83 - BODY AT STAKE SOCIALIZE BY THE LE PARKOUR: FROM THE TRAINING TO THE ECSTASY FROM THE EQUILIBRIO.

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LE PARKOUR: TRAIN BODY AND MIND

We have been seen on the last decades to a raise of sports of calculated risk including nature and urban zones, provoking a fascination in the imagination os the practitioners nowadays. The fascination for uncertainty, for the unexpected begin from people from the modern societies which valorize security, the compromise of residence. Certainly belonging to the contemporary days, the practitioners of these sports adopt principles of individual singularity in searching for quality of life, sensibility, exalting his/her right to live their autonomy. Some of these sports we can share on daily lives in big cities.

The present essay has the objective to discuss the socialization of the body in risk during the practice of Le Parkour. So, we decided to understand the body with a natural perspective, that many times is seen as something dangerous and offensive by civilization, so that, should be dominated, domesticated. From that part, we decided to understand the body in risk of the practitioners of Le Pakour that move very fast toward different direction and obstacles. To continue this research, we emphasized the sacrifice of body domination in the perspective of the sacrifice of training to the ecstasy of the balance domainto the Le Parkour.

O Parkour is a sport that consists in a urban practice among young (traucers), execute acrobatic jumps, like jumping walls, ladders, going up and down buildings, demonstrating acrobatic, strength and agility skills This sport presents an individual mode of appropriation of public space, what was only permited in public avenues. (COSTA, 2004). It appeared during the 80´ in France when two young guys decides to in practice what they have learned during their gym and martial classes, taking this practice to the Lisse street with his friends. Le Parkour has been receiving a lot of adepts until today.

So, throughout our search for pleasure and perfection, men when taking his body in object of domain, becomes subject of himself, establishing a relation that will be the own determiner, the domain of body in relation to himself. Then, we have the idea that we have one body and we can dispose of it.. So, we may conclude that to domain the functionality, not being a simple blind mechanism opposed to his own sustain

To explain about the body, we will make a parallel of the important things in this way. The sport here appears as an integrator way as body-training, deserving special attention for have been, and still is, a strong way to potency the domain of this body. The body entity transformed through training to the realization itself.. In this way, in the Parkour the practice is a body that if trains, if dominates, that if it disciplines, that if knows, and as such, serves as half to reach the top of the performance, in the case, the ultraticket of the urban furniture creating aerial alternative ways, a true acrobatic public stroll to the outdoors.

The discipline, according to Foucault shapes submissed and exercised bodies, also kind bodies (Foulcault, 1977), these things raise the strength of the bodies in economic terms of utility and diminish the same strength in terms of political obedience, it has to do with an exercise of bigger function to make stronger the body capacity, to molde to take out and get familiar even more of the potential to his own domain. To leave of this estimated foucaulniano, we will try to think the Parkour for one of its axles central offices that are the necessity to train the body to get success in taken over on a contract basis its, remembering that the power on the body, in the optics of Foucault, has a utility.

To conduce this reflection, we may attribute to the hypothesis that training the body is one of the forms of corporal organization which determine the nature domain, especially “the body as an specie of machine to be educated and trained to be the stronger, the highest , the faster, the most beautiful, the younger, the healthier and, even, the happier and glad (PRADO, 2006). This control on the body is a strategy that minimizes the risk of the activity and it attributes to favour and beauty to it in the accomplishment of the movement.

According to GUZZO (2004), the body can be a support and metaphor to the risk, depending on the history constructed by this body. That means that while men try to find a new sacrifice in the training: the constant break of the human balance must be always an superior adoption. Doing this cience tries to molde the body according to the previous model that she has about nature. Based in this context, I point that traceurs trained its minds and bodies to surpass any obstacle that found for the way, to reach one instant only e singular where its bodies if fix momentarily in air for from there, in continuity, to give continuation to the flow of the movement.

According to PAZ (1988), the fixation happens in sudden moment. Ahead of this affirmation PAZ restores a paradox. If the fixation was always in moment, or it she would not be momentaneous or it would not be fixed. The challenge, in this aspect, is as we can also consider the immobility to be movement. For the author the presence of always relativizes the contradition between the others two terms, placing them in coexistence inside of the phrase and restoring the paradox. To think fixation about the Parkour if makes necessary to make it from the movement of a body that if risks ahead of walls, bridges and viaducts in the city, dislocating itself for the high one with jumps, ultratickets, falls and rollments.

After collapsing all the thought that took him to choose the pair fixation/momentaneous, in the place of fixation/movement or permanency/changes, pairs that, according to him, are metaphor of the first - the author “destroy” the initial paradox, not only giving emphasis to the adverb (always with its opposite), but giving relation to both of them, with the addition with the adverb “almost”.

PAZ will explain why he das chosen the moment word:he says that it is a transgression of identity is to diminish the violence of the contrast of the movement and imobitily. Beginning from this paradox the author plays with what he created. The fixation is (always, never, almost always, almost never); Moment is (always, almost always, almost never).

All of this means that the fixation is never totally flexible and that, always is a moment of exchange. So, “the fixation is always a moment.

To the author it is an spiral sequence, because the fixation would be inserted in another movement, that in a superior stage, would be inserted in the fixation. With these young traucers movement, they train their in the monuments through the city, with fast moviments with their hands showing their bodies in an spiral sequence of fixation, moment and movement.

To practice an adventure risk sport is a kind of a metaphoric game according to LE BRETON (1996), with the own enough life to impulse a symbolic exchange that favors a relation in a world where the taste of living is the best..

The term risk is a recent term, it means an essential future notion which implies the orientation of human relation with the future events. It does not mean that it had not before a dangerous experience before the modern era, but we came to the

conclusion about a new meaning of dangerous in a future domestication perspective. As a modern concept and as a nuclear sense of the new attitude of colonization of future, the concept of risk emerges in opposition to the fatality of destiny, according to BERNSTEIN (1997). From this point on, we try to understand the strange mixture of dangerous with control, so it is more evident when the word risk is analyzed in the context among the other terms in the XVI century. But the risks in these days were personal risks, creating a connotation of adventure and boldness. We can say that the risks in reflexive modernity, surpass the individual realities even though and the territorial and secular borders as in the cases of traceurs that they are risked in the impessoality of the urban ways of the great metropolises. It can be understood in its versions positive how much in such a way negative

Para BECK (1993) in the sense of getting a bad luck, it will permit to understand the negativism of the risk as soon as it goes from theory of probability to the reality of the social body. This word is also commonly used to refer to noon-quantifiers uncertainties, to "risks that cannot be measured" (BECK 1993). So, the risk in modernity copes with a diversity of technologies of security, we may say, since the different kinds of security, including the training of bodies so that they acquire the perfect performance to the jumps and acrobatics.

Other understandings on the risk if make gift, Le Breton points that practical of the sports of adventure and the risk transfigure in the ressignificated ordeal. It considers that the ordeal would be the search of the risk to the shade of the death, that to such order, tries it life in the proper body (LE BRETON, 1996).

That means that in the social order and anthropological function of existence orientation, experiment the risk in the own body in a comfortable condition with death. When facing death, man reborn. Here, we see the symbolical metamorphose to life through the body.

THE RESEARCH:

The present study of qualitative nature analyzed speeches of practitioners of Parkour from Internet and the site Orkut, in the communities of Caxias, Ilha do Governador, Florianópolis, Tobu in Rio de Janeiro, by means of analysis of Eni Orlandi speech (2003) There were analyzed discussions in these communities during October 2006 until may 2007.

Making an analysis of the speeches, they give us impression that the practice of Parkour means a way to open others ways in the metropolitan cities, and that, to win the fear to these practitioners transcend the necessity of technical domain of movements of self stem. The concentration and the repetition in low obstacles during the movements seems to be the basis of training bodies and minds. The mental anticipation of the obstacle and the ideal points of support and rise of the body, the collect and the corporal expansion during the movement are mechanisms that, to the long one of the time, go constructing and sedimenting the self-control, folloied of different scratches and until luxações, certainly. The plasticity and the resistance of the bodies of traceurs, its physical transformations, the sensorial and affective singularidades if bind to the duration of its isolamentos for the disciplinarização of its bodies and to the pressure of the social environment that still does not value them, distrusting of its performances. It has a cultural mark in the bodies and the movements of these young, whose scene produces a symbolic figure of appropriation of the space promoting an interaction with the figure of urbanism, before provided only with the direction rationalizing of useful use to the social organization. The interdependence of the presence of these actors with the furniture of the city allows the existence of an affective culture for monuments, building and viaducts, them assimilate an affective culture that livens up the collective sensibilidades. The emotions that elapse of the balance of the bodies and the social relations with the friends of group and the furniture are enrolled in the interior of the tram of the directions that structure the belonging to that social group. Its affectivity seems noisy, efervescent, contained, but it directs them to an ecstasy efervescent to have obtained, to have successfully carried through the transfiguration of the landscape of the city. The bodies in risk of these actors put in evidence one high possibility of expression giving tests of its existence in a city that teima in ignoring them.

The study concludes that the discussions have a tendency to the question of security of the movement diminishing the risks of practice of this sport and giving conscience to the traucer of the necessity of training the body.

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BODY AT STAKE SOCIALIZE BY THE LE PARKOUR: FROM THE TRAINING TO THE ECSTASY FROM THE EQUILIBRIO.

ABSTRACT

LE PARKOUR: TRAIN BODY AND MIND

The sports of risk well calculated provokes the fascination on the practitioners´s imagination, and is present in daily life. The present paper has an objective to discuss the body risk during the practice of Le Parkour. To do that, we tried to understand the body according to the perspective of nature, that is seen as something dangerous and offensive by civilization, and has to be dominated, domesticated, diminished. From this point on, we tried to understand the risk of the body of the practitioners of the Le Parkour that move rapidly in different direction and directions. The sport began during the 80´in France when two young guys decided to put in practice what they have learned in gym classes and in martial arts through the streets os rue de Lisse. The study of qualitative nature analysed discourses from the internet of practitioners in the Orkut site from communities from Caxias, Ilha do Governador, Florianópolis, Tobu in Rio de Janeiro by means of the technic of AD de Eni Orlandi (2003). In the first analysis , the speeches give us some glues that the practice of Parkour means a way to open other ways in the urban area of big cities, and means that to win the fear, to these practitioners, transcend the necessity of domination of technics of of movements of self-superation. The concentration and the repetition in low obstacles during the movements seem to be the basis of training of bodies and mind..

KEY WORDS: body, risk, Le Parkour

CORPS EN RISQUE SOCIALISÉ PAR LE PARKOUR : DE L'ENTRAÎNEMENT À L'EXTASE DE L'ÉQUILIBRE

RESUME

Les sports de risque calculé produisent une fascination sur l'imaginaire des pratiquants et se trouvent présents dans le quotidien des métropoles. Ce travail a le but de discuter le corps en risque pendant la pratique de LE PARKOUR. Pour cela on a cherché de comprendre le corps, dans la perspective de la nature, vu comme quelque chose de dangereux, d'offensif pour la civilisation, et qui doit être apprivoisé, appaisé. À partir de ce point nous avons essayé de comprendre le corps en risque des praticants de LE PARKOUR, qui se déplacent veloces en direction de divers obstacles, Le sport est apparu vers les années 80 en France, lorsque deux jeunes hommes ont décidé de mettre enpratique leurs connaissances de gymnastique e d'art martial à travers les rues de Lisse. L'Étude de nature qualitative a fait l'analyse des discours, tirés de l'Internet, de ces pratiquants, dans le site Orkut, de communautés de Caxias, Ilha do Governador, Florianópolis, Tobu à Rio de Janeiro, en s'appuyant sur la technique de AD (Analyse du Discuors) d'Eni Orlandi (2003).

Par une analyse préliminaire, les discours nous donnent des indices que la pratique de LE PARKOUR est une forme d'ouvrir d'autres chemins dans le mobiliaire urbain des métropoles, et que vaincre la peur est pour ces pratiquants une façon de dépasser le besoin du domaine de la technique des mouvements e de l'auto-surpassement. La concentration et la répétition sur des obstacles bas, pendant les mouvements, semble être la base de l'entraînement des corps et de l'esrpit.

MOTS-CLES : Corps, risque Le Parkour.

CUERPO EN RIESGO SOCIALIZADO POR LE PARKOUR: DEL ENTRENAMIENTO AL ÉXTASIS DEL EQUILIBRIO

RESUMEN

Los deportes de riesgo calculado producen una fascinación sobre el imaginario de los practicantes y está presente en el cotidiano de las metrópolis. Este trabajo tiene el objetivo de discutir el cuerpo en riesgo durante la práctica del PARKOUR. Así buscamos comprender el cuerpo, en la perspectiva de la naturaleza, visto como algo peligroso y ofensivo por la civilización y que debe de ser dominado, domesticado, apaciguado. Partiendo de ese punto, buscamos comprender el cuerpo en riesgo de los practicantes de LE PARKOUR, que se mueven rápidamente en dirección a diversos obstáculos.

El deporte surgió en la década de los 80 en Francia, cuando dos jóvenes decidieron poner en práctica sus conocimientos de gimnasia y de artes marciales por las calles de Lisse. Este estudio, de naturaleza cualitativa, hizo el análisis de discursos de practicantes en la Internet en el site orkut, de las comunidades de Caxias, Ilha do Governador, Florianópolis, Tobu en el Río de Janeiro, utilizando la técnica de Análisis del Discurso de Eni Orlando (2003).

En análisis preliminar los discursos muestran que la práctica de LE PARKOUR significa una forma de abrir otros caminos en el mobiliario urbano de las metrópolis y que superar el miedo, para los practicantes, trasciende la necesidad del dominio de la técnica de los movimientos y de la auto-superación. La concentración y la repetición en los obstáculos pequeños durante los movimientos parece ser la base de entrenamiento de los cuerpos y de la mente.

PALABRAS-CLAVE: cuerpo, riesgo, Le Parkour

CORPO EM RISCO SOCIALIZADO PELO LE PARKOUR: DO TREINAMENTO AO ÊXTASE DO EQUILIBRIO.

RESUMO

Os esportes de risco calculado provoca um fascínio no imaginário dos praticantes, estando presente no cotidiano das metrópoles. O presente trabalho tem por objetivo discutir o corpo em risco na prática do Le Parkour. Para isso procuramos compreender o corpo na perspectiva da natureza, que é visto como algo perigoso e ofensivo pela civilização, devendo ser dominado, domesticado, apaziguado. A partir daí procuramos entender o corpo em risco dos praticantes do Le Parkour que se deslocam com rapidez em direção a diferentes obstáculos. O esporte surgiu na década de 80 na França quando dois jovens decidiram colocar em prática seus ensinamentos de ginástica e de artes marciais pelas ruas de Lisse. O estudo de natureza qualitativa analisou discursos da internet de praticantes no site Orkut, das comunidades de Caxias, Ilha do Governador, Florianópolis, Tobu no Rio de Janeiro por meio da técnica da AD de Eni Orlandi (2003). Numa análise preliminar os discursos nos dão indícios de que a prática do Parkour significa uma forma de abrir outros caminhos no mobiliário urbano das metrópoles, e que vencer o medo para esses praticantes transcende a necessidade do domínio da técnica dos movimentos e da auto-superação. A concentração e a repetição em obstáculos baixos durante os movimentos parece ser a base do treinamento dos corpos e da mente.

PALAVRAS CHAVES: corpo, risco, Le Parkour.