122 - KITES IN NOCTURNAL SKY: THE HABIT OF FLYING KITES DURING THE NIGHT IN BARRA DA TIJUCA - A CONTEXTUAL ANALYSIS OF THE PHENOMENON

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The habit of flying kites has its origin in China in remote periods of history. It is possible to infer that such practical as led by three senses in the social context of the Chinese culture: the warlike direction, the leisure-playful direction and the sacred direction. If in times of danger of territorial invasions by nomadic tribes, kites had served as signals of alert for the direction of the winds and the tactical situation of the enemy; in peace times, it was part of the playful repertoire as leisure in the Oriental culture. However, it is imperative to highlight the religious direction having for purpose, "protect against bad spirits", when kites went up to skies during the night illuminated by night lights. For Occidental societies, it has, along with time, constituted a leisure form of sports practice (competitive - artistic) and playful game.

In Brazil, it is possible to observe this practice in almost all regions of the country, mainly in the peripheries or suburbs of the big cities. However, it is important to infer, that the habit of flying kites is not restricted to the "tribal territories" of the peripheries of the cities. As an example, this practice is intensely used in elite spaces, in beaches and slums of the south and east zone, for example, in the city of Rio de Janeiro. Thus, kites and all the apparatus that contemplates it (regional expressions, stereotypes, the tail, the "cerol" - glue with smashed glass -and etc.) exceed the limits of the social classes and are inserted as a symbol of Brazilian culture.

Although kites are used with diffuse objectives (also as symbolic language for drug traffickers), it is as leisure (accessible to poor classes due to its low cost) that the phenomenon reaches greater signification. There is no doubt concerning the fact that leisure is contemplated in Brazilian Constitution as a social right of the citizen, its access is stated in agreement to the affordable power of the social groups. According to Melo and Alves Junior (2003), the practical forms of leisure protect axiological differences within the time not only concerning its morphology but also concerning objectives: "However, we observe that the continuous search for diversion forms does not exactly means to always have existed what today we call leisure, as such forms of diversion are according to certain periods of time and must be analyzed carefully. For sure there are similarities with what was experienced at previous moments - and that´s why we should know it, but what today we understand as leisure keeps peculiarities that can only be understood in its current concrete existence. The fact of having equivalences does not mean that the phenomena are the same. We can even observe differences in the denomination forms. Only from a certain moment in the history it begins to use the word leisure to define a social phenomenon... " (Melo and Alves Junior, 2003.p.2).

The fact of the practice of flying kites exceed the borders of the suburbs and peripheries and be insert in the alternatives of diversion or leisure in elite or emergent places, as in the case of the city of Rio de Janeiro, suggests a socialization of the non-work time and the free times that are unaware of the economic barriers and are unified in playful possibilities. The practice one flying kites (with "cerol" and all the repertoire of language and stereotypes), in Barra da Tijuca in the nocturnal period, caused at a first moment, perplexity and queerness due to the fact that it was not part of the "modus operandi" of the population. However, the magnitude of the events (as the simultaneous participation of more than two hundreds people) constitutes a phenomenon to be investigated.

In Deporte and Ócio en el proceso of la civilización, Elias and Dunning infer that: "in the advanced industrial societies, the recreational activities constitute a redoubt where social insertion can be expressed in a moderate form with respect to emotional levels. We will not be able to understand the specific meaning and the concrete functions of the non-work time in the societies, if we are not aware that, in general, the level of emotional control even in public or in private life, is raised in the less differentiated societies (Elias and Dunning, 1986.p.85)

The present study aimed to identify the subjects with respect to the range of age and the area of the city where they live and to investigate, over all, the reasons that had taken them to the practice of the activities in a specific place of the beach during the night. As a methodological procedure it was used the "in loco" observation, which allowed for the analysis of the repertoire of the behavior of the subjects concerning the interpersonal relations and in "game situations". In a second stage of the study, after using the approach strategies, a half-structuralized interview was applied making it possible the survey of the characteristics of the subjects.

The results allowed for the observation that the events occur between the days of friday and sundays between 06:30 p.m. and 03:00 a.m. in a specific place of Barra da Tijuca beach. With respect to the characteristics of the subjects (68 people), the age ranges from 11 and 60 years and prevailed the masculine sex with 99,8%. They are young in its majority (83%) between 11 and 30 years. Refering to youthful cultures, Machado Pais (1993), states that "all cultural meaning is created with the use of symbols. The words that a young person (...) use in an interview are symbols. The way this young person dresses is also armed with a symbolic meaning. The same may be said of its corporal expression (...), every symbol is any object or event that is related to some thing or, better, every symbol involves three elements: the symbol itself, one or more references and the relation between symbol and reference. This triad is the base of any symbolic meaning. The discovery of the meanings of the symbols passes through the understanding of the meanings that these symbols have for the individuals, but goes farther: it also passes through the understanding of the use that the individuals make of this symbol (p.61).

The speech of the individuals with respect to the reasons of their participation in the events allowed for the identification of categories such as possibilities to establish friendship relations, low expenditure, possibilities to make businesses (make money), therapeutical resource, lack of program alternatives, however, the category "pleasure" was the most cited suggesting, in this way, that the involvement of the subjects occurs under the command of the leisure. Nevertheless the "game of cuts" when a line of a kite "cuts" another one due to the "cerol" present in it, and the act "to cut the enemy" denote a kind of "sense of power" symbolized by the permanence of its kite in air. The place seems to be the "battlefield", and Barra da Tijuca, constitutes the place, (an elite place and without suspended high-voltage wires) the "territory" or the "sky" conquered by the "invader".

Concerning the place of origin of the subjects, the study made it possible to identify that the participants live in practically every place of the metropolitan region with prominence for the South Zone and the West Zone. The result points to a socialization of the place, usually, in nocturnal period frequented by inhabitants of the place aiming to other forms of use of the free time or leisure as the "race in the beach", meeting in bars and restaurants.

The "notion of risk" for the person herself and for other people is prominent in the speech of the subjects. They were pointed as injuries derived from the lines with "cerol" up to serious accidents involving drivers also caused by the lines with "cerol". We are led to conclude that the risk (calculated or not) is part of the playful imaginary of the subjects and the dangerous sensations constitute essential factors to the vertigo experiences.

Still in the lesson of Elias and Dunning we verify that the risks make it possible to identify with more "clarity" one of the basic aspects of the relations between the recreational and non- recreational activities. It may be possible to conceptually summarize if we refer to a specific polarity that appeals to the entire life in a floating form of balance of the tensions between the control and the

emotional stimulation.

It is important to designate that the manifestations of balance of tensions vary with the societies and the groups that compose them (Elias and Dunning, 1986, p.144) The study made it possible to infer that aspects linked to violence and the social segregation (symbolic or manifested), can constitute a factor of relevance for this "kind of territorial migration" that has modified the habits of the inhabitants and non-inhabitants of Barra of the Tijuca. In the lessons of Melo and Alves Junior it is possible to detach "that it is an undoubtful fact that the human tissue has been consumed in an alarming form in the last decades, which is also observed in other cities of the world and of Brazil.... The global economic disorder has produced effect more and more devastating. In this process of consuming and clutter, it is important to perceive how cities are each time more broken-up, each time more rigidly closed in block-type and submitted to administrations which economically privilege the powerful groups "(Melo and Alves Junior, 2003, p.48)

In a last analyzes, the habit of flying kites during the night in Barra da Tijuca, constitutes more than a chance of leisure. The phenomenon, starts to constitute simultaneous forms of complaint for the occupation and socialization of the urban space in a symbolic or manifested form; a kind of action for the release of oppressed people and the consequent empowerment of the city.

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KITES IN NOCTURNAL SKY: THE HABIT OF FLYING KITES DURING THE NIGHT IN BARRA DA TIJUCA - A CONTEXTUAL ANALYSIS OF THE PHENOMENON.

SUMMARY

The habit "of flying kites" is part of the playful repertory of Brazilian culture. With respect to the great urban centers of the big cities, the practice finds greater tack in the suburbs or the peripheries. However, this kind of game, has its multimillenarian origin in China and assumed diffuse forms as leisure, religious celebrations, utilitarian practice and warlike strategy. This study investigated practices of flying kites during the night in the city of Rio de Janeiro in Barra of the Tijuca. The identification of the phenomenon made it possible to trace methodological strategies for interviewing the citizens, as well as some of its personal characteristics and interests. The research assumed substantial importance, since the phenomenon is considered as an atypical behavior for the place, mainly concerning the place of practices (maritime edge), and the schedules (night and dawn), and the "way of life" and "modus operandi" of the inhabitants of the place.

Keywoeds: kites, playful

CERFS-VOLANTS EN CIEL NOCTURNE : L'HABITUDE DES CERFS-VOLANTS DE VOL PENDANT LA NUIT DANS BARRA DA TIJUCA - UNE ANALYSE CONTEXTUELLE DU PHÉNOMÈNE.

SOMMAIRE

L'habitude "des cerfs-volants de vol" fait partie du répertoire espiègle de la culture brésilienne. En ce qui concerne les grands centres urbains des grandes villes, la pratique trouve une plus grande pointe dans les banlieues ou les périphéries. Cependant, ce genre de jeu, a sa origine multimillenarian en Chine et formes diffuses assumées comme loisirs, célébrations religieuses, pratique utilitaire et stratégie guerrière. Cette étude a étudié des pratiques des cerfs-volants de vol pendant la nuit dans la ville de Rio de Janeiro dans Barra du Tijuca. L'identification du phénomène a permis pour tracer des stratégies méthodologiques pour interviewer les citoyens, aussi bien que certains de ses caractéristiques et intérêts personnels. La recherche a assumé l'importance substantielle, puisque le phénomène est considéré comme comportement atypique pour l'endroit, principalement au sujet de l'endroit des pratiques (bord maritime), et programmes (nuit et aube), et le "façon de vivre" et le "mode de fonctionnement" des habitants de l'endroit. Mots-clés: cerfs-volants, espiègles

COMETAS EN CIELO NOCTURNAL: EL HÁBITO DE LAS COMETAS DEL VUELO DURANTE LA NOCHE EN BARRA DA TIJUCA - UN ANÁLISIS DEL CONTEXTO DEL FENÓMENO.

RESUMEN

El hábito "de las cometas del vuelo" es parte del repertorio juguetón de la cultura brasileña. Con respecto a los grandes centros urbanos de las ciudades grandes, la práctica encuentra mayor tachuela en los suburbios o las periferias. Sin embargo, esta clase de juego, tiene su origen multimillenarian en China y formas difusas asumidas como ocio, celebraciones religiosas, práctica utilitaria y estrategia guerrera. Este estudio investigó prácticas de las cometas del vuelo durante la noche en la ciudad de Río de Janeiro en Barra del Tijuca. La identificación del fenómeno permitió remontar las estrategias metodológicas para entrevistarse con a los ciudadanos, así como algunos de sus características e intereses personales. La investigación asumió importancia substancial, puesto que el fenómeno se considera como un comportamiento anormal para el lugar, principalmente referente al lugar de las prácticas (borde marítimo), y los horario (noche y amanecer), y el "modus vivendi" e "operandi" de los habitantes del lugar.

Palabras claves: cometas, juguetonas

PIPAS EM CÉU NOTURNO: O HÁBITO DE SOLTAR PIPAS DURANTE A NOITE NA BARRA DA TIJUCA - UMA ANÁLISE CONTEXTUAL DO FENÔMENO.

RESUMO

O hábito de "soltar pipas" ou "empinar papagaio" faz parte do repertorio lúdico da cultura brasileira. No que respeita aos grandes centros urbanos das metrópoles, a prática encontra maior aderência nos subúrbios ou nas periferias. Entretanto, esta espécie de jogo, tem sua origem multimilenar na China e assumiu formas difusas como lazer, celebrações religiosas, pratica utilitária e estratégia bélica. Este estudo investigou a pratica de "soltar pipas" durante a noite na cidade do Rio de Janeiro na Barra da Tijuca. A identificação do fenômeno possibilitou traçar estratégias metodológicas para abordagem dos sujeitos, assim como algumas de suas características e interesses pessoais. A pesquisa assumiu substancial importância, já que o fenômeno é considerado como comportamento atípico para o lugar, sobretudo no que concerne ao local da pratica (orla marítima), e os horários (noite e madrugada), e os "modus vivendi" e "operandi" dos moradores do bairro.

Palavras-chave: pipas, lúdico