01 - THE SPEECH OF THE SURFER: A STUDY IN THE SOCIAL IMAGINARY

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The images give sensible to the life, therefore it is through them that the human being sediments the visions that have of the world. They also stimulate or weaken definitive actions, to depend on the direction that some image can have for a social group or an individual.

In accordance with Thomas (1998) the subjectivity of the man is fed by the production of images that circulate under different versions in the social interactions. The image is one of the founders of psique human being. It is a way it which structuralizes our world.

Teves (1992) comments on the direction that each person can attribute the definitive image, therefore in imaginary the images is produced in accordance with the experiences. One of the examples that the author presents says respect to the sea: being this an empirical reality, but not therefore has the same felt for all the people. For that never they saw it, the sea is a word that can send the dreams, to the desire to know it. However, for the fishing man, that extract of its waters its more immediate sustenance, that have with it a close relation, breathe it, they prove it, fight with the furor of its waters in days of storms, the sea mean life and death, joy and sadness. Already for the surfers, that if amuse in its waves in the beautiful days of sun, the sea has the directions of the ludicidade, the pleasure, the fancy, the joy. The directions and the images in accordance with change the imaginary one of each one, therefore the experiences and necessities of each one with relation to the sea depend on, of the culture with which if they identify. The sea is the sea, seems not to move, always is in the same place. What perhaps it moves is the symbolic dimension of each individual, the meaning that this sea has for each one. Of this form the images if produce in fancies, beliefs, dreams and ideas.

Still for Teves (1992), as well as the world, the sea is real and imaginary, or either, the direction does not emanate of its natural condition, it is not in same it and nor in the head of the men whom contact with it has, but if it constitutes from the relation that if establishes between them. Cames from of the social status of the citizen that knows it and that it speaks of it, of the lived experiences, real and imaginary, who these individuals have in relation it, the sea.

The social group that if identifies, according to Cuche (2002), can be entailed to a sexual classroom, a classroom of age, a social classroom, a nation. The identity allows that the individual if locates in a social system and either located socially. In the case of the surfers, apparently it identifies itself with the group for sharing similar ideas, aspirations, beliefs, desires, and feelings.

In observation practical of surfers in some beach, or when if it attends the programs of sports that show surf, can be imagined that if it deals with a simple activity or not of being executed. But the surfers only can really know which is the direction of this act to search a wave in the sea, something that is produced by the nature and that the surfers if uses to give meant to its life.

The feeling and the sensation to go down a wave, to be in contact with the nature, of if finding in a paradisiacal place, contemplating the beauty of these places where the practical one of surf is idealized and carried through, are perhaps some of the identifications and aspirations that occur with the surfers. To enjoy of these feelings can very be good for who usufructs of them, but, many times, to describe them and to speak of these sensations can be difficult.

For Orlandi (2003) the citizen and its speak if they produce at the same time; it does not have one without another one. We can then infer that it says it of the surfer is on to its experiences, to its accomplishments, its thoughts; e that the act of speaking of these events, to display its dreams through a set of images that if they originate from its speech, discloses its imaginary one.

Costa (2000) speaks about the social imaginary like one as being deriving of the phantasmagoria productions of the dreams of the citizens. It still says that the imaginary one is a discursive tram, passively of many interpretations, that if manifest through speeches constructed for a net of felt that it binds the different representations, beliefs and myths.

Thus, the imaginary one of the surfer can show in the confusion of sensible that if they express in the speech, disclosed through beliefs, dreams, myths, aspirations, thoughts, experiences, and also by means of the established social relations between the individuals that integrate this group.

The objective of this study was to identify and to analyze the directions of adventure, risk and vertigo gifts in the imaginary one of the surfers.

In this research the half-structuralized interview was adopted as methodological strategy for collection of data together the eleven informers. It was looked to decipher the social imaginary one that if presented in says of the surfers through the analysis of the speech proposal for Orlandi (2003). For this author, the speech is the word in movement; we observe the man speaking and we try to understand the language making direction, while symbolic work, part of the general, constituent social work of the man and its history. For this type of study if it can know better what it makes of the man a special being, with its capacity to mean and to mean itself.

To analyze the speech of the surfers, we search to understand as the activity is present in its lives. The majority of the interviewed ones declared to be about a leisure form, surf if incorporating in its routines in way to act as something to relax the tensions of the daily life. Of some form, it stressed it accumulated of some working hours is compensated by the contact with the nature at the moment where the individual underneath take the surfboard of the arm, goes for the beach and enters in the sea, leaving all the problems stop backwards. Or either, momentarily the remaining portion is forgotten and the main one is to row, to go for inside of the sea, to search and to catch a wave. Everything is in lathe of this objective, something that seems to give at the same time to pleasure and joy.

The freedom sense is a discursive evidence. When the surfer is in the sea is it and plus nobody, and alone on it its action depends. The pleasure to be in the sea, untied, free, without any material attachment with something, that it is not its surfboard, to enter intensely in contact with the nature, to still feel themselves more alive, to appreciate the nature and its beauties being in a privileged place, inside of the sea, this, among others reasons, make of the surfer a special human being.

"[...] my life of surfer is this, to use to advantage my relation with the sea, the wave, in a process of energy exchange. It gives freedom to me, I feel myself untied, I exempt, I take off mine estress [...] ". (R6)

"[...] a sport that gave much vision to me of life, respect to it. Then, you have that to be with much harmony with the nature. For these basic aspects, it is a sport that gave much pleasure to me of living [...] ". (R7)

During the practical one of surf, when the surfer is in the water, direct contact with the nature, exploring the sea, the waves, the direction of the adventure if exalt. To obtain to enter in the sea, to locate themselves in strategically place to choose the

best wave that will be entering, and to slide in direction to the beach, is the primordial sensation, that it stimulates, that it generates the adrenalin, that produces the pleasure of the activity. And everything turns in lathe of this moment: to go down a perfect wave.

On the other hand, to enter in the stranger, without knowing what it can happen, to try to conquer it with courage, requires taken fast of decision, therefore the unexpected one is new and can be dangerous. It is in this surrounding citizen to perhaps that the surfer if finds during its onslaught in the sea. To go down the wave is a situation where the pleasure and anguish sensations are together.

According to Quinodoz (1995), it is the vertigo, a sensation that generates voluptuous panic, in which seems that it will be gone to lose the balance, that will be gone to lose the fixed support of the feet, and this has of being controlled for the surfer at the moment of going down of the wave. It makes to remember that the man lives with fixed support in the land, with the feet planted in the ground, and any situation that threatens to change this position also generates changes in the sensitive organism, provoking excitement and panic.

It is to this that Durand (1997) if relates when it speaks on the imagination of the fall, that is on to the rapidity of movement, the acceleration and the darkness, and will be able to come to be a basic painful experience, that will constitute for the conscience the dynamic component of any representation of the movement and the temporality. And from there the negation of the fall and the search of the ascension, that go to determine the dominant postural, of where will derive the heroic structure. This heroic structure directs to the confrontation of the wave and the necessity to dominate the disequilibrium provoked for placing itself of foot.

"[...] first thing, gives peace to me, adrenalin, there it leaves me... mainly when you are fighting with a force that is well bigger that you, and when the bigger wave still biggest, you start... It has the thing of the fear, that is for keeping to it alive. Then, it also has this, that people feel very, a little of controlled fear and the pleasure, you know, when you go down a wave, is a satisfaction, the entire time, is a joy thing [...] ". (R6)

"[...] I see the waves to enter one by one, and there I go looking for to better place me in the peak, where the wave goes to break, and where it is breaking, so that it has the best exploitation of the wave. E also when I fall in the sea that is very great, of is of the water people feels a adrenalin, but when people enter the adrenalin diminish a little in the fear direction, of distrust [...] ". (R11)

We can notice that the surfer chore with extreme situations, or either, the fear of a side and the pleasure of another one, but it to enjoy of the activity and to feel satisfaction are necessary that it has a control of the situation. It looks for to harmonize itself with the nature, and instead of stopping a fight against, its tactics are to join the forces, or either, to enter in harmony with the nature, being becomes part of it. This self-control is what Elias (1992) also finds in the civilizatório process and in the sport. The surfer also exerts it in the fear and the pleasure of the vertigo, remaining itself conscientious to usufruct of the activity.

For Rubio (2001), in the long day undertaken for the hero they are innumerable the conceived probation so that if it is certain of that the candidate to this condition can really be it. These challenges consist of knowing if it is to the height of the task; if it is capable to exceed the challenges and dangers; e will have courage, knowledge and capacity that qualify it to do what you have to do, becoming the heroic day significant part of the life.

These doubts can exist, but really they will only be tested when it will have the adventure in the sea, and at this moment that a surfer puts in test all its abilities, it faces all the fears, and, after to face the risks, the return for the beach, for the firm land, is rewarding. The initial confusion, the doubts, that acceleration that involves before and during, dominant postural that Durand (1997) flame of diurnal regimen of images, now is changed by another feeling: of calm, calmness, serenity and harmonization - the nocturnal regimen, in which the content of the images if inverts, and where the valuation is basic.

"[...] the heart already beats slower, you already is calmer, you already is in another period of training, you know, you continues happy, but without that thing to be speed up, you are slower, only are with the ideas in its head, everything that happened with you, you know, what been pass [...]". (R6)

In this attacks that after the activity the surfer if feels well, therefore obtained to fulfill with the considered one, reaching its objective of conquest, that was to find and to surf a perfect waves. This happening without any problem, the satisfaction, the pleasure and joy are feelings gifts, many times, indescribable.

"[...] does not give to explain, only practice it to understand. It is a very difficult thing, is something indescribable ". (R10)

In these attacks the surfers look for to the few to conquer obstacles, therefore nor always it is easy to arrive the definitive place; it is necessary to travel, to face roads, floor sufficient, is necessary many times to surpass the proper limits. Thus these social actors go to the few giving sensible to its onslaughts in the nature, transforming the spaces that they now frequent in close territories and with meaning special, therefore the moments lived deeply there are marked forever.

The sea and the waves are seen in surf as an altar, an elect place to celebrate the aesthetic-ethical cult of that Maffesoli speaks (2004), an emblematic place that celebrates the mysteries of the affection and the common emotions to share by the surfers.

Strong speechs marks are conquest and overcoming, associates to the question to be successful, a time that the search of the perfect wave, as it was seen, it is a constant, and when it thinks to have it joined the surfer reaches an important victory. A dream was carried through, something that always was thought, if searched, and that it was materialized.

"[...] is a thing that is part of my life, I always was like that since I was younger, the question of the overcoming, the challenge, you to arrive at a different, inhospitable place, breaking perfect waves, and to be able to surfar them and to dominate the situation [...]". (R9)

Analyzing the speeches of the surfers, the question of the victory was not evidenced directly in says them, but she was occult in the words, being caught in the direction expressed for the text presented for the interviewed ones.

The dream if becoming reality presents as something heroic, therefore in accordance with Müller (1987) the hero represents the model of the creative man, who has courage exactly to be faithful itself, to its desires, fancies, dreams, and to the proper conceptions of value. It if dare to live the life, instead of running away from it. It ahead surpasses the deep fear of the stranger, the stranger and the new. Its way is the way of the auto-accomplishment.

The involved people with surf are enterprising and creative in the act of still surfing, therefore that they deal with situations that many times are planned, always find unexpected where they need to surpass themselves and to improvise to decide conditions of extreme risk with calm and security, therefore the imperfection at these moments can be fatal.

In this sense, surf is not apathy; he is enterprising, it is action, it is creation and constant attention. The "good thing" of surf is to show that it is not about a pastime of vagabonds; it helps to grow, to build a men, of certain forms to discipline them for the life.

When talk about big wave, the surfers are excited. The power of the big waves many times scares, but, at the same time, it fascinates. They are at these moments that the determinative factor is the overcoming, the confrontation of the fears, the afflictions, the unreliability, or either, to leave everything this for another side, to be superior, to go behind the wave and get surf. At this time that also is evidenced the heroic question, the individual that obtains to win its obstacles internal and goes in search of the

dream.

"[...] you run a risk: of the same skill that you can catch a very nice tube, you can wipe out and beat the face in the surfboard, if hurt and twirl with the wave, to beat in the deep one; if he will be of sand, better, and he will be himself of coral, horrible. Then, when the sea is good same and great, to all wave that you handle you run a risk." (R2)

"[...] you know that you will find a big and great wave, you can't sleep, youare the waked up entire night, waiting the hour to arrive. He seems that you go for the slaughter house, understood, the hour of you, my brother, to show what you want to make. To that times you are waiting for the whole year for that [...] ". (R7)

It has a vertigo that it conjugates excitement, anguish and pleasure. The risk situations are evidences at the moment to enter in the sea, to face the forces of the nature, and the surfers is very adept in this aspect, therefore it understands that the nature is much more strong that proper it. Then, instead of fighting against these forces, it it looks for to enter in agreement with the nature and if to harmonize, using to advantage this bigger force in its benefit, or either, to use to advantage the chains, the force of the wave and the winds its favor, stops in the end sliding in speed for all the extension of the wave.

For Costa (2000), to win the unexpected one it is to be always made use to the execution of new and dangerous things, is to be always bold, courageous. And to have in the courage a passion, and not a simple habit. For that is necessary being intent, the time all tended for the life, to be able to live in the world of one another form.

To leave house, well early together with the friends, and if to get deep in the nature find waves to surf are what the surfer make in its adventures; they search maneuvers in the waves, to surpass ones to the others through innumerable maneuvers. The tube is the looked maneuver that each one tries to execute with a degree of bigger difficulty. The comparisons exist, and each one goes if developing in a playful activity. The playful direction is incorporated the activity when proper it if becomes a game, the game with the nature, a game of challenges, with the surfboard and between the surfers, trying to carry through maneuvers, the best ones that others, or simply for its proper satisfaction. This behavior is amused and if it becomes a trick between them. In this onslaught some obstacles can appear, as innumerable difficulties appear in our lives, and them they pass for them with disposal, mood and diversion.

According to Müller (1987), the creative man is that one that if develops with the formula: "To know, to dare, to want, to be silent". Knowing if develops for the raised disposal to learn, or either, opening for the new, with the creative capacity. To dare means the courage for the cautious risk, without which it would not have the search for the stranger. Already the express fondness the force to follow the way with patience, firmness and intensions. And in being silent shows disciplines it emotional and the self-determination.

"It would be to wake up well early and to break for ` trip ', in an unknown place and after you passing for some perrengues, this is typical of good ` surf trip ', and arriving in an inhospitable place and to be bombando these waves the one that I related to me little. Perfect. With a good peoples, with faith friend, understood?[…] ". (R9)

"[...] to wake up to the five of the morning, put the food in the car and to leave to the hunting of the waves, you know? [...] ". (R10)

"[...] to wake up of early morning, to go for a place that has good waves, stocking dozen of head alone, the friends, nothing of crowd, sun, to know that the wave goes to be dangerous at some moments, then, this challenge, this adventure that is the great thing [...]". (R8)

To be with the friends in a place with perfect waves and little people is ones of the joys of these individuals. For them, the manifestations felt in the practical one of the activity surpass all the difficulties to arrive the definitive place; the obstacles if transform into the adventure, also generate much pleasure, more still when is founded a wave.

For Maffesoli (2000), the tribe if form through an identification where peoples has the socialization of ideals, aspirations and desires around surf. The tribe starts to take advantage an aesthetic ambivalence, that if characterizes for the meeting or sedimentation that occurs with certain fluidity, for the prompt adjustments, and the dispersion. Or either, the group, the friends, if congregates in the same schedule, then early, surfing and later if they exhaust, coming back toward the social environment, fit in its had professions.

Following in the analysis, we find in this social group sensible of preservation of the nature, a concern with the ecological conscience not only of the integrant ones of the tribe, but that all the people in the society would have to understand, or either, it has the desire of that the culture of surf influences the society. The waves are manifestations of the nature in the sea; today, we see the pollution to take account of rivers and beaches, compromising the life in these places. Ecological unbalanced can happen that can until making impracticable the practical one of surf. In this direction, the surfers, in its speeches, are eminent protectors of the nature, want to continue for much time to have contact with it through surf, therefore it is necessary that the water is clean. This direction, socially correct, if limits to the preservation of the environment for the use of the beach for the surfers.

"[...] to preserve to the maximum its beach not being played garbage. It has that to try to acquire knowledge the people who make the same: it goes for the beach but it has taken a garbage sachet, because the river is pollutes, the seas are being pollutes and goes to arrive one day that nobody more goes to be able to catch wave, the pollution literally goes to be so great that people go to be surfing in the sewer. Then, people have that to wake up there for this, and to start to make an awareness work so that the responsible politicians for the cities, states and countries, that a reforestation project not only exists, but of awareness and unit of treatment of sewer, so that let us keep clean beaches. This is of utmost importance so that our children and our grandsons continue to surfar. It is very important." (R5)

Although the present ecological cause in these speeches if presents limited to the utility of if usufruct of the clean seas, it is visible that this cause would promote the conscience ambient, facilitating to the sensitization for the questions human beings. The relation of the surfer with the nature is something close, therefore it launches itself in a corporal experience, lives deeply the intensely together activity to the nature and depends on it for such; at the same time, he feels the all time an immense admiration for that scene. Of some form, it always he looks for to nourish itself again of this close and pleasant relation of the adventure in the nature; it is the life direction biggest, therefore without the nature if he does not live, and the more close to it he will be, more alive the man will be.

"[...] I always say some friends: certain things that people go to talk, people catch wave, are not possible you to understand without living deeply this moment, only obtain to understand what the surfers speaks in terms to thus say the pleasure for being at that moment inside of the water, inside of the sea, in that direct contact with the nature, are only possible this perception of who really live this sensation. Who does not live deeply, who is simply hearing a story, does not obtain to perceive nor ten percent of that really either this sensation, is something that has that to be lived deeply." (R1)

"The pleasure to tan the nature is a vice and if it becomes a necessity. You it does not pass much time without this, if you to be much time without this are stressed, neurotic, you always wanting for that perfect day happens you to be inside of the water catching wave, and if every day they will be thus, better still [...] ". (R2)

The surfers bring in the memory the directions of maternity of the nature, of that it is God, and that it, human being, must harmonize itself with it, to be accepted and to receive the concession to use to advantage a little what it allows. But it only has the

permission to harmonize that one that respects the sea, that not polluted and that waits the adjusted moment to enter.

"[...] I felt that I not age nothing before the force of the nature, therefore we must always have much respect, we are in these hours that you feel yourself small very, the power who the sea has, the force of the waves [...]". (R4)

Ahead of the grandiosities of the sea, its character powerful the holy ghost and if presents. To defy it and to be defied by it are the beginning of the taken over on a contract basis one of the surfer; to the measure that if improves, the directions of harmonization with the sea gain force, the pleasure to enjoy the slip in the wave and the experience of the pipe if they become the ecstasy of the victory on itself, on its possible limits, in total interaction with that powerful and uncontrollable force: the sea.

Of this form we conclude that the speeches of the surfers in had disclosed a group to them that demonstrates simplicity in that it makes, and that the same ones possess a positive vision of living, looking for to day-by-day solve the possible obstacles of with animation and the joy, therefore its thought always is connected in an intention: to slide in the waves most perfect of the sea, being never looked for to lose the focus to reach this end.

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THE SPEECH OF THE SURFER: A STUDY IN THE SOCIAL IMAGINARY

ABSTRACT

This article had the objective to make an analysis of the practical one of surf, identifying the directions of the adventure, risk and vertigo. The half-structuralized interview was used, where if it searched to identify in the speech of the surfer the social imaginary. The analyzed group demonstrated simplicity, and proved clearly the objective of the practical one, or either, to slide the most perfect waves, being the vertigo disclosed at this moment. The thought always is focus in this objective, the risks is calculated, but never the certainty in the success of the onslaught is had, of this form if becoming the adventure of the practical of surf.

KEY-WORDS: Surfe, imaginary and speech.

LE DISCOURS DE SURFISTA: UNE ÉTUDE DANS LE IMAGINAIRE SOCIAL

RESUME

Cet article a eu l'objectif de faire une analyse de la pratique de surfe, identifiant les sens de l'aventure, le risque et le vertige. A été utilisée une entrevue de non standardisée, où s'est cherché identifier dans le discours de la surfista le imaginaire social. Le groupe analysé a démontré de la simplicité, et s'est prouvé clairement l'objectif de la pratique, c'est-à-dire, glisser les les plus parfaites vagues, étant le vertige révélé en ce moment. La pensée toujours est focalisée dans cet objectif, les risques sont calculées, mais jamais n'a pas la certitude dans le succès de l'assaut, de cette forme si en ne devenant pas aventure de la pratique de surfe.

MOTS-CLES: Surfe, imaginaire et discours.

EL DISCURSO DEL SURFISTA: UN ESTUDIO EN El IMAGINARIO SOCIAL

RESUMEN

Este artículo tuvo el objetivo para hacer un análisis de la práctica del surfe, identificando las direcciones de la aventura, riesgo y vértigo. Fue utilizada una entrevista no estandarizada, donde si buscó para identificar en el discurso del surfista su imaginario social. El grupo analizado demostró simplicidad, y probó claramente el objetivo de la práctica, o cualquiera, resbalar las ondas más perfectas, siendo el vértigo divulgó en este momento. El pensamiento es siempre foco en este objetivo, se calculan los riesgos, pero nunca la certeza en el éxito del impacto se tiene, de esta forma si se convierte en la aventura de la práctica del surfe.

PALABRAS-CLAVE: Surfe, imaginario y discurso

O DISCURSO DO SURFISTA: UM ESTUDO NO IMAGINÁRIO SOCIAL

RESUMO

Este artigo teve o objetivo de fazer uma análise da prática do surfe, identificando os sentidos da aventura, risco e vertigem. Foi utilizada a entrevista semi-estruturada, onde se buscou identificar no discurso do surfista o imaginário social. O grupo analisado demonstrou simplicidade, e evidenciou-se claramente o objetivo da prática, ou seja, deslizar as mais perfeitas ondas, sendo a vertigem revelada neste momento. O pensamento sempre está focado neste objetivo, os riscos são calculados, mas nunca se tem a certeza no êxito da investida, desta forma se tornando a aventura da prática do surfe.

PALAVRAS-CHAVE: Surfe, imaginário e discurso.