# 21 - OUTSIDERS OF THE SPORT: RESISTORS AND TRANSGRESSIONS

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**Introduction**

Currently practicing sport in physical education classes in schools and in social projects as a means of education. Also, the sport in the streets, parks, beaches and school yard as recreation of children, youth and adults. There's also the sport of high-yield, seen in the media and clubs always practised by more skilled athletes.

The recognition of the breadth and importance of the phenomenon took the sport to be recognized as a right of all in several countries and in Brazil, as is asseverado in the Federal Constitution of Brazil, article 217, and exalted as the right of children and adolescents (ECA, 1992, c. II, art. 16), which makes the State responsible for its development.

We note the existence of three sporting events in Brazil: Sport performance or high-yield; Leisure and sport participation and Educational Sport, that are mentioned in the Federal Constitution and Law "Pelé", which regulates the sport in Brazil and are reaffirmed by various authors, like Bracht (1997), Korsakas and Rose Junior (2002) and Tubino (2010).

The Brazilian State seeks to ensure the right to sports to citizens with the compulsory physical education class in elementary school curriculum, according to the law of Guidelines and Bases of education (LDB), federal sports programs, as the program segundo tempo and sports and Leisure Programme in the community and many other State and municipal order, in addition to sports and leisure centres managed by governmental spheres.

Therefore, the majority of Brazilian children and adolescents, practice sport at some point in your life, even if only in some classes of school physical education or live as spectators and fans, or even having to justify the no interest in the sport.

Today the sport is present in people's lives since birth. In the maternity ward already earn gifts with the symbol of the family Club, small yet are taken at sports squares, coexist with the WINS and losses and team behavior change raised in this context. The school has sports lessons, live with friends of opposing teams, the media affects the sport and involves children with the spectacle, the norms and customs of the sport are lived in various spaces and recreation groups, like condo, private, clubs, street, school and other, so, from birth the sport is present in the daily lives of many individuals. So sports practices are part of everyday life.

According to Heller (2004) there is much heterogeneity, hierarchy and flexibility in meaning from everyday life, because it is liable to interference of economic structures, social, religious, ethnic and personal, with variations of prevalence of these factors for each subject. It is worth noting that all these aspects interrelate in everyday life. The sport can be everyday life activity with significant representations for practitioners?

Javeau (2003) for the entire daily life represents a synthesis of human existence, but is not limited to any aspect or in one of them. This author considers the daily life a paradigm, a instantiates a epistemological point of view. Everyday life is the reality par excellence, because it requires conscience more massive, urgent and intense. In the words of Berger and Luckmann (1974, p. 38):

> The reality of everyday life appears already objectified, so, consisting of an order of objects that have been designated as objects before my entry on the scene. The language used in everyday life provides me continuously the necessary objetivações and determines the order in which these acquire meaning and in which everyday life gains meaning for me.

Berger and Luckmann (1974) consider that the culture and the language mark the characteristics of social life filling it of significant objects. The reality of everyday life is organized around the now of my present and my body here. The sport is a cultural manifestation, a body language full of objects with meaning, like podium, flags, medals and others. Also, is present in everyday life, often very close and constant, being in daily activity, as in the physical education classes, and recreational activities. The sport determines objetivações, lifestyles, social values, among others. Thus, one can question whether the sport would determine the social relations and the process of development of the human being?

Even more, when the authors report that the search of solutions to the problems of everyday life increase and enrich the knowledge and skills, and the sport presents situations problems in various spheres of human behavior and that practice require immediate solutions. In the social field, to the inter-relationships, personal and group work. In the moral sphere, with sports rules and standards, discipline, etc. Their emotions, with the dispute, rivalry and aggression are essential for the competition. Within the movements, with the requirements of the skills and physical abilities.

The ripening of man means acquire skills for everyday life. The learning and development of these skills occur on assimilation of social relations, in the media. So, in small groups established mediations between the individual and the customs, standards and ethics of major integrations. However, becomes an adult only when swallowed in standards restricted groups (family, school, etc.) become values that guide the major integrations, when the individual is able to remain independently (HELLER, 2004). Therefore, one could say that the Group of sports is in media space that favours the assimilation of social relations that guide the development of the man to act autonomously in situations of society in General? If so the sport would be characterized as a fundamental factor in human maturation to the autonomous life.

In social interactions in the reality of everyday life, as Berger and Luckann (1974) seizes the other through tipificadores schemes that establish and shape how we relate to each other. So, in the social relations of sports practices apprehend the other as man, quietly, without skill, wrongful, dishonest, violent or other features. This initial typing determines my relationship with the other and it also establishes typification of my person. Thus, the two enter into typing schemes continues negotiations on situation face to face and the tipificações are going to be organizing as we know each other and us (BERGER and LUCKMANN, 1974).

As if distance and tipificações relations "face to face", the "here and now", these become anonymous. Anonymous relationships can also be with predecessors and successors and the anonymity of these tipificações do not prevent them from

being elements of everyday life. The social structure is the sum of these tipificações, constituting an essential element of the reality of everyday life.

In this way, as are the relationships in sports? Apprehend the other face to face? Relate me with predecessors? There is dialogue that allows changing the preconceived typing? Note that in sport there are fossilized, social structures that determine the reality of the sport, its values, its features. Because the relationship with the ancestors, idols, the records, the big matches played by the media. These relationships strengthen some moral values, such as the pursuit of victory at any cost, the culture of maximum yield, the overvaluation of the victory, the sobrepujança to the opponent, no respect for the companion of dispute.

Javeau (2003) points out that life in society is structured in terms of morale, that designates the rules of conduct in force in society and relates to the ways that characterize it. Are the moral habits that most members of society determines how good. So, what are considered good manners in sport microsociety? What the moral of the sport? What are the habits or habits and customs of the sport? This sport's moral is crystallized, fossilized?

It is observed that in the sport, there are some customs or habits, which are more valued and widespread for a long time, especially by the media, which turns out to instill the same in the majority of the population, establishing an ideology for the sport. There are in the everyday life of the sport these values, through the practices of exacerbation of aggressiveness, elitização of sports, pursuit of standardization of body movements, sobrepujança to the rigid discipline, among others, features current sports practices.

However, as reports Javeau (2003, p. 94) the morale and discipline of the social groups are subverted, sometimes, of transparent mode. The author claims that resistance tactics of individuals occur, "with singular expressions that people, despite appearances, to obey faithfully the requirements of institutional systems".

The sport experienced by children in various contexts of practice, with their values, behaviors and morals are the everyday life of children and, thus, educates, shape, shapes within values constituted historically sports practices. However, as not all accept the rules, attitudes and morals determined by others and create forms of resistances and transgress the imposed by everyday life, or as stated by Becker (2008) these outsiders, who are "the people who are considered deviant by others, so outside the circle of the" normal "members of the group". To the author the diversion lies not in behavior but in the interaction between the person who transgresses and those which react to the detour.

Everyday life is a reality interpreted by men and subjectively endowed with sense in that it forms a coherent world (BERGER and LUCKMANN, 1974). Everyday life originates in thought and action of man and his relationship with the object or the other, so too is intersubjective. Consciousness is always intentional, always tends to some aspect. According to Berger and Luckmann (1974) the interest and focus are higher in that is closest to the individual. The sport, presented earlier, is part of the daily life of many children, adolescents and young people, so it is important to question if the sport affects the lives of those people and that the interests, needs and wishes awakens? Common sense is heard constantly: the sport discipline; Sport is sport, educates health; Sport COP off the streets; coming to the exaggeration of the assertion that sport is life.

Javeau (2003) States that under the visible life, with their codes and managed by the institutions that ensure social order, there is a different life, partially hidden, but no less important. Under this perspective, should the sociology of everyday life to commit to the analysis of what does not fit in normalidades, what's unusual socially preferred standards and culturally determined. The research of everyday life must overcome perceived normality, common sense that "nature and society represent a sort of order" (p. 93). Thus, it appears that the research in Sociology of everyday life assumes an investigation of "a world of resistance, of questioning the naturalized contrainstitucionais systems transcendences, multiplicity of realities" (JAVEAU, 2003, p. 94). For example, in the sport one could search the practitioners the norms, laws and regulations of the federations or the resistance of children in school and sports training or sports practices dissidents legal and regulatory institutions.

Thus, as the central question of the study: there are outsiders in sports classes? What are the possible forms of resistance and transgression in sports classes?

So, the goal is to explore and analyze socialization processes that occur in the practice of sport, to identify the actions and attitudes of resistance and transgressions of the children and adolescents in school and sports practice in the pursuit of the sport for fun, leisure and pleasure, as freely enjoy live sport on their daily lives.

**Methodology**

In this way, in an attempt to analyze the practice of sports in the perspective of Sociology of everyday life, is important, as Ginzburg (1989), examine the details overlooked, analyze clues imperceptible to most. For Ginzburg (1989), the interpretive method focusing on waste, on marginal data are revealing, because they are the moments in which appears the individuality, without which the protagonist realizes, unconsciously control turns off the tradition, institution or charges.

So, if the unconscious gestures of children while participating in sports practices, seeking to identify acts of resistance and transgression and rigidity of the enforcement training and sport lessons, that curtail your freedom, desires and interests.

Sought indications of this resistance in photos of classes and sports practices occurring in 2014 in different Brazilian cities, but analyzing the expressions and gestures overshadowed, considered without importance, those who remain obscure in the daily life of the sports. This analog analysis to investigate the portions not illuminated paintings by Caravaggio, those not focused the light, dark, not revealed, which may surprise and "implying the social, through suggestive allusions or hints [...]" (PAIS, 2001, p. 28).

The picture is present and the passenger, according to Martins (2008) the photo depicts the illusory, but also displays the real, hidden from the social, the unexpected detail captured by photography can reveal the raw truth of social relations. Thus, the analysis of pictures of sports practices reveals evidence of resistances and transgressions of activities imposed.

Also, it was, as Malik (2008), sociology retrospective, with the critical use of the memories of the classes and trainings given as data source, "as if in retrospect did the participant observation". So, recover and analyze critically the actions and behaviors of students, considered in those drills and lessons of the first decade of the 21st century, as naughty or indiscipline during the activities taught by me. The reflections make it possible to reconsider and analyze them nowadays, from the sociology of everyday life, such as social deviant situations, transgressions or resistance to customs, habits and values that were imposed by the sports practices.

**Results**

Notes on the photos of classes and practice observed that the same model of authoritarian education and directed to the maximum yield of the athletes, stated in the proposals on training high-performance sport, prevail in initiation and training of children and adolescents. These practices of repetitive and boring exercises, long employed, more children and teenagers away from forming new practitioners. The high-performance sport leads to feel unfit and to abandon the practice.

For Perin and Krug (2003), the sport institution determines the way of being and acting of the actors, with the reproduction of their practices, such as body language and culture, behaviors, attitudes, and values for those who practice.

Certeau (1994) points to the technical procedures and devices that transform the multiplicity in human society discipline, these tricks take their effectiveness the relationship between process and space. The practices of space weave, indeed, the conditions of social life and the practice of sport are to a competitive society to the extreme, aggressive and violent and, at the same time, disciplined. However, the author states that "multiform resistant procedures occur, astute and stubborn – beyond the course without getting yet off the field where he exercises, [...]" (CERTEAU, 1994, p. 175).

So, too, there are the pictures, some moments of transgression of the kids with discipline imposed, with banter with colleagues, relaxed conversations between practitioners, distancing himself from the concentration required, instant facts difficult to capture in the photo, at the time of deviation of ordered discipline.

The memories of countless sports lessons taught lead to reflect, based on the theory of everyday life, and now understand the times when students tried to dribble with the ball while waiting in line, laughed, sang while waiting as a form of trespassing and resisting the imposition of sports. Also, sign of disapproval, the slowness in offsets, slowness, as forms of resistance to those practices.

Media, sport or elite sport-income (legally defined), which is a reference to the practices in the classroom and practice, with its institutionalization, systematization, bureaucratization, rigidity and professionalism, and valued sports institutions and teachers, tries to prevent the transformation, transgression and the overcoming of the sport as a human practice, attitudes that are constantly present in everyday life and observed in standard deviations and resistance stiffness of the students during the practices.

The sport while education can educate children and teenagers about what is moral, cultural and sport relations with the media, economy, politics and, at the same time, how much is subjective to their practice, especially in its relations with the emotion, pleasure, fun, feeling, etc. In this way, the sport can be a means of practicing, practicing social skills, conscious of human ripening on the sport on a daily basis. Ripening for emancipation within the daily lives in the words of Heller (2004, p. 40):

> The conduct of life, therefore does not mean abolition of the quotidian, yet spontaneous only that the "change" coexistence of particularity and generacidade is replaced, the relationship of the individual with the human conscious-generic and that this attitude – that is, at the same time, an ' engagement ' morale, world design, and an aspiration to self-realization and the autofruição of personality – sort the various heterogeneous activities of life.

Also, it was observed how children in small and fast times, "dribble" the rigidity of sports training and play with the ball and his colleagues during the technical and physical exercises are hacky sack, ball, controls or risk dribbling in friends, out of sight of the teachers/trainers. Revealing, in that instant, the meaning that the sport has for them, and not valued by society. The children, most of the time, you want to play and not exhaustive training and dull.

Subjective, actions that characterize the individuality and character are often in everyday routine moments, in gestures simple and unconscious. Everyday life, as reported previously, intersubjective, then is sociological research cannot evade the investigation of subjective aspects which reveal the reality.

The individual, conscious or unconscious, is both points of how human-generic, but it's a singular. "The development of the individual is, before anything else – but in no way exclusively – because of its factual freedom or your chances of freedom" (HELLER, 2004, p. 22). The individual may choose their own community and their way of life, within the possibilities for his maturity and development. However, it is necessary to reflect whether the family and school education enables freedom of choice for children? The sport in which children are placed, by parents and teachers, is one of the options of social relations of children, or imposition of adults?

**Final Considerations**

The understanding is that sports taught and practiced for children and adolescents should always introduce the objective of education and training to citizenship. However, integral development, emancipation, collective cooperation and others are relegated in class and sports practice; the achievements, the medals, the victory, the record and the League are placed in front of educational values.

It's probably offered the sport with their traditions, ritual and fossilized values for everyday life, which took the riders past and present the sale, taking the uncritical reproduction of rigid sports culture.

It is observed in the lessons that children constitute groups to defend the levies and charges. They refuse to participate if they isolate, mess, creating communication codes and present divergent beliefs and behavior of others.

We can consider the Group of children who resist sports practices as outsiders, who are people considered deviant by others, outside the circle of "normal". The teachers impose rules, the society determines behavior, the elders determine actions, the media sets standards of practice, etc. However, many children do not understand and accept these values, behaviours and procedures imposed on them in sports practices. So, seek ways to divert, resist and transgress.

The sport offered to children and, often, tax them as "natural" does not contemplate their desires and interests and the forces perform actions and behaviors to internalize such moral attitudes and procedures. However, these are defined by whom? By forefathers, historically defined? By the media?

Heller (2004) makes it clear that spontaneous assimilation of the rules of everyday life can turn into conformity, but without alienation. Thus, the person can be conscious, but accept the everyday life. It is observed that in the sport while listening to the following sentences: the sport is like that, the win is all that matters; be a champion is what matters; I know that we should do differently, but it's the sports culture. Are clear expressions of conformity without alienation of many coaches, teachers and practitioners of the sport. Also, the transgressions of the children, with their games during school/training. Thus, it is believed that they (some) are aware of the distinction between sport and bodily practices of their culture, which are significant and make sense in your daily lives.

It is understood that for the sport to become a practice to awareness and no alienation of children and young people, the teacher must reflect their practices, to have consistency between the speech and the same, believe that changes are necessary and possible, pledging with the integral development of their students.

The sport needs another look, a focus that divert of performance and technique and focus on encouraging the resolution of problems through games, producing social and ethical living, allowing criticism and creativity of students, driving so children and youth towards the autonomy of sports and recreation (ROSSETTO JUNIOR et al., 2007).

The sport needs to be committed to the critical and citizen education of children and adolescents, as a means and not

an end in itself. It is necessary for the physical education teachers to build knowledge about sport and corporality, which must be thought out, reviewed, reflected, meaning and meaningful to the student so that he can enjoy sports in your culture critically.

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**OUTSIDERS OF THE SPORT: RESISTORS AND TRANSGRESSIONS**

**ABSTRACT**

Every day children are subjected to sports programs in different contexts, such as clubs, parks, social projects and school physical education classes. Sports practices are part of everyday life. The language/culture of daily life, as the language of sports culture, delineates the life in society, where they seize tipificadores schemes that shape and determine attitudes and relationships. The objective was to analyze, from the perspective of the sociology of everyday life, the processes of socialization of the sport, identifying the actions and attitudes of resistance and transgressions of the children and adolescents in sports activities. We used the method of Sociology retrospective of Malik (2008), with criticism of memories of school and training delivered and also images of sporting practices as sources, interpreting data overlooked the behaviors of students. The results showed that the athletes have resistance and small transgressions behaviors that reveal discontent with the teaching and practice of sports and other interests. The research of everyday life proved way to understanding deviant behaviour in sport, unraveling relations and social orders, identifying outsiders sports practices.

**KEYWORDS:** everyday life; Sports; resistors; transgressions; Outsiders.

**OUTSIDERS DU SPORT: RÉSISTANCES ET TRANSGRESSIONS**

**RÉSUMÉ**

Chaque jour des enfants sont soumis à des programmes de sports dans des contextes différents, tels que des clubs, des parcs, des projets sociaux et des cours d'éducation physique de l'école. Les pratiques sportives font partie de la vie quotidienne. La langue/culture de la vie quotidienne, comme langue de culture sportive, délimite la vie en société, où ils saisissent les régimes tipificadores qui façonnent et déterminent les attitudes et les relations. L'objectif était d'analyser, dans la perspective de la sociologie de la vie quotidienne, les processus de socialisation de ce sport, identifier les actions et les attitudes de résistance et de transgressions des enfants et des adolescents à des activités sportives. Nous avons utilisé la méthode rétrospective sociologie de Malik (2008), avec la critique des souvenirs d'école et l'instruction et également images des sportives pratiques comme sources, interprétation des données négligé les comportements des étudiants. Les résultats ont montré que les athlètes ont la résistance et les comportements de petites transgressions qui révèlent le mécontentement avec l'enseignement et la pratique des sports et d'autres intérêts. La recherche de la vie quotidienne s'est révélée de façon de comprendre le comportement déviant dans le sport, relations démêlées et ordres sociaux, identification des pratiques sportives étrangers.

**MOTS-CLÉS: I**a vie quotidienne; Sport; résistances; transgressions; Gens de l'extérieur.

**OUTSIDERS DEL DEPORTE: RESISTENCIAS Y REBELIONES**

**RESUMEN**

Cada día niños son sometidos a programas deportivos en diferentes contextos, tales como clubes, parques, proyectos sociales y clases de educación física de la escuela. Prácticas de deportes forman parte de la vida cotidiana. La lengua/cultura de la vida cotidiana, como la lengua de la cultura deportiva, delinea la vida en sociedad, donde agarran los esquemas tipificadores que forman y determinan las actitudes y relaciones. El objetivo fue analizar desde la perspectiva de la sociología de la vida cotidiana, los procesos de socialización del deporte, identificando las acciones y actitudes de resistencia y rebeliones de los niños y adolescentes en actividades deportivas. Se usó el método de la retrospectiva de la sociología de Malik (2008), con la crítica de las memorias de la escuela y la formación entregada y también imágenes de deportivas prácticas como fuentes, interpretación de datos se pasa por alto los comportamientos de los estudiantes. Los resultados demostraron que los atletas tienen resistencia y los comportamientos de pequeñas transgresiones que revelan el descontento con la enseñanza y la práctica de deportes y otros intereses. La investigación de la vida cotidiana demostrado forma de comportamiento desviado

entendimiento en el deporte, desentrañando las relaciones y órdenes sociales, identificando las prácticas de deportes de los forasteros.

**PALABRAS CLAVE:** vida cotidiana; deportes; resistencias; transgresiones; de afuera.

**OUTSIDERS DO ESPORTE: RESISTÊNCIAS E TRANSGRESSÕES**

**RESUMO**

Diariamente crianças e jovens são submetidos a programas esportivos em diferentes contextos, como clubes, parques, projetos sociais e aulas de educação física escolar. As práticas esportivas fazem parte da vida cotidiana. A linguagem/cultura do cotidiano, como a linguagem da cultura esportiva, delimita a vida em sociedade, onde se apreendem esquemas tipificadores que modelam e determinam atitudes e os relacionamentos. O objetivo foi analisar, na perspectiva da sociologia da vida cotidiana, os processos de socialização do esporte, identificando as ações e atitudes de resistência e transgressões das crianças e adolescentes nas atividades esportivas. Utilizou-se o método da sociologia retrospectiva de Martins (2008), com a crítica das lembranças de aulas e treinos ministrados e também fotos de práticas esportivas como fontes, interpretando dados negligenciados dos comportamentos dos alunos. Os resultados demonstraram que os esportistas têm comportamentos de resistência e pequenas transgressões que revelam descontentamento com os métodos de ensino e práticas dos esportes e outros interesses. A pesquisa da vida cotidiana mostrou-se caminho para compreensão dos comportamentos desviantes no esporte, desvendando as relações e ordens sociais e identificando outsiders nas práticas esportivas.

**PALAVRAS-CHAVE:** Vida Cotidiana; Esporte; resistências; transgressões; Outsiders.