des pensées mythiques et mystiques. Le Sport, de façon générale, les dernières décennies, s'est rendu champ d'intérêt de diverses sciences dû à la répercussion et influence dans la société et nous personnes. Sa spécificité démontre ouvertement à intérêts et idéologies dans la recherche par la victoire le tout coût pour faire du tordeur, du spectateur et des activistes précurseurs des plus variés comportements humains. Bientôt, le sport se rend champ de recherche des Sciences Sociales, ici de la sociologie, dans la tentative d'expliquer des conduites, symboles, signes, actions, émotions, représentations sociaux à travers les temps, et dans présente préoccupation qui est la violence.

Mots Clé: Sport, Football, Passion, Brésil, Norbert Elias

PASIÓN PELIGROSA VICTORIA Y DERROTA

Resumen

Modula a la sociedad cultural la social, al político y económico. Insertado nosotros ponen el contexto del sport, que junto los posees un peso con los medias de la masa en la construcción de símbolos en las sociedades más diversas que les dan especificidades, como por ejemplo: se refiere a cualidades en la formación de las representaciones sociales, apoya religiosidades y separa pensamientos míticos y de los místicos. El deporte, de una manera generalizada, en las últimas décadas, se convirtió en campo del interés de las ciencias diversas debido a la repercusión y a las influencias en la sociedad y los individuos. Su especificidad demuestra abiertamente a los intereses y a las ideologías en la búsqueda para la victoria todo el coste de hacer del torcedor, del espectador y de los activistas precursora de los comportamientos humanos más variados. Pronto, el deporte se convierte en campo de la investigación de ciencias sociales, aquí de la sociología, en la tentativa de explicar los comportamientos sociales, símbolos, muestras, acciones, emociones, representaciones con los tiempos, y en la actual preocupación que es la violencia.

Palabras Claves: Deporte, Futbol, Pasión, Brasil, Norbert Elias.

PAIXÃO PERIGOSA VITÓRIA E DERROTA

Resumo

A sociedade é modulada culturalmente pelo social, político e econômico. Inserido a eles colocamos o contexto esportivo, o qual possui um peso juntamente com os meios de comunicação de massa na construção de símbolos nas mais diversas sociedades dando-lhes especificidades, como por exemplo: concerne atributos na formação das representações sociais, sustenta religiosidades e dissemina pensamentos míticos e místicos. O Esporte, de maneira geral, nas últimas décadas, tornou-se campo de interesse de diversas ciências devido à repercussão e influencia na sociedade e nos indivíduos. Sua especificidade demonstra abertamente interesses e ideologias na busca pela vitória a todo custo para fazer do torcedor, do espectador e dos ativistas precursores dos mais variados comportamentos humanos. Logo, o esporte torna-se campo de pesquisa das Ciências Sociais, aqui da sociologia, na tentativa de explicar condutas, símbolos, signos, ações, emoções, representações sociais através dos tempos, e na presente preocupação que é a violência.

Palavras Chave: Esporte, Futebol, Paixão, Brasil, Norbert Elias.