140 - THE ADVENTURE AND HAZARD SPORT ON THE POST MODERNITY ERA AND THE IDEAS OF MICHEL MAFFESOLI

MS LUCIANA SILVA ABDALAD; MS MARIA REGINA DE MENEZES COSTA
LIRES-Rio. PPGEF - UGF - Rio de Janeiro / RJ - Brasil
luabdalad@olimpo.com.br

The adventure on the post modernity: the endless gift of pleasure

"Today the time flies, slides on the hands, even if we don not feel, and there is no time that may come back, love. Let´s enjoy whatever we have to live, let permit ourselves" by Lulu Santos

According to this song the composer expresses an urgent felling toward life. Time seems to be flying, accelerated , "sliding by the hands", and it is necessary to live intensively. It suggests that we should permit ourselves the precious moments of our lives.

And based on this feeling of humanity urgency, that there is a fate which conducts to a sort of tragic sense of existence, which Maffesoli (2001) tells us, exactly about the post modernity nature. This sense is expressed by the author as a survival of a life full of risks and ephemeral situations. We were born at this world and we should take the most of it, intensively.

The adventure is presented when living "the present moment", the sense of living the maximum the present moment. To live the present is a way of eternity. The author comments that living the life as an adventure, the human being over comes his own limits of identity imposed by modern utilitarian ideology.

At the present moment, is installed all the strength and its emotions. To the adventurous man, that live in the post modernity, the present moment is the one which has a transcendental value in his life. This time is not determined for any past element, and its life has no relation to the future. Only the actions that will conduct the human being to the encounter of his adventure experience and these actions have the real sense of the adventure at that instance.

In these contemporary circumstances that it appears the nomad figure, witness of a tragic fate that will have to follow. A destiny which conduct him to a tragic sentiment of existence. A daily life full of routines and adventures but at the same time, vulgar and intense.. At this point, consists the origin of the tragic:" nothing will be guaranteed, and , however, in the objective cases, routine rituals happenings may appear from unforeseeable consequences". (p. 116).

When the casualty makes part of the scene, the tragic begins: impermanence of people, of relations, of things. That is the sense of life as an adventure.

For Maffesoli (2001 b) "what is important in the intensity of the moment is the persecution of pleasure by the pleasure. The search of pleasure that is depleted on its act, is not projected to the future anymore. This care of the "good moments is not oriented anyway in a sense of a finality to be reached".(p.121).

The playful errant, the pleasure of living, the acceptance of existence, making the flowing of the good feelings, words is the "action of getting out of the way", without being worried with its utility.

FROM THE MEDIEVAL TO THE POST MODERNITY

Massesoli (2001 a) believes that there are no abrupt beginnings and ends to the beginning of modernity and also for the end post medieval. So. , this post medieval arrived and it was called modernity. At this sense, the new state was characterized of post modernity. The author gives a provisory definition of post modernity which could be the cooperation of archaic phenomenon and of the technological development" (p.20). With this position Maffesoli says that this can be the "spiral" which is formed in the post modern era.

Rouanet and Maffesoli (1994) comment that exist many versions to the beginning of modernism . Many authors believe that this process begins with both rebellions, because of the revolutions, the English Industrial Revolution and the French Politics at the end of the XVIII century.

There are two opinions among the intellectuals about the modernism and the post modernism . The first says that the historic moment presents a qualitative "mutation" in relation to the recent past; the second one says that would be only a deep study of tendencies that have already started "inside" and "belonged" to the modernity.

Maffesoli relates is his reflections about the post modernity how the daily routine that was so ignored previously , became so important, and is based in this context, where the routine topic brings its contribution to the comprehension of the pos modernity society. The author shows the short link existent between the daily routine sociability and the post modernity. To Maffesoli (2001a), the daily routine must be understood as an 'alchemist laboratory' of minuscule creations that determine the daily routine, as a place of re-creation of itself and the maintenance of identity which permits the resistance.

Following this same idea, the author comments that it is on the space of the daily routine where is practiced a 'parallel sociability' , 'an underground sociability' (p 18).

During modernity, the individual should be one, with life and actions following and identity of logic. However, at the post modernity, there is an ambivalence between the fact of 'want to be here and there", and the desire of dissatisfaction , the constant dilemma between the static and dynamism.

At the moment at these changings, Maffesoli (2001 b) tells us that there is a kind of contemporary paradox toward globalization, of the technological development, of a society that want to be positive and affirms itself perfect, bur express it on the search and necessity of the ' empty' , the immaterial, of what there is no price, that can not have a bill to pay. This is the paradox of the world acceptance and it is the refuse of established values.

Facing an apparent unified world, a rational civilization, the institutionalized powers, and the established thoughts have a huge difficult to comprehend the daily routine in the life of the common human being.

It is the deal where is installed the rupture of the individualism to the pluralism. It is the time of tribalism. In the tribes, the individual meets signs of social knowledge: in the ways of life, in favorite music, clothing uniforms, language, slang, corporal activities. To the author, the tribalism is the constant ups and downs that establish between the crescent influence and the development of mini groups. It transcends frontiers and makes clear a common testimony. I t is structured from a sentiment of help among people and an affectionate environment. It is a kind of a tension that seems to characterize the sociability since the end of the century.

We may say that the identities become weaker and the person turns to profile different roles at the tribes which they become involved. It means that one surrenders to the other. "Each one just exists by the eye of the other. And this, either he is the other one from the tribe or be the alternation of nature or the "other big one"- which is Divine . (p 27).

Following the author´s ideas, we may notice, nowadays of post modernity, the renascence of 'the other place' , a sort of "thirsty of the infinitive" . It is delimitated the errant of the imaginary, where life is lived as a sense of an eternal new beginning: the same life and over again, old and actual.

It is a period of transition marked by the strong dilemma/tribe. Maffesoli (2004), comments that places produce a bond of union.. Thos link is based on the common possession of old values: costumes, language, corporal activities, food.

To the author, the megalopolis are formed by various big " altars" , emblematic ones where are celebrated cults of strong component esthetic and ethic:body sculptures, of sport, of image, of sex. The common sense is the place where the cults are performed. The space for celebration. In this perspective, the place is the link.

In these altars, the daily life banality gets directly strength or by means of television. They are places where people meet themselves, know each other, and doing this, know them own selves. The celebration can be cultural, consumption, musical, playful (i.e. parc dês Princês, Roland-Garros), religious (Notre-Dame, intellectual.

There are some "small altars" of the daily routine which have the same function:They create the "mysteries of the communion communication " (2004). We notice that the spaces where the outdoors sports are practiced can be considered the "small altars", where the athlete considers the place as a recognition of himself.

METHODOLOGICAL STRATEGIES

The qualitative nature study has the aim to certify the senses of adventure, nomadism, errant, tribalism and the place at the altar instance; they are part of the athlete pleasure of free flying, skate street , tracking, mountaineering, climbing, free fall and rafting. The research was defined after thesis studies of Doctorate by Vera L. Costa (1999). Mountaineering :Katia Passos (2005), Tracking, Master´s essays by: Luciana Abdalad (2001); Free flying;Manuela Gonsales (2004); Free fall:Fabiana Rodrigues (2004), Rafting :Maria Regina Costa (2004), Skate street.

It was adopted as methodological strategies a meta-analysis , which consists in a technical literature review with a determined by several studies that have already been done, and the analysis of previous studies.

THE STUDY

There were observed in these sports characteristics that Maffesoli says to be from the present days. To exemplify, we may observe the "tribalism", presented on the ups the downs established between the union and micro groups development.The use of the metaphor "tribe", permits us to identify the process of non-individualization and the valorization of each person´s role, who is called to represent inside it.

In these circumstances, there are indications of categories of a post modernity on the speeches of the practitioners of sports that use the air, water and the urban area. At this sense, we notice a prevalence in the speeches of the practitioners of the importance of be and have friends that have been practicing free fall for many years together. To know people and climb together a lot of mountains, to be in the middle of friends, to feel fear when going down on a rafting, or even considering that to be together and sharing the maneuvers is always marvelous in the skate street.

These practitioners join groups which are identified socially. They were their playful tribes. So, we may comment that that are characteristics of a strong tribalism presented at the free fall, climbing, rafting and skate street.

In another category, it appears in this study, the "nomadism" and the "errand" that are proper at the moment as a desire of breaking with the pre established and goes further to another place else.

It was observed in the speeches of these people the "search for pleasure and freedom", as is indicated in the speech of a practitioner of free fall, describing the pleasure that they feel when they jump. He affirms that it is not such a crazy act and not a break of the daily routine verified by the practitioners of free flying. Thus, we may also affirm in the speech of a young guy that when practicing this sport, it was a way of breaking all the imposed things established by the system to his daily life, going out to new adventures, during his climbing.

To these social characters, there is a break of a paradox of acceptance of pre established values. This nomad figure is not revealed in sports practiced in water, for instance, at the rafting.

Based on these previous analysis, emerge the sense of "the adventure" as an integrant and remarkable essential element of sports practiced at the post modernity.Giving support to the contextualization of the author in relation to the post modernity, we may say that "the adventure" is firmed as a present element underground in the centrality of the speeches of these characters practitioners of these outdoors/adventure sports.

We also claim the Maffesoli´s ideas, concluding that these practitioners elect their own space to practice them as emblematic altars, where they celebrate ceremonies of high esthetic and ethic component. For them, the common determiner is elaborated inside each space of celebration.

FINAL CONSIDERATION

This study is based in a preliminary analysis in relation to adventure/outdoors sports at the contemporary moment. We may confirm that the remarkable characteristics of post modernity are determined by Michel Maffesoli in his literary composition, as the tribalism, nomadism and errand. The adventure is present in the speeches of the practitioners of the adventure/outdoors sports in nature and in the urban environment.

Bibliographical references

ABDALAD, L. S. A participação feminina nos esportes de aventura e risco: um vôo no universo do desafio e da incerteza. (Dissertação de Mestrado). Rio de Janeiro: PPGEF / Universidade Gama Filho, 2001.

BAUER, W. M.; GASKELL, G. Pesquisa qualitativa com texto, imagem e som. 2. ed. Petrópolis, RJ: Vozes, 2002.

COSTA, M. R. de M. Aventura e risco no *skateboard street:* um estudo do imaginário social de jovens *skatistas*. (Dissertação de Mestrado). Rio de Janeiro: PPGEF / Universidade Gama Filho, 2004.

COSTA, V. L. de M. Esportes de aventura e risco na montanha: uma trajetória de jogo com limites e incertezas. (Tese de Doutorado). Rio de Janeiro: PPGEF / Universidade Gama Filho, 1999.

GONSALES, M. S. A aventura de voar por lazer no imaginário dos pára-quedistas. (Dissertação de Mestrado). Rio de Janeiro: PPGEF / Universidade Gama Filho, 2004.

MAFFESOLI, M. O tempo das tribos: o declínio do individualismo nas sociedades de massa. 3. ed. Rio de Janeiro: Forense, 2000.

_____. A conquista do presente. Rio Grande do Norte: Argos, 2001a.

_____. Sobre o nomadismo: vagabundagens pós-modernas. São Paulo: Record, 2001b.

_____. Notas sobre a pós-modernidade: o lugar faz o elo. Rio de Janeiro: Atlântica, 2004.

ROUANET, S. P.; MAFFESOLI, M. Moderno e pós-moderno. Rio de Janeiro: Universidade do Estado do Rio de Janeiro, 1994.

SOUSA, F. R. O imaginário no *rafting:* uma busca pelos sentidos da aventura, do risco e da vertigem. (Dissertação de Mestrado). Rio de Janeiro: PPGEF / Universidade Gama Filho, 2004.

THOMAS, J. R.; NELSON, J. K. Métodos de pesquisa em atividade física. 3. ed. Porto Alegre: Artmed, 2002.

Abstrat: THE ADVENTURE SPORTS AFTER THE POST MODERNISTIC ERA AND THE MICHEL MAFFESOLI´S IDEAS

This article comes to grips with Michel Maffesoli´s ideas about the post modernistic society and the relation of adventure and risk sports at this moment, where it seems to have had a renascence of an archetypical structures, archaic ones.

There was a preference of outdoors sports, involving the air, like free flying and free fall. On land, involving mountaineering and tracking. In the water, rafting and also skate street, an adventure sport practiced in urban areas.

This study has a qualitative aspect and its aims are: (a)identify the presence of the characteristics at the post modernity on the speeches of the practitioners of adventure and hazard sports in nature and in the urban environment; (b) verify the relations existed on the speeches of these practitioners of these sports that make use of air, land and water.

This study is characterized by a meta analyses , beginning by studies interpretations of Katia Passos (2005)Treking, Manuela Gonsales (2004). Free fall, Fabiana Rodrigues (2004). Rafting, Vera L.Costa (1999), Mountaineering , Maria Regina Costa (2004); Skate Street, Luciana Abdala (2001), Free flying, and the analyses of the context beginning by the speeches of these practitioners of hazard and adventure sports. In a initial analysis, we verified that the hazard and outdoors sports match with post modernistic characteristic, conforming qualified in previous studies mentioned. They were times of the tribes, of nomadism, errant, sensible reason of adventure. The places make the links. It is noticed that these characteristics emerged from a significant way on the practitioners of risk and outdoors sports.

Key-word:Post: post modernity, sport, adventure.

RÉSUMÉ : LES SPORTS D'AVENTURE À LA POST-MODERNITÉ ET LES IDÉES DE MICHEL MAFFESOLI

Cet article analyse les idées de Michel Maffesoli sue la société post-moderne et ses relations avec les sports d'aventure et risque à ce moment, quand il nous semble ressurgir les structures archétypiques arcahïques.

Nous nous sommes décidées par l'étude des sports dans la nature : de l'air le vol libre et le parachutisme ; de la terre alpinisme et treking ; de l'eau rafting et skatestreet sport d'aventure exécuté dans le milieu urbain.

Cette étude, de nature qualitative, a pour but :

a) identifier la présence des caractéristiques de la post-modernité dans les discours des prariquants des sports d'aventure e risque dans la nature et dans le milieu urbain ; b) vérifier les relations qui existent dans les discours des pratiquants des sports d'aventure et risque en air, terre et eau.

L'étude se caractérise par une approche de metanalyse, partant dews interprétations des études de Kátia Passos (2005) : Treking, Manuela Gonsales (2004) : Parachutisme, Fabiana Rodrigues (2004) : Rafting, Vera L. Costa (1999) : Alpinisme, Maria Regina Costa (2004) : Skaestreet, Luciana Abdalad (2001) : Vol Libre, aussi bien que l'analyse du contenu, à partir des discours de ces pratiquants des sports d'aventure et risque. Dans une approche initiale nous nous sommes certifiées que les sports d'aventure et risque peuvent être enquadrés dans les caractéristiques de la post-modernité selon leurs qualifications dans les études antérieures indiquées. Ce sont les temps des tribus, du nomadisme, de l'errance, raison sensible, aventure. Les lieux font le lien. On se rend compte que ces caractéristiques émergent de manière significative dans les discours des pratiquants du sport d'aventure e risque.

Mots-clés : Post-modernité, sport, avneture.

RESUMEN: LOS DEPORTES DE AVENTURA EN LA POSMODERNIDAD Y LAS IDEAS DE MICHEL MAFFESOLI

Este artículo analiza las ideas de Michel Maffesoli respecto a la sociedad posmoderna y la relación entre los deportes de aventura y riesgo en este momento, cuando parecen resurgir las estructuras arquetípicas, arcaicas.

Nos decidimos por los deportes en la naturaleza: del aire vuelo libre y paracaidismo, de la tierra montañismo y treking, del agua raffting, y por el skatestreet, deporte de aventura hecho en medio urbano.

Este estudio de naturaleza cualitativa tiene como objetivos: a) identificar la presencia de las características de la posmodernidad en los discursos de los practicantes de deportes de aventura y riesgo en la naturaleza y en medio urbano; b) comprobar las relaciones que existen en los discursos de los practicantes de deportes de aventura y riesgo en el aire en la tierra y en el agua..

El estudio se caracteriza por el enfoque de metanálisis, partiendo de las interpretaciones de los estudios de Kátia Passos (2005): Treking, Manuela Gonsales (2004): Paracaidismo, Fabiana Rodrigues (2004) Rafting, Vera L. Costa (1999): Montañismo, María Regina Costa (2004): Sketestreet, Luciana Abdalad (2001): Vuelo Libre, y análisis del contenido a partir de los discursos de los practicantes de los deportes de aventura y riesgo. Como enfoque inicial certificamos que los deportes de aventura y riesgo se encuadran en las características de la posmodernidad conforme fueron calificados en los estudios anteriores ya indicados. Son los tiempos de las tribus del nomadismo, del errar sin rumbo, razón sensible, de la aventura. Los lugares hacen vínculo. Se ve que tales características surgen de forma significativa en los discursos de los practicantes de deportes de aventura y riesgo. **Palabras-llave:** Posmodernidad, deporte, aventura.

Resumo: OS ESPORTES DE AVENTURA NA PÓS-MODERNIDADE E AS IDÉIAS DE MICHEL MAFFESOLI

Este artigo aborda as idéias de Michell Maffesoli a respeito da sociedade pós-moderna e a relação dos esportes de aventura e risco neste momento, onde parece haver o ressurgimento de estruturas arquetípicas, arcaicas.

Optou-se pelos esportes na natureza do ar, vôo livre e pára-quedismo; da terra, montanhismo e treking; da água, rafting; e pelo skatestreet, esporte de aventura realizado no meio urbano.

Este estudo de natureza qualitativa possui como objetivos: a) identificar a presença das características da pós-modernidade nos discursos de praticantes de esportes de aventura e risco na natureza e no meio urbano; b) verificar as relações existentes nas falas dos praticantes dos esportes de aventura e risco nos espaços do ar, terra e água.

O estudo se caracteriza por uma abordagem de meta-análise, a partir das interpretações dos estudos de Kátia Passos (2005) Treking, Manuela Gonsales (2004) Pára-quedismo, Fabiana Rodrigues (2004) Rafting, Vera L.Costa (1999) Montanhismo, Maria Regina Costa (2004) Skatestreet, Luciana Abdalad (2001) Vôo Livre, e análise do conteúdo a partir das falas desses praticantes dos esportes de aventura e risco. Em uma abordagem inicial certificamos que os esportes de aventura e risco estão enquadrados com características da pós-modernidade conforme qualificados nos estudos anteriores já citados. São tempos das tribos, do nomadismo, errância, razão sensível, da aventura. Os lugares fazem o elo. Percebe-se que essas características emergem de forma significativa nos discursos de praticantes de esporte de aventura e risco.

Palavras-chave: Pós-modernidade, esporte, aventura.

Autoras: Ms Luciana Abdalad
Endereço: Est. do Bougainville, 442, bloco B, apt. 18 tel (0xx21) 33478581
Bairro: Itanhangá Rio de Janeiro Brasil
CEP: 22753-210
Endereço eletrônico: luabdalad@olimpo.com.br

Ms Maria Regina de Menezes Costa
Endereço: Rua Domingos Ferreira, 171/208 tel: (0xx21) 22559358
Bairro: Copacabana Rio de Janeiro Brasil
CEP: 22050-010
Endereço eletrônico: ayelgina@aol.com