

8-9 FEBRUARY, 2023

FACULDADE DE LETRAS DA UNIVERSIDADE DE COIMBRA

ANTROPOLOGIA DO DESPORTO

ANTHROPOLOGY OF SPORT

PROGRAMA E
LIVRO DE RESUMOS



Ficha Técnica

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<https://www.uc.pt/fluc>

CECH – <https://www.uc.pt/cech/>

IEF – <https://www.uc.pt/fluc/uidief/> (DOI 10.54499/UIDB/00010/2020)

Esta Conferência tem transmissão via zoom:

Dia 08/02/2024

ID da reunião: 924 2978 9698

Senha: 449171



Dia 09/02/2024

ID da reunião: 994 5888 5465

Senha: 419210



ANTROPOLOGIA DO DESPORTO

ANTHROPOLOGY OF SPORT

8 FEBRUARY – THURSDAY

9:00 RECEPTION

9:20 WELCOME SPEECH

Constantino Pereira Martins

9:30 SESSION 1

Chair: Constantino Pereira Martins

Além da epiderme: uma antropologia do corpo em Paulo Cunha e Silva – Luísa Ávila da Costa e Teresa Lacerda (Fac. de Desporto, CIFI2D, Univ. do Porto)

O desporto é um humanismo? Motricidade e ressonância, um encontro entre Manuel Sérgio e Hartmut Rosa – Alfredo Teixeira (Universidade Católica Portuguesa)

O autocuidado em Espinosa e Manuel Sérgio – Renata de Oliveira Silva (Universidade Federal do Ceará)

11:00 BREAK

11:30 SESSION 2

Chair: João Emanuel Diogo

From homo ludens to human toy. Anthropology of the soccer player – Agostino Cera (Università di Ferrara)

A Phenomenology of Sport from Paul Ricœur's Perspective – Andreas Gonçalves Lind (Pontificia Università Gregoriana)

O Passado e o Presente dos Corpos e dos Espaços: um olhar sobre as culturas adeptas do futebol em Portugal entre a História e a Antropologia – Daniel Freire Santos (Universidade NOVA de Lisboa)

9 FEBRUARY – FRIDAY

9:00 SESSION 5

Chair: Constantino Pereira Martins

Running as a religious experience. Between Philosophy of Sport and Philosophy of Technology – Agostino Cera (Università di Ferrara)

Athletics trajectory as an Olympic sport and its inclusion in the academic environment

– Janaina Andretta Dieder (Instituto Federal do Rio Grande do Sul) e **Gustavo Roese Sanfelice** (Universidade Feevale)

From “Negro to African American”: A Chronicle of the Stages of Black Collective Identity – Manos S. Karousos (Independent Scholar)

10:30 BREAK

11:00 SESSION 6

Chair: João Emanuel Diogo

Myth and ritual in the Panhellenic Games – Cristian Popescu (University of Bucharest)

Human nature, natural law and the classical conception of sport – Jernej Pisk (Diocesan Classical Gymnasium Ljubljana)

Os mitos gregos e os jogos como expressão religiosa grega – Rebeca Emanuele Arruda de Sousa Albuquerque (Pesquisadora Independente)

ANTROPOLOGIA DO DESPORTO

ANTHROPOLOGY OF SPORT

8 FEBRUARY – THURSDAY

14:30 SESSION 3

Chair: João Emanuel Diogo

The Social-Cultural Construction of the Body in Amateur Argentinean Practitioners of Japanese Sumō - *Fernando Gutiérrez-Chico* (Universidad de Salamanca)

Sports, arts, and martial arts in Bushidō - *Cristian Popescu* (University of Bucharest)

The NBA-MVP Criteria as an Anthropological Framework for Scientific Team Efficiency - *Petar Nurkić e Mašan Bogdanovski* (University of Belgrade)

16:00 BREAK

16:15 SESSION 4

Chair: Constantino Pereira Martins

The Rise and Fall of Women's Football in 1990s Romania: A Transition from State Control to Market Forces - *Ileana Gabriela Szasz* (National School of Political Science and Public Administration)

A construção dos Estudos Sociais sobre os Esportes na Argentina: Problemas, abordagens, perspectivas teóricas e grupos acadêmicos - *Alejo Levoratti* (Universidad Nacional de La Plata)

As possíveis contribuições de Kant acerca da dimensão moral do desporto - *Guilherme Felipe Carvalho* (Pontifícia Universidade Católica do Paraná)

17:45 BREAK

9 FEBRUARY – FRIDAY

14:00 SESSION 7

Chair: João Emanuel Diogo

Muscles and Sweat as Artifacts of Protest. Sport as a Social Criticism from the sphere of Art - *Isabel Fontbona Mola* (University of Girona)

Disneificação da prática do surf - *Tiago Cravidão* (Universidade NOVA de Lisboa)

Antropologia do Desporto: bases epistemológicas para práticas socioeducativas exitosas - *Marcela Ariete dos Santos e Fabricio Juliano Fernandes* (Instituto Federal de Educação, Ciência e Tecnologia do Mato Grosso)

Quadras públicas de tênis da Boca do Rio, em Salvador: encontros plurais e transformação social - *Márcio Pereira* (Faculdade de Direito da Universidade Federal do Ceará) e *Maurício Viana* (Faculdade de Comunicação da Universidade Federal da Bahia)

16:00 BREAK

16:15 SESSION 8

Chair: Constantino Pereira Martins

Mergulhar e Deslizar nas águas: o Lazer imerso na materialidade do mundo - *Soraia Chung Saura* (Universidade de São Paulo)

Otherness, diversity and identity in practices in the light of intangible heritage. The cases of mountaineering and canoeing - *Jean-Baptiste Duez* (Institut Libre d'Education Physique Supérieur) e *Antoine Marsac* (University of Paris-Est Marne-la-Vallée)

Agonal and eccentricity of man and culture – a historical-systemic retrospective - *Chaslav D. Koprivitsa* (University of Belgrade)

ANTROPOLOGIA DO DESPORTO

ANTHROPOLOGY OF SPORT

8 FEBRUARY – THURSDAY

18:00 KEYNOTE SPEAKER

Sala 5

YUNUS TUNCEL
(NEW YORK UNIVERSITY)

*Ludic and Agonistic Transformation
in Sport*

9 FEBRUARY – FRIDAY

18:00 KEYNOTE SPEAKER

Anfiteatro III

LUÍS UMBELINO
(UNIVERSIDADE DE COIMBRA)

*O Corpo em Jogo: reflexões
antropológicas*

19:05 **Closing Session**
Constantino Pereira Martins



SESSÃO PLENÁRIA 1
SALA 5

08/02
18:00

**LUDIC AND AGONISTIC
TRANSFORMATION IN
SPORT**



YUNUS TUNCEL
(New York University)

Humans may have been engaging in what can be called 'sport activities' for millennia. Despite the many definitions and debates on what sport may mean, it is generally agreed that it is a ludic activity and we may even share it with some animals. Some of these ludic activities are contest games where players play to win, as in many sports today, and the winning and losing have many different functions depending on the nature of contest. Such 'agonistic' games, moreover, bring out intense emotions when the stakes are high, as in international or championship games, and emotions must be cared for in order to sustain the ludic and agonistic spirit in sports. With raw and uncared for negative emotions, this spirit will be impacted negatively, as we see it time and again in our age. There is much to learn from the history and anthropology of sport on ancient cultures and how they handled emotion in sports while upholding its spirit within the framework of rituals established. For instance, some native American tribes of Northwest America such as the Tlingit, Haida and Chinook engaged in potlatch activities

where they outdid their enemies in contests so as to learn to be benevolent towards them. Ancient Greeks invented devices to maintain fairness in contests and took measures against excessive pride and arrogance, which they called 'hubris.' These devices and measures, however, did not disrupt the flow or ruin the beauty of the game. Today technological devices such as VAR are used for fairness, but those who are opposed to their use argue that they ruin the game. A balance between ethical and aesthetic concerns should be found, because unfair practices bring out negative emotions, such as anger, resentment and revenge, to name a few, that are antithetical to the spirit of sport. On the other hand, we must also sustain the beauty and the flow of sport. And to that end we can benefit from ancient cultures and their approaches to ludic activities and how they modulated their affectivity in what we may call 'sport' while preserving the beauty, the flow and fairness in sport. All of these questions remain at the heart of sport and its significance for a robust culture that aims to thrive and throw itself to new heights.

Yunus Tuncel teaches at New York University and is a member of the International Association for the Philosophy of Sport and has presented papers on sport philosophy at its annual conferences and also in other venues. He has published several essays on sport philosophy in journals and anthologies. His book, *Emotion in Sports*, was published by Routledge in 2018. He is also the author of *Towards a Genealogy of Spectacle* (Eye Corner Press, 2011), *Agon in Nietzsche* (Marquette University Press, 2013) and *Nietzsche on Human Emotions* (Schwabe, 2022) and the editor of *Nietzsche and Transhumanism* (Cambridge Scholars Publishing, 2017) and *Nietzsche and Music* (Cambridge Scholars Publishing, 2022). He is the Editor-in-Chief of *The Agonist*, an electronic journal of the Nietzsche Circle in publication since 2008.

SESSÃO PLENÁRIA 2
ANFITEATRO III

09/02
18:00

**O CORPO EM JOGO:
REFLEXÕES ANTROPOLÓ-
GICAS**

LUÍS UMBELINO
(Universidade de Coimbra)



O objetivo geral do presente trabalho será o de tentar delinear, em traços necessários gerais e porventura pouco nítidos, possíveis lugares teóricos nos quais se possa situar o fenómeno desportivo no quadro de uma antropologia filosófica do corpo e da corporeidade. Orientará a análise, por um lado, a categoria de jogo, que aqui assumiremos a partir do horizonte hermenêutico e, por outro, a categoria de corpo que consideraremos a partir das dimensões motora, simbólica e expressiva.

Luís António Umbelino, University of Coimbra, Portugal: PHD on Modern and Contemporary Philosophy. Core Research on French reflexive tradition, especially on Maine de Biran and his influences, on contemporary phenomenology of the body, and on philosophical hermeneutics. Member of the Portuguese I&D Research Unit CECH-FLUC/Portugal, of the Portuguese I&D Research Unit IEF-FLUC/Portugal and of the Spanish research project "Fenomenología del cuerpo y análisis del gozo I". Co-coordinator of the "International Collaborative Research Project 'Hermeneutics of Architecture: Dwelling in

the Horizon of Finitude” (<https://www.iih-hermeneutics.org/architecture>).
Professor Honoris Causa of the International Institute for Hermeneutics.
Aside from being the editor-in-chief of the Revista Filosófica de Coimbra,
is the author respectively the co-author, of Somatologia Subjetiva.
Apercepção de Si e Corpo em Maine de Biran (2010); Memorabilia. O
Lado Espacial da Memória (2020); Hermeneutic Rationality (2012) and
Corps emú. Essais de philosophie biranienne (2020).

8 FEBRUARY – THURSDAY

SESSION 1 – 9:30

CHAIR: CONSTANTINO PEREIRA MARTINS

ANFITEATRO III

O corpo no pensamento de Paulo Cunha e Silva



Luísa Ávila da Costa e Teresa Lacerda
(Universidade do Porto)

Paulo Cunha e Silva (1962–2015), além de médico, crítico e curador de arte, vereador da cultura da câmara municipal do porto, diretor do instituto das artes do ministério da cultura e conselheiro cultural da embaixada de Portugal em Roma, foi também professor da Universidade do Porto, quer no Instituto de Ciências Biomédicas Abel Salazar (na área da Anatomia), quer na Faculdade de Desporto da Universidade do Porto (no campo do Pensamento Contemporâneo). Homem de vasta e profunda cultura, sempre com leituras multidisciplinares sobre os seus temas de estudo, dedicou uma boa parte da sua investigação à reflexão sobre o Corpo no Mundo Contemporâneo. Fê-lo de forma singular e rara, numa permanente apologia da heteronomia e do desenvolvimento do pensamento fundado na permanente presença e partilha com o outro (acolhendo a sua diversidade e multidisciplinariedade).

Enquanto crítico dos desejos de representação do corpo, na medicina, na fisiologia, e também nas ciências do desporto, que

o dissecaram, e lhe retiraram a sua profundidade e densidade antropológica muito própria, este autor dedicou-se a um olhar sobre o corpo ao qual se acede apenas pela penetração da sua “pele profunda”, e não apenas nos contornos externos da epiderme, afirmando a presença de um volume invisível do corpo para além do objeto biológico.

Revisitando o seu apelo à redução do comum desejo científico pela demarcação objetiva e coisificada do corpo, este trabalho pretende aprofundar, por via de uma abordagem atropológico-filosófica, elementos centrais da corporologia defendida (talvez fundada) por Paulo Cunha e Silva, um logos que o considere na sua complexidade, tensões, contradições, multiplicidades e itinerâncias. Em termos metodológicos este trabalho será feito pela revisitação e análise da tese de doutoramento de Paulo Cunha e Silva, denominada “O Lugar do Corpo. Elementos para uma Cartografia Fractal.”, defendida em provas públicas em 1995 na Faculdade de Desporto da Universidade do Porto e publicada posteriormente em livro.

Luísa Ávila da Costa: Professora Auxiliar da Faculdade de Desporto da Universidade do Porto, tem vindo a desenvolver o seu trabalho de investigação nos campos da Sociologia, da Antropologia e da Filosofia do Desporto. Lecciona atualmente Sociologia do Desporto e Desporto e Religião na Licenciatura, e também Aspetos Socioantropológicos do Desporto e Metodologia de Investigação Qualitativa no Mestrado. O seu trabalho de investigação tem-se centrado em temas como a estética e a ética do desporto, a educação pelo desporto e pela educação física, as virtudes desportivas, a tecnologia e o desporto, o corpo no desporto, entre outros. É ainda coordenadora do Grupo de Responsabilidade Social e membro da Comissão de Ética da Faculdade de Desporto da Universidade do Porto

Teresa Oliveira Lacerda é doutora em Ciências do Desporto desde 2002, com a dissertação intitulada Elementos para a construção de uma Estética do Desporto.

Exerce a função de professora auxiliar com nomeação definitiva na Faculdade de Desporto da Universidade do Porto, Portugal, onde é regente de várias unidades curriculares nos cursos dos diferentes ciclos de estudos. É responsável pela criação e desenvolvimento da unidade curricular de estética do desporto presente em diversos cursos.

As suas áreas de lecionação são a estética do desporto, a história do desporto e o pensamento contemporâneo, constituindo a estética do desporto a sua área principal de investigação.

O desporto é um humanismo? Motricidade e ressonância, um encontro entre Manuel Sérgio e Hartmut Rosa



Alfredo Teixeira
(Universidade Católica Portuguesa)

A pergunta sobre se o desporto é um humanismo intitula o último capítulo de uma obra de Manuel Sérgio pouco frequentada: «Desporto em democracia» (Seara Nova, 1976). No quadro de uma teoria crítica da modernidade, Manuel Sérgio, num período anterior ao da publicação da sua tese sobre a motricidade humana, pensa as dimensões míticas do desporto, criticando o que nele possa ser alienação ou unidimensionalidade. No trabalho sociológico de Hartmut Rosa, o ponto de partida da crítica da modernidade é,

precisamente, a desconstrução da alienação gerada pela sociedade competitiva.

No caso de Manuel Sérgio, a superação de uma cultura desportiva unidimensional, centrada exclusivamente na performance competitiva, passa por uma filosofia do desporto alicerçada na noção de motricidade, enquanto movimento intencional e solidário de transcendência. No quadro da hermenêutica de Hartmut Rosa, a atividade desportiva caracteriza-se pelo facto de o próprio corpo se constituir como materialidade que se experimenta como «coisa viva», cuja «voz» se torna audível. As atividades desportivas são lidas nesta abertura ao mundo que chega através do corpo – a ressonância –, sem outra finalidade que não seja sentir o próprio corpo, num diálogo entre matéria e espírito, num processo de mútua transformação.

Esta comunicação procura explorar as interceções entre os universos destes dois autores, no quadro daquela provocação sergiana: o desporto é um humanismo?

Alfredo Teixeira é Doutor em Antropologia Política (ISCTE-IUL) e Mestre em Teologia Sistemática (FT-UCP). Presentemente, desenvolve a sua atividade de docência e investigação na Universidade Católica Portuguesa (UCP), enquanto Professor Associado da Faculdade de Teologia, no âmbito dos Estudos de Religião e da Teologia Prática. Nesta Universidade, entre 2009 e 2022, desempenhou os cargos de Diretor do Instituto de Ciências Religiosas e do Instituto de Estudos de Religião, e ainda Coordenador Executivo do Centro Estudos de Religiões e Culturas. Atualmente, colabora também com o programa de Mestrado e Doutoramento em História e Cultura das Religiões da Faculdade de Letras da Universidade de Lisboa e com o curso de Doutoramento em Estudos da Religião da Faculdade de Filosofia e Ciências Sociais da UCP. É Investigador Integrado do Centro de Investigação em Teologia e Estudos de Religião e colaborador do Centro

de Estudos de História Religiosa (UCP). Co-coordena a rede de investigadores «Religião nas múltiplas modernidades» e ainda a Cátedra Manuel Sérgio – Desporto, Ética e Transcendência. Desenvolve investigação nos seguintes domínios: metamorfoses do sagrado contemporâneo; corpo, motricidade e transcendência; identidades, instituições religiosas e dinâmicas sociais; estéticas e performatividades do religioso. É coeditor da Revista de Estudos da Religião (REVER), da Pontifícia Universidade de São Paulo e membro do Conselho Artístico da revista de música litúrgica Salicus. Foi Vice-Presidente da Sociedade Científica da Universidade Católica Portuguesa (2013–2016), integra Comissão da Liberdade Religiosa do Ministério da Justiça (2016–) e é membro das associações «Movimento Patrimonial pela Música Portuguesa» (2016–), e «Oito Ecos» (2020–). Para além do seu itinerário académico, desenvolve uma reconhecida e premiada atividade de composição musical.

O autocuidado em Espinosa e Manuel Sérgio



Renata de Oliveira Silva
(Universidade Federal do Ceará)

O objetivo desta comunicação é debater sobre o autocuidado em Bento de Espinosa (1632–1677) e Manuel Sérgio. O filósofo Espinosa exerce uma ruptura com a tradição da supremacia da mente sobre o corpo, bem como, da consciência sobre as paixões. Isso significa que Espinosa considera o ser humano de forma

integral. Na obra *Ética* (1677), Espinosa postula que a mente e o corpo agem e padecem simultaneamente; e a consciência não tem poder contra as paixões porque uma paixão só é vencida por outra paixão, contrária e mais forte que ela. Nesse sentido, o que limita a potência da mente e do corpo ou o *conatus* (o esforço humano de perseverar em seu ser e em sua existência) é a potência das causas exteriores. A questão que levantamos é a seguinte: como o homem pode fortalecer a potência de agir de seu corpo e de pensar de sua mente para padecer menos por causas exteriores, que por sua vez, a potência delas é maior que a sua potência? Espinosa diz que cabe ao homem se esforçar na existência, buscando e conservando alegrias para aumentar a sua potência. É a partir do conceito de *conatus* em Espinosa que podemos pensar o autocuidado, pois o *conatus* é indestrutível, ou seja, nenhum ser busca a sua autodestruição. Assim, ao levantarmos essa questão em Espinosa, podemos fazer uma reflexão sobre a filosofia do desporto, para isso, o autor Manuel Sérgio tem o pensamento que mais se aproxima de Espinosa. Vejamos o que Manuel Sérgio fala em uma entrevista sobre a saúde: “a saúde não depende apenas do exercício físico, depende de um exercício físico onde há valor, onde eu sou tão bom do ponto de vista físico, mas também do ponto de vista moral, tudo isso tem a ver com o desporto e a vida toda. O pensamento de Manuel Sérgio, portanto, no que se refere ao autocuidado se aproxima de Espinosa, pois para ambos os filósofos o autocuidado é pensado de uma maneira integral, levando em consideração não apenas a natureza corpórea, mas também a natureza da mente e dos afetos.

Renata de Oliveira Silva: É formada em filosofia pela Universidade Estadual do Ceará. Mestra em Filosofia pela Universidade Federal do Ceará. Atualmente é pesquisadora independente.

8 FEBRUARY – THURSDAY

SESSION 2 – 11:30

CHAIR: JOÃO EMANUEL DIOGO

ANFITEATRO III

From homo ludens to human toy. Anthropology of the soccer player



Agostino Cera
(Università di Ferrara)

Taking on the figure of the soccer player as the anthropological ideal type (paradigm) of the athlete in the context of contemporary society, and investigating the “soccer anomaly” during the pandemic (namely the fact that soccer activity continued almost unabated even during the pandemic), my presentation poses the following question: “If it is true that footballers are our idols, are they idols in the form of heroes?” The purpose of my argument is to explain why the answer to this question can only be negative.

The golden microcosm of soccer represented another state of exception within the general state of exception imposed by the pandemic. I mean, its particular relationship with vaccination, the fact that it has continued to operate freely while everything, except “essential services”, had to stop... Beyond the most immediate and superficial evidence, which suggests that this is another proof of the privileged condition currently experienced by soccer players

(and high-level athletes, more in general), this kind of anomaly suggests some interesting anthropological-political reflections.

More than just a “simple” industry, the soccer environment (professional sports, more in general) equates to a theater or a circus. Or rather, a synthesis of both: an entertainment industry. It follows that its performers are first and foremost entertainers, that is actors, circus performers, jesters. Modern jesters. They are our current circenses. Well, like jesters of any era, contemporary jesters have the sole imperative of entertaining their audience. Their supreme duty is to safeguard our inalienable right to leisure. They exist for this purpose.

Based on this assumption, the soccer anomaly during the pandemic proves that soccer players, as the circus performers of our time, sell – at an exorbitant price – nothing less than themselves as such. More than their talent, what society (we) pays so generously for is their humanity. We reward them – compensate them in advance – for allowing us to treat them as objects of amusement. As toys. They are generously paid to let themselves be treated as instruments, to allow us to consider and use them as objects. That is, as if they were not human beings. In the exercise of their jester function, soccer players are literally “not entirely human”, i.e. sub-humans, i.e. Untermenschen. The current circenses are the current Untermenschen.

The terms of their peculiar social contract involve nothing less than their dehumanization. As said, the object of transaction between them and society is nothing more and nothing less than their humanity: that is what they sell to us, and that is what we buy.

As a result, to answer the initial question, it can be asserted that soccer players are indeed our idols, but they are not our heroes. Beyond dazzling appearances, they are not models but gadgets, pastimes. They are idols, yes, but as jesters, i.e. circenses. And as

“non-human (sub-human) circenses”, soccer players are literally circus animals. In this sense, their metamorphosis represents the vanguard of a more general evolution (involution) from homo ludens – as celebrated by Johan Huizinga – into human toy.

Agostino Cera, Ph.D. in philosophy at the University of Naples “Federico II”, is currently assistant professor of theoretical philosophy at the Department of Humanistic Studies, University of Ferrara (Italy). His research focuses on German thought from the 19th to the 20th century (i.e. Löwith, Heidegger, Anders, Nietzsche), philosophical anthropology, philosophy of technology, and more recently, the Anthropocene. His last book is: *A Philosophical Journey into the Anthropocene: Discovering Terra Incognita* (2023).

A Phenomenology of Sport from Paul Ricœur’s Perspective



Andreas Gonçalves Lind
(Pontificia Università Gregoriana)

This article proposes a phenomenological approach to sport, grounded in Paul Ricœur’s notion of “capable human being.” While the analytical philosophical tradition emphasizes logical-syllogistic reasoning and conceptual definitions, phenomenological approaches tend to describe subjective experiences. Focusing on lived

experience, phenomenology seeks to understand sport not only from the perspective of athletes but also through the relationships between athletes and other stakeholders, such as coaches, family members, and the public.

This study aims to establish a link between sport and the ability of “skillful coping.” It demonstrates that sport transcends mere physical activities, generating a communion among participants, integrating fragility, strength, and effort. In doing so, the intrinsic connection between sports and the experience of forgiveness is carefully explored, highlighting how engaging in sports provides a fertile ground for the development and application of forgiveness.

Through this phenomenological perspective, this article offers a new view of sport, exploring its ethical and existential ramifications. It highlights how sports practice extends beyond mere competition, serving as a fertile ground for reflecting on the human experience in its entirety, involving moral values, individual challenges, and collective communion.

Andreas Gonçalves Lind is Assistant Professor at the Pontifical Gregorian University and at the Centre Sèvres – Facultés jésuites de Paris. With a degree in Economics from Universidade Nova de Lisboa (2004), he has been a member of the Society of Jesus since 2005. He was ordained a priest in 2016, after graduating in Philosophy and Theology at the Faculty of Philosophy and Social Sciences of the Portuguese Catholic University (2010), at the Pontifical Gregorian University in Rome (2015) and at the Centre Sèvres – Facultés jésuites de Paris (2017). Master in Philosophy and Theology, he obtained a doctoral scholarship from the FCT – Foundation for Science and Technology, in order to do his PhD in Philosophy at the Université de Namur (Belgium). After obtaining the doctoral degree in 2020, he taught at the Faculty of Philosophy and Social Sciences – Braga Regional Centre of the Universidade Católica

Portuguesa. Since then, he has been working in the field of phenomenology and fundamental theology: his research interests focus mainly on the philosophy of religion and on the interdisciplinarity between phenomenology and the human sciences. Author of *Civiltà Cattolica*, he co-laborates with the «Philosophie e Christianisme» Chair at the Research Institute of the Catholic Institute of Toulouse.

O Passado e o Presente dos Corpos e dos Espaços: um olhar sobre as culturas adeptas do futebol em Portugal entre a História e a Antropologia



Daniel Freire Santos
(Universidade NOVA de Lisboa)

O desporto pode ser entendido como uma atividade humana na qual o corpo é a peça-chave do seu desenlace. Marcel Mauss e Norbert Elias já há muito que desenvolveram o conceito de *habitus* no seu trabalho de investigação, mas foi talvez Pierre Bourdieu quem mais contribuiu, nas décadas recentes, para colocar este “corpo desportivo” no centro dos interesses das Ciências Sociais. Neste sentido, quanto a nós, cremos que aos corpos daqueles que assistem a espetáculos desportivos, os adeptos, nomeadamente na modalidade do futebol, podem ser associados formas de violência quotidiana, passíveis de um olhar crítico, a partir de uma análise etnográfica, especialmente se tivermos em atenção a contínua

(re)invenção do cuidado desses mesmos corpos a partir das mais diversas ações estatais modernas. Mais, ao entendermos que toda a conduta humana implica algum tipo de materialidade, os estádios são o espaço privilegiado para a análise de quem pretende estudar os adeptos de futebol: as mudanças incessantes na própria organização do jogo devem-se, em parte, à dinâmica dialógica entre as práticas inerentes às culturas adeptas e a dimensão espacial.

Tendo isto em mente, procuramos refletir sobre como 1) o corpo dos adeptos de futebol se relaciona com as configurações espaciais que, a um só tempo, tanto os absorvem como lhes oferecem uma oportunidade de reinterpretação das mesmas, gerando novas práticas; e 2) como essas dinâmicas se constituem mutuamente em relação com as estruturas governativas que, ao longo da idade contemporânea, lhes impõe determinados limites.

Para tal, propomos dar aso a esta reflexão a partir de um estudo de caso particular, focando-nos no método da observação participante, durante alguns jogos de duas equipas de média expressão no distrito de Lisboa (CF “Os Belenenses” e CF Estrela da Amadora), junto das bancadas e do ambiente circundante dos seus estádios. Essa reflexão será complementada por uma síntese histórica das transformações não só desses mesmos estádios, mas também do aparelho legal que, partindo do Estado, procurou controlar a disposição corporal/espacial dos atores mencionados. Por fim, esperamos evidenciar a utilidade empírica de considerar a Antropologia do Desporto enquanto território interdisciplinar que, concluindo interesses de áreas como a História, nos poderá fazer alargar os horizontes do pensamento e da crítica.

Daniel Freire Santos está neste momento a desenvolver o seu projeto de doutoramento em História, financiado pela Fundação para a Ciência e a Tecnologia (FCT), intitulado “Vou à bola! Culturas Adeptas, Economia

Política e Estado na História do Futebol em Portugal (1910–2020)”, na Faculdade de Ciências Sociais e Humanas da Universidade NOVA de Lisboa (FCSH NOVA). Nesse âmbito, o doutorando procura analisar o desenvolvimento das culturas adeptas do futebol em correlação com o estudo das políticas estatais que procuraram controlar a referida modalidade desportiva e os seus respetivos adeptos no Portugal contemporâneo. É ainda investigador integrado doutorando do IHC – NOVA FCSH / IN2PAST.

8 FEBRUARY – THURSDAY

SESSION 3 – 14:30

CHAIR: JOÃO EMANUEL DIOGO

ANFITEATRO III

The Social-Cultural Construction of the Body in Amateur Argentinean Practitioners of Japanese Sumō



Fernando Gutiérrez-Chico
(Universidad de Salamanca)

Sumō is the national sport of Japan. Sumotoris (wrestlers) hold a high status in Japanese society, to the extent of being considered as semi-gods. Often stereotypically depicted as “fat” (voluminous) men with a “pony-tale” (chonmage in Japanese) and wearing a “diaper” (mawashi in Japanese), their physical appearance responds, in part, to the particular requirements of this martial art. Professionalism, which is only practiced in this island-nation, is performed on a free-weight basis. On the other hand, amateurism, which is practiced in Japan and overseas, categories are weight-ranked. In both of these frameworks, the construction of the body is conditioned in consonance with the very space limits and the rules. Additionally, specific techniques contribute to the so-called “memory of the body”, which prompts the learning and development of particular motor moves. Furthermore, the singular worldview of many Eastern Asian cultures also shapes the understanding of the body itself as part of a holistic entity. A

clear example of this is the presence of the *ki*, or the circulating life force, which is subsequently present in many martial arts originated in these territories. This may be a differing perception from Western dual conceptions of the body (mainly biological and psychological). In the last decades, *sumō* has experienced an increasing worldwide spread, in part favoured by its efforts to become an Olympic discipline. Argentina is one of the many countries where it is currently practiced. Originally, it was a pastime of the Japanese migrant communities settled in the outskirts of Buenos Aires at the beginning of the 20th century. Towards the end of that same century it witnessed a rebirth as a supplement to lessons on *judō*. As a result of it, the attraction capacity grew up to the point of sending two *sumotori* to compete in the professional categories hosted in Japan. Nowadays, it is going through a process of readjustment from its position as a minority sport within the Argentinean society. As part of a wider research, this presentation aims to study and describe how these local wrestlers construct, manage and socially negotiate their bodies as amateur *sumotori*. The methodology employed has consisted of an ethnography based on a triangulation of: a) 8 months of fieldwork in Buenos Aires with the group *Argentina y Sumo* (between February and September, 2023); and b) a series of 15 semi-structured interviews with key practitioners (3 women, 12 men), whose average length was 1 hour and 50 minutes. Although gender parity was sought, it was unable to be achieved due to the social composition of the group. To select the interviewed practitioners, a minimum of 6-months background on this martial art was applied. Findings, which at the moment of this writing are still in a preliminary status, show a crossroads whereby the structure of the sport (amateurism, rules, dimensions of the space, techniques) meets particulars of the Argentinean society and culture, thus resulting in a constant renegotiation of the body as a social-cultural construct.

Fernando Gutiérrez-Chico is a postdoctoral researcher at the Universidad de Salamanca (Spain). He currently holds a “Margarita Salas” Postdoctoral Scholarship awarded by the Spanish Ministry of Universities. Within this framework, he has spent a one-year research stay at the Instituto Gino Germani of the Universidad de Buenos Aires (Argentina) and is spending a one-year research stay at the Universidad de La Laguna (Spain). His research line is oriented towards the social studies of sport. Particularly, he is focused on the relations between sport and identities; sport, media and gender; sport and the construction of the bodies; or sports diplomacy among others. He has a PhD in Social Sciences (Universidad de Salamanca, Spain); a MA in Anthropology of Ibero-America (Universidad de Salamanca, Spain); and a BA in Journalism (Universidad del País Vasco, Spain). He has lectured a range of sports and social sciences-related subjects at The Hague University of Applied Sciences (Netherlands).

Sports, arts, and martial arts in Bushidō



Cristian Popescu
(University of Bucharest)

The bond between Bushidō and martial arts is as close as between thought and action. For, after all, to take only the most famous instances, Yagiu Munenori's *The Life-Giving Sword* (1632 or soon thereafter) and Miyamoto Musashi's *The Book of Five Rings* (1643–1645) can safely be said to be classics both of the Way of the

Samurai and of the art of the sword (kenjutsu). Then, how can we explain a series of statements from Yamamoto Tsunetomo's Hagakure (1710–1716), such as: 'It is not particularly difficult. Be determined and advance'; 'The way of revenge lies in simply forcing one's way into a place and being cut down'; "'Stamp quickly and pass through a wall of iron" is another interesting phrase'; 'Therefore, if one were informed of military tactics, he would have many doubts, and there would be no end to the matter'; and 'If one does not strike out by simply closing his eyes and rushing into the enemy, even if it is only one step, he will be of no use'? One might reply that the last two statements (actually, approving quotes) concern military tactics rather than martial arts, therefore two distinct levels of analysis. However, Munenori wrote: 'Leading a large army and being victorious in battle should be no different from performing the martial art of a match with swords'. And the first three statements from the Hagakure specifically concern individual combat. My research hypothesis is that the key to understanding the function of martial arts in the Hagakure (and in Bushidō) is in understanding the function of arts: 'When one has the conviction that even the slightest artful ability is harmful to the samurai, all the arts become useful to him'. And, to give one last quote from the Hagakure: 'the work of the House of Nakano [Tsunetomo's own family] is found in military valor, grasping the staff of oak'. Not the (actual) sword. One can find the 'staff of oak' in kenjutsu, for instance (also in kendō, the heir of kenjutsu, with the suburito). Therefore, the work of the House of Nakano is found in practicing the martial arts of the sword. Having the right frame of mind (Bushidō) is of paramount importance. I argue that practicing the martial arts helps keeping this frame of mind. They are not only useful implements for victory in combat, but also, far more importantly, both the actualisation of Bushidō and its reinforcement. The (fine) arts (and the sports, football,

specifically, as shown in Shiba Yoshimasa's Chikubasho, 1383), in contrast, are cultural pursuits. One would be wrong however to regard them as superfluous to Bushidō. Except for minority views such as Kato Kiyomasa's Precepts (early 17th century), they were seen as integral to a harmonious personality. Learning, indeed, was the foundation of sports, arts, martial arts – and Bushidō was the foundation of learning. Informed by Rita Sherma's 'hermeneutics of subjectivity', through a close reading of Bushidō primary sources, I show how body, mind, and spirit are unified again in Bushidō.

Cristian Popescu is a PhD student in philosophy (specializing in the history and philosophy of religion) at the University of Bucharest (Romania). He holds an MA in political science from the University of Bucharest, an equivalent degree from the Université Libre de Bruxelles, and an MPhil in Political Theory from the Institut d'Études Politiques de Paris. He has published six scientific articles, three book chapters, and three book reviews in Belgium, France, Mexico, and Romania, and he has presented twenty-one papers at international conferences in Finland, France, Germany, Italy, Romania, and the UK. He has taught thirty-eight courses for a total of almost 1,000 hours at the BA and MA levels in Paris.

The NBA–MVP Criteria as an Anthropological Framework for Scientific Team Efficiency



Petar Nurkić e Mašan Bogdanovski
(University of Belgrade e University of Bucharest)

In the heart of modern sports, specifically the National Basketball Association (NBA), lies a unique performance metric — the MVP (Most Valuable Player) criteria. The MVP concept, while traditionally applied to evaluate individual athletic prowess, offers a tantalizing lens through which we can reconceptualize the dynamics of scientific teams. This paper seeks to transpose the MVP framework from the basketball court to the realm of scientific research, making a case for a novel anthropological perspective on team efficiency and collaboration. Central to the MVP criteria is the concept of a 'triple-double', encompassing three primary skill facets — scoring, assisting, and rebounding. Each facet reflects not only a basketball capability but also a broader anthropological characteristic seen across collaborative enterprises. (i) Scorers in basketball correspond to the primary innovators in scientific teams — individuals who drive projects to fruition and publish groundbreaking results. They embody ambition, focus, and the spirit of discovery, representing the pioneering faces of research endeavors. (ii) Assisters are the facilitators, ensuring the smooth functioning of the team, mentoring new researchers, commenting on drafts, and providing essential support roles. Their anthropological counterpart in other collaborative fields ensures cohesion, mentorship, and the

seamless exchange of knowledge, akin to the assist in basketball, which ensures the smooth transition of the ball to the scorer. (iii) Rebounders, while critical on the basketball court, find their parallel in the problem solvers and administrators of the scientific world. They handle crises, manage challenges, mediate conflicts, and ensure the infrastructure of the project remains robust and functional. Exploring these parallels, one is led to ponder the ideal composition of an efficient scientific team. While basketball teams need a balance of scorers, assisters, and rebounders to win a game, does the same hold true for scientific teams aiming to achieve breakthroughs? And how does leadership, so crucial in both realms, transition between the different team members as projects evolve and mature? However, it's essential to note potential limitations. The MVP model inherently rewards outstanding individual performance, emphasizing the 'I' in 'team'. This may run counter to the deeply collaborative ethos of many scientific endeavors. Adapting the MVP framework to a scientific setting, therefore, requires an emphasis on collective achievement over individual brilliance. In conclusion, by applying the MVP criteria as an anthropological lens to the realm of scientific research, we can offer fresh insights into team dynamics, leadership, and collaboration. Such interdisciplinary borrowing enriches our understanding, casting familiar processes in a new light and opening doors for enhanced team efficiency in diverse collaborative settings.

Petar Nurkić's area of expertise lies in the domains of epistemology and the philosophy of science. He presently serves as a Research Assistant and Ph.D. Candidate at the Institute for Philosophy, part of the Faculty of Philosophy, University of Belgrade.

Mašan Bogdanovski is an associate professor at the Department of Philosophy, Faculty of Philosophy in Belgrade. His areas of expertise are epistemology, Hume's philosophy, and the philosophy of religion.

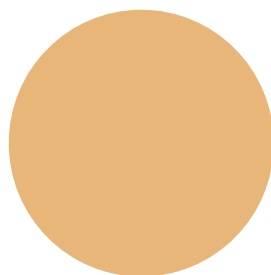
8 FEBRUARY – THURSDAY

SESSION 4 – 16:15

CHAIR: CONSTANTINO PEREIRA MARTINS

SALA 5

The Rise and Fall of Women's Football in 1990s Romania: A Transition from State Control to Market Forces



Ileana Gabriela Szasz

(National School of Political Science and Public Administration)

This paper explores the trajectory of women's football in Romania during the 1990s, tracing its evolution from state-controlled sports activity to a market-driven endeavour. Drawing upon an analysis of media archives, personal archives, and life story interviews with former players, the study examines the pivotal moment when women's football was officially recognized in 1990, shortly after the Romanian Revolution. It highlights the initial local popularity, success, and performance of the prominent factory teams, which dominated the early years of the sport's official development. However, as the country underwent de-industrialization, women's football began to suffer the consequences. Prior to 1989, all teams were affiliated with workers' factories, which provided a sense of stability and support. In the first championship, forty-six teams participated. Yet, the dismantling of these factory teams left women's football in a precarious position. Players' profiles transformed from factory workers

and amateur athletes to individuals with unsteady jobs and insecure sporting activities. The lack of support from the Romanian Football Federation and the lack of private investments in women's football resulted in the dissolution of championship-leading teams, forcing players to constantly switch between different teams that eventually disappeared. Despite the challenges, elite players who had the privilege of representing the national team considered themselves fortunate. Their participation in international competitions allowed them to travel and accumulate symbolic capital within their local communities. However, as the 1990s progressed, the championship faced further obstacles, with dwindling participation and dwindling resources. In this context, many National Team players decided to flee their teams during away games. By the end of the decade, only four teams remained to compete in the Championship, reflecting the near-dissipation of women's football in Romania.

This study sheds light on the complexities of the transition from state-controlled sports to market-driven initiatives within the context of women's football in Romania. It underscores the detrimental effects of de-industrialization on the sport and the challenges faced by players as they navigated an uncertain landscape. Furthermore, it highlights the struggles for financial support and recognition from the football federation, which led to the disintegration of once-prominent teams. Ultimately, this examination of women's football in 1990s Romania provides valuable insights into the broader social, economic, and cultural transformations that occurred during this period. It offers a nuanced understanding of the impact of political changes on sports, the role of the market in shaping athletic landscapes, and the resilience and determination of women athletes in the face of adversity.

Ileana Gabriela Szasz is an associate professor at the National School for Political and Administrative Studies in Bucharest, Faculty of Political

Sciences and at the University of Bucharest, Faculty of Sociology and Social Work. Her research interests are in Visual Anthropology and Women Sport Studies. She teaches MA classes in Visual Anthropology and Ethnographic Filmmaking. Her PhD research was focused on the methodological challenges of personal documentary filmmaking. As a practitioner filmmaker, she has been involved in the production of documentaries that have gained recognition international film festivals. Ileana was a recent beneficiary of the Centre International d'Etude du Sport (CIES) scholarship for a research on women's football in Romania. Since 2015 she is a part of the managing team, trainer and artistic director of Vira Association, whose activity focuses on implementing projects on youths' education through culture in marginalized communities, on living and working conditions in Romania and more recently on the challenges of women athletes.

A construção dos Estudos Sociais sobre os Esportes na Argentina: Problemas, abordagens, perspectivas teóricas e grupos acadêmicos



Alejo Levoratti
(Universidad Nacional de La Plata)

Na Argentina as pesquisas promovidas desde as ciências sociais humanas e sociais sobre os esportes se caracterizam por atribuir uma notoriedade à pesquisa etnográfica e por pensar a estas práticas como uma arena social para a reflexão sobre os processos de

construção do social. Esses caracteres são subsidiados da notoriedade que tiveram para o campo as produções do antropólogo Eduardo Archetti que pensava ao esporte como uma zona livre das tendências ordenadoras do Estado que possibilitava pensar sobre diferentes problemáticas sociais como a construção de identidades, a masculinidade, a moralidade. Isto gerou, que independentemente de se as pesquisas são desenvolvidas por antropólogos, sociólogos, comunicadores, especialistas da Educação Física foi gerado uma área de pesquisa sob a denominação de estudos sociais sobre os esportes. Nesta apresentação se busca analisar o processo de constituição do campo na Argentina, evidenciando seus vínculos principalmente com o âmbito brasileiro. A partir daí se procura apresentar como se construiu a agenda de pesquisa? , Quais foram as problemáticas de pesquisa? Quais foram as abordagens teórico-metodológicas? Para isso, analisaremos as palestras apresentadas nas mesas de trabalho destinadas ao esporte no Congresso Argentino de Antropologia Social e na Reunião de Antropologia do Mercosul entre 2001 e 2023.

O trabalho pioneiro de Eduardo Archetti de 1984 intitulado "Futbol e Ethos" se erige como a pedra fundamental do campo e se apresenta em diálogo à publicação no Brasil do livro coordenado por Roberto DaMatta "Universo do Futebol". Agora, a construção de uma área de pesquisa começou a ser promovida na metade da década de 1990, onde um grupo de pesquisadores radicados na Universidade de Buenos Aires começou a acreditar projetos de pesquisa e organizar eventos acadêmicos. O futebol esteve no centro da análise, refletido sobre os processos de construção das identidades, as moralidades, as representações sobre a violência. Os temas supramencionados foram acompanhados pela maior notoriedade mediática e estatal atribuída aos episódios de violência no futebol. Esta centralidade do futebol pode dizer-se que é uma constante, embora nos últimos anos, se diversificou para outras dimensões conceituais da mão

dos movimentos feministas e da profissionalização do futebol praticado por mulheres. Além disso, a partir de 2013, nos congressos do campo aparecem pesquisas sobre outras práticas como o BMX, a natação, o boxe, a musculação nos ginásios, o running, o golfe, o rugby, o hóquei, entre outros. Nestas investigações inicialmente as discussões sobre a classe e as produções de masculinidades foram notórias, abrindo com o correr dos anos outros tópicos. Um traço que caracterizou estas pesquisas foi que na sua maioria os pesquisadores, além de sua formação no âmbito das ciências sociais e humanas, eram praticantes do esporte que indagavam. Esta questão, somada às agendas mediáticas e acadêmicas, foram reconfigurando o campo nas últimas décadas.

Alejo Levoratti Doctor con Mención en Ciencias Sociales y Humanas por la Universidad Nacional de Quilmes. Magíster en Antropología Social por la Universidad Nacional de San Martín. Profesor y Licenciado en Educación Física por la Universidad Nacional de La Plata (UNLP). Actualmente se desempeña como investigador en el Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET-Argentina) con sede en el Instituto de Investigaciones en Humanidades y Ciencias Social (IdIHCS-UNLP) y docente de la Universidad Nacional de La Plata.

As possíveis contribuições de Kant acerca da dimensão moral do desporto



Guilherme Felipe Carvalho
(Pontifícia Universidade Católica do Paraná)

O presente trabalho almeja refletir acerca da relação entre a dimensão moral, que é pura, e a prática do desporto, que é empírica, buscando elementos que permitam compreender o desporto enquanto um exercício moral, tendo como base a filosofia kantiana. Para tal, valer-se-á da premissa de que a prática desportiva envolve a atividade de um corpo submetido a certas regras, que são constituídas numa determinada dinâmica. No que se refere ao âmbito moral, pode-se, do mesmo modo estabelecer uma conexão: há um sujeito livre que escolhe agir deste ou daquele modo, e a depender de sua escolha, o ato será considerado válido ou não, isto é, moral ou imoral. Em ambos os casos, há um sujeito livre e inserido no cumprimento de determinadas regras. Neste caso, a filosofia moral de Immanuel Kant pode proporcionar certos aportes para se pensar o desporto enquanto um certo exercício moral. Na obra *Über die Pädagogik*, a educação moral tem como finalidade refrear toda a animalidade inerente ao ser humano (AAIX, 449), e isso é realizável através da disciplina. Esta compreensão envolve a visão que o pensador apresenta em alguns outros escritos. Vale ressaltar que Kant reconhece que o indivíduo é dotado tanto de uma sensibilidade, que lhe fornece intuições, quanto de um entendimento, que lhe fornece

conceitos para que, assim, ocorra o pensamento (AAIII, B30). Neste caso, mesmo a sensibilidade sendo aquilo que promove o primeiro contato, bem como conhecimento em relação ao mundo, isso significa que nem todo o conhecimento deriva da sensibilidade (AAIII, B1), daí o reconhecimento de Kant em torno do conceito de a priori, que anuncia-se como necessário e universal (AAIII, AXIV). O fundamento da ação tem de ser a priori e “independente das condições patológicas” (AAV, A37), posto que o plano empírico está fadado tanto ao devir, quanto à contingência. A própria razão, portanto, de modo autônomo e em liberdade, prescreve para si mesma a forma da ação moral, “sem a pressuposição de nenhum sentimento, e assim, ausente de representações referentes ao agradável ou desagradável” (AAV, A45). Ao submeter as inclinações à autoridade da lei moral, Kant compreende que a felicidade não é a finalidade da vida, mas uma consequência do ato moral. Neste sentido, a moral não é apenas como o ser humano se torna feliz, mas como ele se torna digno de sua felicidade (AAV, A234). Em suma: a felicidade seria uma consequência do ato moral. Ora, como efeito de comparação, tanto o sujeito moral quanto o desportista têm de realizar suas ações tendo como pauta uma lei: no caso do sujeito, a própria lei racional e no caso do desportista, a regra empírica (convencional) de seu desporto. Diante do exposto, ainda que Kant não apresente diretamente tal visão, é possível estabelecer algumas conexões dentre a prática desportiva e a reflexão moral, onde o desporto por submeter o ser humano à disciplina, permitiria ao praticante o domínio de suas inclinações sensíveis pela racionalidade. Em síntese, o desporto constituir-se-ia enquanto um exercício moral.

Guilherme Fellipe Carvalho Aluno do Mestrado em Filosofia, na linha de Ontologia e Epistemologia, pela Pontifícia Universidade Católica do Paraná (PUCPR, 2022-). Cursa o bacharelado em Teologia na Universidade

Luterana do Brasil (ULBRA, 2022-). Possui especialização em Ética pela PUCPR (2022-2023) e especialização em Cristologia pelo Studium Theologicum (2023-2023). É graduado em Filosofia pela PUCPR, 2021. Em linhas gerais, seus estudos desdobram-se acerca da teoria do conhecimento fenomenologia, filosofia transcendental e teologia tendo Edmund Husserl como autor de referência, e Immanuel Kant e Johann G. Fichte como autores de interesse.

9 FEBRUARY – FRIDAY

SESSION 5 – 09:00

CHAIR: CONSTANTINO PEREIRA MARTINS

ANFITEATRO III

Running as a religious experience. Between Philosophy of Sport and Philosophy of Technology



Agostino Cera
(Università di Ferrara)

My presentation consists of a dialogue between philosophy of technology and philosophy of sport. More precisely it aims to highlight the increasing epochal meaning of technology by means of an unconventional theoretical tool: the phenomenon of running. The newest evolution of running, that is its definitive de-sacralization, i.e. its metamorphosis into a performance activity or a completely rationalized experience, will allow me to emphasize the totalitarian drive of technology, its capability to impress on everything its own *forma mentis*. In other words, this metamorphosis of running counts as a further proof that technology represents, according to Günther Anders, the current “subject of history”.

I will develop my argument through three stage. The first stage involves a dialogue with Albert Borgmann’s philosophy of technology, particularly with his most famous book: *Technology and the Character of Contemporary Life: A Philosophical Inquiry* (1984). In this book,

he introduces the concept of the device paradigm and that of the focal points, the latter being understood as enclaves of resistance against technology as a planetary force. Borgmann believed that long-distance running represented one of these focal points.

To counter Borgmann's thesis, as the second stage of my argument, I will present the Vienna Experiment, namely the fact that on October 12, 2019 Eliud Kipchoge became the first human being to run the marathon under two hours. In my view this "historical sport event" has also an important meaning from a philosophical perspective, because it proves that the Gestell/enframing colonized the "spirit of the running", that the device paradigm conquered also this enclave of focality. In the Vienna experiment Marcuse's "performance principle" acquires a normative value, i.e. it becomes performance imperative and as such it produced the anthropological metamorphosis of the runner into a human device.

As a conclusion, i.e. the third stage of my argument, I mention a counter-example to this evolutionary trend in the running: the story of di Eric Liddel, that is the idea of running as a religious experience. Liddell, "The Flying Scotsman", was a rugby champion and athlete, Olympic gold medalist in the 400 meters in Paris 1924. In 1980 his story was told in the famous movie Chariots of Fire. Liddel never competed on Sunday, because it is the "the Lord's day". He was so firm in this principle that he renounced to 100

meters at the Olympics (this, not the 400 meters, was his favorite competition) because it was scheduled on Sunday. I choose this example in order to prove that the "focality" evoked by Borgmann against the advancing of the device paradigm has something essential to do with religion as a practice of sacralization. Against technology as planetary force and its goal to make the modernity's dream of "disenchantment of the world" (Weber) once and for all true, our mission should be to try a "re-enchantment of the world"

(Stiegler). Beyond its confessional dimension, the religion as a practice of sacralization can teach us this. In this sense it proves to be as a highly focal practice, i.e. a total experience.

Agostino Cera, Ph.D. in philosophy at the University of Naples “Federico II”, is currently assistant professor of theoretical philosophy at the Department of Humanistic Studies, University of Ferrara (Italy). His research focuses on German thought from the 19th to the 20th century (i.e. Löwith, Heidegger, Anders, Nietzsche), philosophical anthropology, philosophy of technology, and more recently, the Anthropocene. His last book is: *A Philosophical Journey into the Anthropocene: Discovering Terra Incognita* (2023).

Athletics trajectory as an Olympic sport and its inclusion in the academic environment



Janaina Andretta Dieder (Instituto Federal do Rio Grande do Sul)
e Gustavo Roese Sanfelice (Universidade Feevale)

This study aimed to contextualize athletics as an Olympic sport and analyze its inclusion in the academic environment. In the first stage, searches were carried out on the Brazilian Olympic Committee website about Brazil's participation in athletics in the modern Olympic Games that have already happened, since 1920 in Antwerp. We also

looked for Brazilian Olympic medalists in athletics and their histories. The second stage consists in a systematic review, looking for papers which approach life trajectories of Olympic athletes in athletics. In conclusion, athletics has a strong connection with the Olympic Games history. In Brazil, it is the sport which had the largest number of participations (21 modern Olympic Games); the third sport with the largest number of Olympic medals; it has a two-time Olympic champion: Adhemar Ferreira da Silva; and the first female Olympic gold medalist in an individual event (Maurren Maggi, long jump, in Beijing 2008). Through the brief histories presented, regarding the Olympic medalists in Brazilian athletics, we can notice that many of them are from a humble origin and found in the sport the opportunity to ascend and have a different life, thus making athletics understood as a tool for social inclusion. Reading the papers searched, we noticed that only two of them really approached Olympic athletes' life trajectories, suggesting a lack of studies that analyze the life trajectories of athletics athletes, mainly Brazilian, since the studies found are about athletes from other countries, pointing to a devaluation of the sport in the academic environment.

Janaina Andretta Dieder She has a degree in Physical Education from Feevale University (2016), a Master's degree (2019) and a PhD (2023) in Cultural Diversity and Social Inclusion from the same institution, being a CAPES/PROSUC scholarship holder (2017–2023). She is a substitute teacher of Physical Education at IFRS – Campus Veranópolis. She is state secretary of the Brazilian College of Sports Sciences (CBCE/RS) of Rio Grande do Sul and member of the Scientific Committee of GTT2 – CBCE Communication and Media. It is part of the Research Group on Analysis of Media Processes and Sociocultural Practices at Feevale University.

Gustavo Roese San Sanfelice He has a degree in Physical Education from the Federal University of Santa Maria (2001), a Master's degree in

Human Movement Science from the Federal University of Santa Maria (2002) and a PhD in Communication Sciences from the University of Vale do Rio dos Sinos/Unisinos (2007). He is currently a full professor at Feevale University, as a permanent member of the Graduate Program in Cultural Diversity and Social Inclusion/Feevale. He has experience in the field of Sociology, with an emphasis on the Sociology of Sport and the study of different media since 1998. He has been a member of the scientific committee of the Communication and Media Thematic Working Group of the Brazilian College of Sports Sciences since 2003 (he was coordinator in the 2009/2011 cycle). Member of the Research Ethics Committee at Feevale University since 2008 (coordinator in the 2010/2016 cycle). Leader of the CNPq Research Group : Analysis of Media Processes and Sociocultural Practices since 2013. He was coordinator of the Postgraduate Program in Cultural Diversity and Social Inclusion/Feevale (2019/2021 cycle).

From “Negro to African American”: A Chronicle of the Stages of Black Collective Identity



Manos S. Karousos
(Independent Scholar)

From the first appearance of African Americans in athletic competition to the present day, their participation has been closely linked to their overall sociopolitical status. Indeed, the "arena" of sports

was one of the few areas in which they could participate on an equal footing with whites. It also served as a platform for recognition and visibility. Through the Olympics, for example, African Americans were able to make known to the world the problems they faced in their own country. From a socio-anthropological perspective, we will try to understand how the identity of African Americans was shaped through sports and secondly, what activist actions led in this direction.

To approach this topic, I will focus on facts about key moments in sports history involving African American athletes, as well as theoretical considerations about the possible connection between these and social identity formation, particularly among African Americans. The goal is to shed light on the actions of the activists, their impact, public reaction, and opinion on the issues the players faced. Last but not least, I will attempt to illuminate all of the transitional phases in which the collective identity of African American athletes has evolved from the 20th century to the present.

Manos S. Karousos is a social scientist. He holds a BA in Social Anthropology and a MA in Sociology. Having been a semi-professional athlete himself since his childhood, his research interests include social and political activism and culture in sports. He has authored numerous texts published in Greek sports journals and intervened as a speaker at several national and international scientific events on topics related to his interests. He also maintains a strong online presence with his personal blog on the Substack platform.

9 FEBRUARY – FRIDAY
SESSION 6 – 11:00
CHAIR: JOÃO EMANUEL DIOGO
ANFITEATRO III

Myth and ritual in the Panhellenic Games



Cristian Popescu
(University of Bucharest)

It is and it is not surprising that myth and ritual frame the Panhellenic Games. It is surprising to us Moderns; and yet are myth and ritual really absent even from our contemporary sport events? And it is not surprising if we try to look at this phenomenon from the perspective of the ancient Greeks; because the Panhellenic Games deeply involved the city-states, locked in their rivalry over the victors at the various events. But ancient Greek religion was, above all, a 'polis religion', as Christiane Sourvinou-Inwood persuasively argued. What touched the polis was, as always, a religious matter. A further reason for the close association between religion and the Panhellenic Games was the fact that competitors were drawn from different cities, and religion guaranteed a neutral space where open rivalry did not lead to open aggression – let alone that religion guaranteed safe passage to the Games for the competitors, potentially, through hostile territory. And a third reason is that all competitors were Greek, and commonality of myth, ritual, and symbol, namely, of religion, provided the rationale

both of their joint endeavour and of the exclusion of anyone non-Greek (the word is *barbaros*) from this endeavour. As David Potter notes: 'It would be in Pindar's lifetime that a king of Macedon in northern Greece, Alexander, would have to prove his "Greek" credentials through appeal to mythic ancestors from the Peloponnese so that he could compete at one of these festivals'. To all of this, one might reply that, rather than the matter of religion and/ or politics, the Panhellenic Games were organised around the individual (man or youth or boy), his self-actualisation through intense competition with his peers, and a 'winner takes it all' mentality that fostered inequality, tension, and risk within the polis (Alcibiades being an eloquent case). Some champions at the Games went so far as to claim divine descent; some were considered heroes by their fans (that is, lesser divinities); some even received cults. As David Potter adds, 'A hero in the Greek sense was an ambivalent character, a creature both of awesome power and of considerable menace'. The Greek solution to this problem was, again, religion, and more specifically, morality backed by religion. Hence, my research hypothesis is that

Pindar's injunction in his Pythian 2, 72 ('Learn what you are and be such') helps explain the normativity behind victory odes, that is, defence of order against chaos – against *húbris*. By mobilising the mythical past, the addressee of odes (hero in training?) should learn how best to bear the burden of his victory. Informed by Rita Sherma's 'hermeneutics of intersubjectivity', my main primary sources will be the extant corpus of victory odes, such as, for instance, those of Simonides, Bacchylides, Pindar, composed to celebrate and to commemorate some of the champions in the Panhellenic Games (including the Olympian, Pythian, Isthmian, and Nemeean Games). Thus, I show that the Panhellenic Games, born around major shrines, recurrently used myth in epinician odes in order to advance a normative agenda.

Cristian Popescu is a PhD student in philosophy (specializing in the history and philosophy of religion) at the University of Bucharest (Romania). He holds an MA in political science from the University of Bucharest, an equivalent degree from the Université Libre de Bruxelles, and an MPhil in Political Theory from the Institut d'Études Politiques de Paris. He has published six scientific articles, three book chapters, and three book reviews in Belgium, France, Mexico, and Romania, and he has presented twenty-one papers at international conferences in Finland, France, Germany, Italy, Romania, and the UK. He has taught thirty-eight courses for a total of almost 1,000 hours at the BA and MA levels in Paris.

Human nature, natural law and the classical conception of sport



Jernej Pisk
(Diocesan Classical Gymnasium Ljubljana)

The fundamental change in the understanding of human nature takes place in the transition from antiquity to modern times. The main feature of the 'classical' conception of human nature is its teleological character: we only fully know what something is when we know what it is in its final perfection. This is diametrically opposed to the axiom that dominates our modern scientific culture: we understand what something is when we know what it is made of and how it came to be. Therefore, the ultimate goal of the 'classical' view is the perfection of human being, while the ultimate goal of the 'modern' view is the

preservation of oneself. Based on this distinction, two conceptions of sport can be distinguished. 'Classical' sport can be seen as idealistic and 'modern' sport as realistic and pragmatic. The first is based on a teleological understanding of human nature and, accordingly, sport is also understood as a means of fulfilling human being and achieving perfection, virtue. The basic idea is the same as in the theories that see sport as an important means of human education. On the other hand, the modern understanding of sport sees the ultimate goal of sport not in the perfection of human being, but in self-preservation. This can be seen in those sporting activities that see the goal of sport as maintaining health, regulating body weight or balancing stressful life style.

Jernej Pisk graduated from the Faculty of Sport in Ljubljana in 2002. He then studied philosophy at the Faculty of Arts in Ljubljana, where he completed his MA in 2006 and his PhD in 2014. He worked as a sports coach for several years and then began teaching philosophy and sports at the Diocesan Classical Gymnasium in Ljubljana. He is the president of the Slovenian Society for Philosophy of Sport. He has been involved in the philosophy of sport for many years, with a particular interest in the anthropological, ethical and religious aspects of sport. He has published in national and international journals and regularly contributes to national and international conferences. In 2019, his monograph *Philosophical Insight into the Guts of Sport* was published, which is one of the few works on the philosophy of sport in Slovenian.

Os mitos gregos e os jogos como expressão religiosa grega



Rebeca Emanuele Arruda de Sousa Albuquerque
(Pesquisadora Independente)

A religião grega apresenta diversas particularidades em suas práticas, expressões e estrutura cívica. Ao abordar a crença grega, referimo-nos a uma religião sem deus único, clero, dignidade ou credo, e desprovida de promessa pós-vida além da morte. Este estudo busca estabelecer diretrizes que diferenciam a religião grega de outras, destacando suas notáveis particularidades. Em "Mito e Religião na Grécia Antiga," Vernant argumenta que o politeísmo não se baseia em uma revelação divina, e a razão para seu culto não requer justificativa além de sua existência, comprovada por sua prática. O teórico afirma que, na religião grega, o aspecto religioso, social, doméstico e cívico não são opostos, mas constituem uma realidade comum e entrelaçada.

Os mitos, dessa forma, transmitem conhecimento sobre o genuíno foco da adoração grega: os deuses, narrando suas origens e aventuras por meio do canto das Musas, que sustentam a voz dos poetas. Vernant destaca que os poetas são responsáveis por apresentar o mundo dos deuses aos homens, entoando seus dizeres em banquetes, festas oficiais, concursos de teatro e especialmente nos jogos.

Este trabalho argumenta que, longe de ser mero entretenimento, a voz dos poetas estabeleceu a instituição da memória social, preservando oralmente o conhecimento grego ao longo das gerações e atribuiu grande significado aos jogos. Diante da noção que une o

sagrado e o social da vida cívica grega, os jogos físicos tornaram-se celebrações dedicadas aos deuses. É objetivo desse estudo analisar certos trechos das obras de Píndaro, um poeta grego autor de Odes Triunfais, escritos acerca de vitórias obtidas nos Jogos Píticos. Em seus versos da I Pítica, o autor estabelece honrarias aos competidores e tece inúmeros elogios e menções a Zeus, enquanto a V Pítica se dirige ao deus Apolo e seus atributos, além de recontar o mito de Perseu e aclamar a sabedoria da deusa Atena na XII Pítica.

O conhecimento acerca dos deuses transformava a forma como os gregos viviam, tornando cada uma de suas atividades sociais uma honra aos deuses, como nos jogos de prática esportiva, uma atividade considerada sagrada que agradava às divindades gregas, sendo vista como uma manifestação religiosa como acontecia no quarto dia dos Jogos Olímpicos, quando havia uma procissão em direção ao altar de Zeus, onde cem bois seriam sacrificados para homenageá-lo.

Este estudo analisa o papel central da voz poética como mensageira fundamental dos mitos gregos, destacando como a poesia consolida verdades que sustentam as

narrativas sobre as Potências divinas, transformando o mito cantado em instruções sobre os deuses que influenciam a atividade esportiva grega como expressão religiosa e mística.

9 FEBRUARY – FRIDAY
SESSION 7 – 14:00
CHAIR: JOÃO EMANUEL DIOGO
ANFITEATRO III

Muscles and Sweat as Artifacts of Protest. Sport as a Social Criticism from the sphere of Art



Isabel Fontbona Mola
(University of Girona)

This proposal takes the corporal practice of bodybuilding as a key element to develop a critical look at our current society.

We understand bodybuilding as the practice of body modification which is governed by the execution of exercises with weights organized by sets and repetitions, the control and domestication of the body through nutrition and supplementation (in some cases also using chemistry). The transformation that results from those guidelines is a flesh sculpture, which is exhibited on stage reproducing poses to be compared with others.

In its origins, modern bodybuilding was a transgressive way of life, considered a way to transgress or empower especially in the case of the women who practiced it. But, in our current society, where the cult of the body has a powerful weight, there has been a significant boom in this type of practice, going from being a subculture to becoming a mainstream.

In our current times, going to the gym is a "MUST." _Within the sphere of our society, characterized by consumerism, body modification to conform to a prototypical ideal regardless of the means employed: cosmetic surgery, food supplements for weight loss, make-up, tanning... has become a fundamental pillar. Domesticating bodies through sports and dieting has become a common denominator, so that we all find ourselves thrown into this dynamic to a greater or lesser degree. This proposal aims to carry out a critical reflection on the dynamics of our society where the practice of sports to transform the body has in turn transformed the essence of sport (promoter of values) to become a mechanism and a technology of control of the bodies, and with these, of the individuals who belong to this society.

Isabel Fontbona holds a Ph.D. in Art History at the Department of Art History in the University of Girona (Spain). She has a BA in Philosophy and a BA in Art History, as well as a MA in Humanity Research. Her dissertation studies how the body resulting from the practice of bodybuilding can become an element of transgression of traditional gender roles. To do so, she focuses especially on the potential found in the case of female bodybuilders, analyzing their presence in the competitive arena, and especially on how this is (re)interpreted from the artistic scene; but she also talks about their male counterparts and people of non-binary identity. The corporeality as a result of this body modification have been seen and worked beyond the sporting arena, in the field of representation and exploration in the artistic context; and how they can be interpreted as an element of gender transgression and as a tool to generate a critique of various aspects of our current society.

The foundation of her research lays out in gender studies, sociology, art theory, philosophy, queer theory, body modification, and sports. The dissertation involves theorizing body identity, representation, performance, and gender issues. In this academic frame, she also gives lectures and

performative-conferences regarding her research in several university contexts around Europe and internationally.

Fontbona is a natural bodybuilder competitor and a performance artist too. She explores this malleability of the body with her own skin, through bodybuilding, in order to question the binary categorization regarding gender distinction, body stereotypes and in some cases challenging herself to the limits of the endurance of her body.

Disneificação da prática do surf



Tiago Cravidão
(Universidade NOVA de Lisboa)

Este texto relaciona a prática do surf com a sua representação pelo cinema. Se num primeiro momento associa a evolução deste desporto com a sua representação visual; num segundo investiga a influência que essa representação teve no próprio desenvolvimento do surf. Para tal convoca o conceito de “disneificação”, e testa a hipótese da evolução do surf estar hoje mais do lado das imagens que o representam que na efetiva prática desportiva. Em especial a partir da consagração do surf como desporto olímpico, e do gesto ensaiado pelo programa “The Netflix Cup” de redução de práticas desportivas à sua estrita potencialidade como conteúdo audiovisual.

Tiago Cravidão Licenciado em direito pela Universidade de Coimbra, concluiu o mestrado em Estudo Cinematográficos na Universidade Lusófona depois de ter obtido o bacharelado em Cinema, opção montagem, na Escola Superior de Teatro e Cinema. É actualmente doutorando em Cinema na Universidade Nova de Lisboa. Foi formador do plano nacional das artes, e responsável pela formação em cinema da escola profissional CEARTE. Organizou no verão de 2022 um curso breve de cinema no campus da Universidade de Coimbra na Figueira da Foz . Trabalha como assistente de realização e montador, e realizou entre outros os filmes “As Sete Mil Portas”, e “As coisas não são feitas por acaso. Projeto nos quais foi bolseiro da Fundação Gulbenkian. O seu trabalho pode ser visto em “Largofilmes.com”. Faz surf desde os 16 anos.

Antropologia do Desporto: bases epistemológicas para práticas socioeducativas exitosas



Marcela Ariete dos Santos e Fabricio Juliano Fernandes
(Instituto Federal de Educação, Ciência e Tecnologia do Mato Grosso)

Do movimento natural de ataque e defesa, com propósitos de sobrevivência, passando pela concepção de movimentos intencionais, harmônicos, direcionados, refletindo um caráter reto e uma moral elevada da pessoa, até a visão contemporânea do desporto como processo de socialização, identidade-alteridade, pertencimento, de saúde, de consciência corporal, de linguagem corporal, o

percurso é extenso, e não deve ser feito isolado de outros saberes. Assim associamos, por opção, para trilhar esse caminho, os estatutos epistemológicos da Antropologia, Filosofia e Desporto, naquilo que se imbricam. O objetivo é investigar as possibilidades da intersecção entre Desporto e Antropologia Filosófica e os impactos positivos de práticas integradas na formação dos estudantes, a partir de uma revisão de bibliografia. Em cada tempo histórico descortina-se uma visão de homem, de corpo, de movimento, de educação, de motricidade, de esporte e a Antropologia e a Filosofia, enquanto reflexão sistemática do homem e do todo, ombréia-se à Ciência do Desporto numa tentativa não apenas de compreender que o Desporto é um fenômeno essencialmente humano, mas que esses saberes, quando unidos, aperfeiçoam a formação educacional e profissional. A pesquisa se justifica por entender que o liame entre a história do Desporto e a Antropologia Filosófica, essa simbiose, contribui enormemente para a formação do homem inteiro, crítico, consciente e autônomo. Os procedimentos metodológicos que fundamentam essa investigação estão ancorados nos pressupostos da pesquisa exploratória. No que tange aos procedimentos técnicos a pesquisa se caracteriza como bibliográfica. A hipótese principal é a de que a aproximação entre Desporto e Antropologia Filosófica, quando feita no desenho curricular escolar e nas práticas concretas integradas, aprimoram o desenvolvimento humano e a formação integral e inteira dos estudantes. Na Grécia antiga, corpo e alma eram espirituosos. Portanto, o texto faz a opção de liar Desporto e Antropologia Filosófica num esforço de sustentar que o fazer corporal e o fazer intelectual imbricam-se no processo de formação de um sujeito autônomo e que as práticas pedagógicas que associam esses saberes refinam a formação humana no espaço escolar. Ao se rememorar as origens das práticas de desporto, naquela que foi o berço da filosofia, Grécia, percebe-se, com nitidez, que a prática desportiva estava presente na formação do cidadão

ateniense por questões relativas às olimpíadas, à ginástica ou ao próprio ideal de educação. No período medieval o foco da atividade física estava vinculado ou à preparação militar ou a jogos e disputas praticadas com escopo recreativo por uma parcela da população. Na era moderna, tempo de rupturas, sublinha-se de um lado a individualidade e subjetividade e de outro a utilidade econômica do corpo. No período contemporâneo o corpo ganha fundamentos estéticos e de consumo. Em termos pedagógicos, essa aproximação entre Desporto e Antropologia Filosófica, especialmente no espaço escolar, significa uma tentativa de recuperar o sujeito inteiro imerso no processo de construção do conhecimento, refletindo com profundidade acerca da corporeidade, do movimento e do senso crítico. Assim pode-se intuir que o Desporto, Antropologia e Filosofia, quando integradas, contribuem para uma formação ampla e sólida dos estudantes.

Marcela Ariete dos Santos Docente do Instituto Federal de Educação, Ciência e Tecnologia do Mato Grosso – Campus Avançado Lucas do Rio Verde. Graduada em Educação Física pelo Centro Universitário de Várzea Grande (2006); Especialista em Nutrição e Saúde pela Universidade Federal de Lavras (2009); Mestra em Estudos do Lazer na Universidade Federal de Minas Gerais (UFMG).

Fabricio Juliano Fernandes Docente do Instituto Federal de Educação, Ciência e Tecnologia do Mato Grosso – Campus Avançado Lucas do Rio Verde. Licenciado em Filosofia pelo Centro Universitário Assunção (UNIFAI); Especialista em Docência do Ensino Superior (FIVE); Mestre em Filosofia pela Universidade Santo Tomás de Aquino (ANGELICUM); doutorando em Filosofia pela Universidade da Beira Interior – Portugal (UBI)

Quadras públicas de tênis da Boca do Rio, em Salvador: encontros plurais e transformação social



Márcio Pereira (Faculdade de Direito da Universidade Federal do Ceará)
Maurício Viana (Faculdade de Comunicação da Universidade Federal da Bahia)

Em um país onde a popularidade do futebol é avassaladora, e em uma cidade onde a proeminência desse esporte se faz sentir ainda mais, as quadras públicas de tênis da cidade do Salvador (Bahia) representam um acontecimento peculiar. Construídas nos idos do ano 2000, em meio ao incomum contexto de popularidade do tênis no país, ocasionado pela ascensão do tenista brasileiro Gustavo Kuerten ao primeiro lugar do ranking do circuito mundial de tênis profissional masculino, as quadras públicas de tênis situam-se no popular bairro da Boca do Rio, na cidade do Salvador, Bahia, constituindo-se em um espaço com dinâmicas sociais singulares e potentes. Nesse sentido, ao invés da configuração socialmente fechada, homogênea e elitista que se costuma observar nos clubes privados de tênis da cidade, o que notamos nas quadras da Boca do Rio, na qualidade de usuários e pesquisadores, é precisamente o oposto: um espaço marcado por encontros plurais entre diferentes classes econômicas, raças, nacionalidades, bem como níveis de desenvolvimento no esporte. Tais encontros, por sua vez, produzem, não raro, potentes trocas culturais e de saberes, promovendo, assim, uma valiosa brecha no espaço hegemônico da cidade, comumente marcado pela lógica do condomínio fechado e da segregação econômica e racial. Ademais,

em nossas análises, pudemos perceber que as quadras públicas de tênis da Boca do Rio funcionam como um dispositivo de transformação social para certos setores da população local. Isso porque diversos jovens de baixa renda praticantes de tênis, após atingirem um certo nível de desenvoltura no esporte, passam a oferecer aulas pagas ao público frequentador, transformando-se em professores de tênis e gerando um significativo incremento em sua renda pessoal e também na de suas famílias. Ou seja, nossa hipótese é que, para diversos desses jovens, o esporte tem se configurado, ao mesmo tempo, em uma profissão e em uma importante ferramenta de mobilidade social. Desse modo, fazendo uso de autores da Antropologia, Sociologia e Filosofia do Desporto, e amparados em entrevistas e observações de campo realizadas em diferentes momentos ao longo dos anos de 2022 e 2023 nas quadras públicas de tênis da Boca do Rio, este artigo deseja, dentre outras coisas, investigar certas dinâmicas sociais percebidas naquele espaço.

Marcio Pereira é professor da Faculdade de Direito da Universidade Federal do Ceará, doutor em Direito pela Queen's University (Canadá) e em Filosofia pela Universidade de São Paulo, lidera o grupo de pesquisa "Literatura, cinema e gramática política" e é tenista amador no Complexo Tenístico da Boca do Rio.

Mauricio Viana é jornalista na Superintendência dos Desportos do Estado da Bahia (SUDESB), integrante do LAB 404 (grupo de pesquisa em cultura digital da Faculdade de Comunicação da Universidade Federal da Bahia), diretor da Associação do Clube dos Tenistas da Bahia e é tenista amador no Complexo Tenístico da Boca do Rio.

9 FEBRUARY – FRIDAY

SESSION 8 – 16:15

CHAIR: CONSTANTINO PEREIRA MARTINS

ANFITEATRO III

Mergulhar e Deslizar nas águas: o Lazer imerso na materialidade do mundo



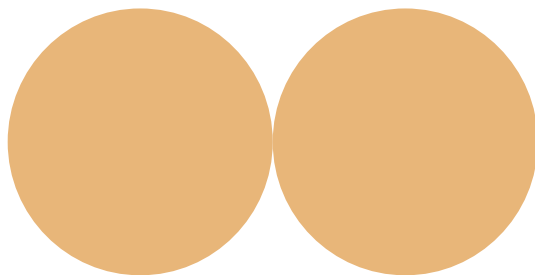
Soraia Chung Saura
(Universidade de São Paulo)

Canoas tradicionais, para serem fabricadas, exigem conhecimentos ambientais específicos. Transmitidos de geração a geração, estes saberes são portanto notadamente tradicionais e sustentáveis. A partir da exploração antropológica das práticas em águas abertas – natação e canoagem – presentes nos Jogos dos Povos Indígena, bem como no interior de comunidades tradicionais, pretende-se adentrar relações materiais e simbólicas promovidas por estes esportes. Estão presentes em mitos, jogos e brincadeiras, donde cotidianamente fortalecem o corpo, aumentando a sensibilidade perceptiva. Muito porque as práticas corporais de Esporte e Lazer alegrem os corpos e espíritos – indissociados nestas cosmologias. Nossos corpos/espíritos alegres convidam outras entidades da mata a compartilhar dessa energia vital positiva. Assim, alegres, os espíritos da floresta trabalham e evitam que o céu desabe sobre a cabeça de todos – indígenas e

não indígenas – como argumenta Kopenawa em “A Queda do Céu” (2015). Anuncia-se assim a potência física, mas também simbólica e poética de um lazer imerso na materialidade do mundo. Deslizar sobre as águas ou nelas mergulhar nos apresenta uma polaridade imagética complementar, cujas dimensões estéticas e portanto, sensíveis e corporais, atualizam-se nos gestos do fazer-junto comunitário.

Soraia Chung Saura Bacharel em Filosofia (FFLCH-USP), com Mestrado e Doutorado em Antropologia do Imaginário (FE-USP), atualmente docente e orientadora na Faculdade de Educação (FE-USP) e na Escola de Educação Física e Esporte (EEFE-USP). Desenvolve pesquisas sobre percepção e imaginário corporais, com ênfase antropológica, tendo como foco o Brincar Livre, os Jogos Tradicionais, os Jogos Indígenas em diálogo com o Lazer e o Esporte. É Membro Ad Hoc do Advisory Committee on the Safeguarding and Promotion of Traditional Sports and Games, ONU/UNESCO, sendo integrante de associações de Filosofia do Esporte desde 2010 como a IAPS, a ALFID, a BPSA e a AFDLP.

Otherness, diversity and identity in practices in the light of intangible heritage. The cases of mountaineering and canoeing



Jean-Baptiste Duez (Institut Libre d'Education Physique Supérieure)
Antoine Marsac (University of Paris-Est Marne-la-Vallée)

Some outdoor sports can be approached in their anthropological dimension through the notion promoted by UNESCO of the intangible heritage of humanity. Particular practices will refer to various social uses and identity dimensions: these are in particular the playful tradition, the transmission of gestures, and the local culture that characterize certain forms of these practices. They are illustrated by the difficulty of access to territories perceived as hostile as well as by the means of subsistence that exist in these territories. In this sense, current sports practices inherit "other" older practices that are not, or at least not exclusively, sporting. Similar to Gilbert Simondon's definitions of culture with the idea of technique (Simondon, 1983), these "group-specific traditions" must also be described extensively.

This is the case of canoeing, which, in addition to the techniques specific to locomotion and sporting progression (heeling, « esquimautage », circular propulsion, etc.), also refers to self-subsistence techniques such as hunting, and where the very techniques of canoe and kayak manufacturing are part of knowledge passed down through generations, such as the sealskin kayaks built by the Inuit. These techniques can be particularly elaborate, as in the case of the construction of birch bark or hide boats by the Ojibwe. The use of canoes is found among the Innu of Quebec, the Ojibwe of North America, and that of kayaking among the Inuit. It then developed through the European settlers, taking on a sporting connotation with the descent of rapids, and with the implementation of techniques derived from carpentry.

In the mountains and in the high mountains, the same dimension of identity in connection with the territories is found in the line of ancient uses. For example, it was those of the crystal hunters who constituted the first generations of mountain guides, before the invention and development of tourism transformed their activities. The professional connotation with the creation of the Compagnie des Guides de Chamonix in 1821 then separated the activities, but

the mastery of the environment and the understanding of its dangers, however, continued to associate the local populations (not exclusively but mainly male) frequenting the altitude, with « men of nature » endowed with a particular form of capital linked to the topos. Descriptions of the English clientele have sometimes described them in this way, associating them at the same time with a cultural capital weaker than their own.

The classification of these practices then raises questions. Why is mountaineering, among many activities, part of the intangible heritage promoted by UNESCO, while canoeing does not belong to it, despite many arguments that could see it included? Does this simply correspond to the implementation of an institutional timetable, or should we see this as a choice concerning the very definition of the notion of intangible cultural heritage? The aim of this talk is to develop a comparative thread on the transmission of techniques and their traditional character, in order to show how the alterity diversity/identity axis here proceeds from a form of distinction.

By developing a comparative analysis of a series of gestures at work in the practices described, we will question their trajectories, and question their recognition in order to understand how the contemporaneity of practices reifies in a certain way ancient uses, without the continuity of traditional uses being transmitted. The repetition of the technical gesture certainly favours its incorporation and internalization in the long term (Lahire, 1998), but the meaning of the practices is modified. From then on, the question of the enhancement of uses takes a political turn, and the fact of situating the trajectories of the different practices becomes an issue in the context of the claim of belonging to intangible cultural heritage.

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Agonal and eccentricity of man and culture – a historical-systemic retrospective



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The early Nietzsche recognized the origins of European culture in the ancient Hellenic cultivation of timothic–agonal psychic energy, with which the Hellenic man managed to transform his primitive agon, which until then could not resist to the urge to possess, the call of ambition or some other raw motivation of behaviour – into the ability of peaceful competition. The prerequisite for this is the realization of man's potential ability to self-displace himself from the focal point

of his situation, the flow of events in there, and finally from the flow of his own consciousness.

That primordial experience of inner difference between I, myself and the mine is what Helmuth Plessner calls eccentricity, on which rests not only man's self-reflexivity but also the ability of a (European) culture to constitute itself through self-perceptive attitude. Agonism has the same origin, so it seems that Ortega's thesis about the common source of sports, art, theory, even imperial experience – placed under the common denominator of "disinterested effort" – may not be just a creative willfulness of the Spanish thinker.

Eccentricity, ennobled agon and sports form a conceptual series, in which the previous member actually, but also historically enables the next one. If eccentricity is a common human trait, why is cultivated agon incomparably less than in Europe present, i.e. documented in non-European cultures, while sport is an exclusively European, modern invention? Is man's need for self-transcendence, which Sloterdijk terms with the conceptual construct *Daobensein*, an expression of something we could call the agonal *a priori*, and if so, is it historically conditioned, typical only for Western culture, or was it only the first to realize the transcultural, latent possibility of the human race in total?

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ANTROPOLOGIA DO DESPORTO

ANTHROPOLOGY OF SPORT

Coimbra, 2024