

Sport And Civilization: The Role Of Education In Western Societies

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Abstract:

Even though, sociology, anthropology, philosophy and Social Sciences in general have devoted considerable attention in the research of religious, education and ideology issues, less attention was given to the role played by education in sport and leisure's life. Of course, the book of Norbert Elias and Eric Dunning Sport and Leisure in the civilizing process lets readers understanding involving factors to explain the liaison among sports, wars, indoctrination, politics and emotions. From Dunning point of view, the war and sport represent two different kinds of conflicts that alternate subordination, independence, cooperation and loyalty. As a vehicle towards pleasure or displeasure emotions, both connote a combination of rational and irrational behaviors. Furthermore, the existence of contrasting ideologies suggests that sport works as a substitute of war decreasing the brutality of players. Based on the book quest for excitement, sport and leisure in the civilizing process, a work initially authored no less than Norbert Elias and Eric Dunning, the present paper explores critically not only the nature of sports in our modern social life but also to what an extent how important are education and ideology for civilizing process and next, to what extent it is feasible to refer to a civilizing process.

Keywords: Sports, Education, Violence, Leisure

Heroism in sports

There is no doubt respecting to modern sports embody the mythical archetype of heroes. As we have examined in other research, charisma, nationalism, hegemony and mythical archetype often converge in a sentiment of superiority which finds in sports competition a pathway for expression [14]. One of characteristics of heroes is the suffering and pain for a loss carried on their shoulders for their life as well as the imperious need to confront to the evil as a form of vindication (sacrifice). An interesting insight of Bauza shows that modern public games are often organized as a prerequisite aimed at reinforcing the legitimacy of political regime. That can be possible due to the manipulation of biography of Heroes who allows leading tension and hopes into an emotional circle of belonging; it is important to mention that in these sites demonstration of ability, strength and capacity are covertly enrooted in the belief of certain superiority which drives toward ethnocentrism. Even though there is no consensus in scholars, it is hypothesized that officials dispose of these types of organizations to dissuade enemies of a potential attacks at the time of considering themselves in superior conditions than other out-groups[2].

Of course, throughout an erudite review of previous literature, Bauza examines the role of heroism in modern sport. In these kind of competitions, public audience aims to seek an archetype wherein their own illusions being self-represented. It is not surprising that people accustomed to be in subordination of a working routine find in these outstanding locales a new reason to live. In other terms, imaginary of heroes highlights all those capacities beyond the possibilities of an ordinary person. Following this explanation, popular wisdom valorises their idols constructing a legendary discourse based on the life in an extemporal time-line wherein justice and harmony were possible concepts. In condition of an extraordinary personality, sportsmen enter in competitiveness alternating symbolic and ritual elements of prestige and status. Finally, Bauza examines the reasons as to why this cult of heroism generates pathological behaviour such as obsessions, riots, suicides, or acts of other nature which seems to be product of modern depersonalisation, social fragmentation and emotional diseases[2].

The sociological approach of Dunning and Elias points out that the Civilizing Process depends upon three interrelated factors: 1) degree of control, understanding and centralization of outsider connections such as natural disasters; 2) the monopoly of force legitimated by the social bondages; 3) the capacity of indoctrinating to every member from early age reducing their degree of aggression and brutality. To put this in brutally, first variable corresponds with technologic and scientific development while second and third refer to the degree of social organization and civilizing respectively. These three ways of control are dependant but are not developed in a same degree inside a society. For example, modern societies have a better adequacy for extra-humans connections but have serious deficiencies in enhancing social linkage among citizenships. Elias emphasizes on lesser the facts are subject to human control more emotional and fantastic are their ideas surrounding the environment. This not only reduces the capacity of object-related explanation but also more probabilities to fall in a “double bind”. As a result of this, natural sciences and technology expanded faster than social ones accelerating expectative of times and possibilities to come across with growing fears and panic that characterized our modern world; we live as in a continuous state-of-war which contributes nations to arm them-selves for further dissuasion. Of course, this agonal spirit is enrooted in the belief that strengthens plays a pivotal role in the conformation of Nation-State’s authority [4: 25].

The uttermost part of sports comprises competitiveness as pivotal factor as well as a group of rules which allows players not to injury themselves each others. Following this, Elias is convinced that civilization process follows a circular dynamic towards the regulation of violence and aggression. In other terms, societies in our modern realm are less violent than older ones; at the time development and progress enters in the fields of politics the circles of brutality decrease. Our author assesses Cromwell’s revolution and posterior conflict between Tories and Wings until XVIIIth century in United Kingdom. Based on weberian contributions, Elias argued that industrialized societies are characterized by a lack of emotionality because of exacerbation of self-control in daily life, no less than for some sites wherein almost all is permitted: sport stadiums. Modern sport works as an onyric mechanism capable to substitute a world of impersonality and rationality by the exacerbation of emotions or feelings such as angry, happiness, sadness or fears but ruled under certain norms and procedures. Whereas in the cotidianity of work people are often repressed to demonstrate their own sentiments, sports allow expressing the contained feelings in specific bubbles characterized by anonymity as soccer or football stadiums [9: 57]. For that reason, it is often assumed that sports as a social form of education reduces the violence’s degree in modern societies by means of movement to other spaces.

In the Search of lost Emotions

Psychology and Social psychology for more than four decades have interested in studying how and when the origin of emotions. From this perspective, emotion still represents an unresolved and unexplored issue for these disciplines. One of main criticism at time of reviewing a book initially published in 1996 is the aging but we strongly believe that that is worth our efforts and time. Under such a context, the book authored by K. T Strongman focuses and summarizes the different approaches and limitations each one of scholars faced at time of addressing a topic of this nature. He argued that most of the behavioral accounts in emotion are simple considering the extent of which those propositions should be taken in abstract. These types of theories are quite restrictive and fail to explain in depth the diverse pattern of emotions people experience in daily life. For other hand, there is an enormous amount of studies into the physiology of emotions that are still being covered [22: 58]. As the previous argument given, a question has been surfaced: what is the relation between sport and emotions?

As we have already explained, sport seems to be one of more effective instruments that societies had to alleviate day-to-day burden of their citizens by controlling and sublimating the degree of

physic violence in a broader civilizing process. Suffering and emotional privation in real life are purified by mimetic symbols of music and poetry in at a staged-image. Metaphorically speaking Elias contends that a child who is dropped upwards on air by his father feels uncertainty, excitement and imaginary risk but once fallen in his arms, he experiences a prolonged sentiment of security. Fears of own-defeats are alternated with the possibilities of success over others in the onyric sporting games as well as evocation of deeper prohibited excitements spectators involved under a same flag and trench. The existent tensions in social order are sublimated in the fields of sports.

Of course, Elias considers that it is hard to determine to what extent competitiveness does not encourage other types of tensions in the core of sports. This is the case of Olympic Games or Soccer World Championship where classical rivalries very well challenge the hegemony to others creating bondages of enmity which are perpetuated in the line of time. But these activities have another function which we have not mentioned. One can might human beings who associate in communities are prone to self-control of their own instinctive and biological drives, emotions and affections. For that reason, learning and indoctrination work as prerequisites in order for society not to be disaggregated; in other terms, societies deploy a set of controller agents which allows regulating the violence of their members giving as a result a civilizing process [9: 61]. Notwithstanding, such a process does not have a linear dynamic and may be accompanied with disparities and contrasting uncivilized reactions. Underpinned in the proposition that sports maintained similar roots than Parliamentary debate in Great Britain, Elias insists that sports are born as a vehicle of emulation of politic disputes in an imaginary scenario alternating elements such as prestigious, power and dissuasions. Once and once again throughout his book, our Polish author emphasizes on the role played by recreation and leisure as institutions that helps politic systems to keep the homoeostasis (ibid: 67).

This idea of an imaginary locale appears to be in analogical relationship with F. Nietzschean conception of logos in modern tragedy. In a sharp contrasting with Socrates, for Nietzsche, tragedy was considered as an art capable to make sensible the acceptance of terror whenever we feel the reality around us. As a result of this, human beings construct their beliefs related in accordance to the necessity of transcendence and love of fate; it is often assumed as the prerequisite for idols and idolatry. That way, good and evil are aprioristic conceptualizations based on an authoritarian logic imposed and perpetuated by christianism. Taking his cue from roman classical philosophers as Lucretius, Nietzsche argued that it is almost impossible to prevent the advent of pathos in the social World. Apollonian logic represented in the wish of power, happiness and wisdom is inextricably submitted to the Dionysian domain which represents the violence and brutality of nature. Metaphorically speaking, our author emphasize on the apollonian spirit is present in the principle of individualism as a mechanism capable to keep the law and order in a world that valorizes issues relating to security, rules, property and authority (Nietzsche, 2008).

Emotions and Leisure

Undoubtedly, George H Mead was a pioneer in the study of sports and education who merits to be discussed in this piece. For this scholar, there is a gap between what we reckon as game and sport are. Even though both permit the persons a better adaption to their own environment, they operate in different ways and stages. The play involves children constituting their imaginary aspects with another incorporeal. On contrary, sport needs a major efforts since children should internalizes all rules and procedures that shapes the play projecting them subjectively in next tactical movements of otherness. Competitiveness is not only a result of early socialization but also it works as an anticipation of the counterpart. Whenever a player assumes his role in a soccer game to score in contrary goal, he should anticipate other players who takes form of the contrary team will do the same in the own one. With this background in mind, Mead suggests that sports comprise a more

complex and deeper socialization process than play. “The generalized other” poses on me certain mechanism linked to solidarity and reciprocity which accomplish a new re-adaptation of “I on me”.

This argument seems to be reinforced by Johann Huizinga who argued that competitiveness is a ground of modern sport and play across the cultures and times. Huizinga traces the etymological roots of play in different indo-European cultures. The conceptualization of culture has been expanded in the existent literature of all XX century. The presence of ludic and agonal elements in culture, justice, arts, wisdom, science, war and philosophy cannot be questioned because of the hard-evidence Huizinga presents in his development. Anyway, the growing of sports from past century onwards reveals that play is conceived as a serious matter. Nowadays, rules are more prone to be rigorous and elaborated in details than other times as well as the discipline is invading the sphere of leisure professionalizing not only to the players but also their training and performances [13].

Under such a context, Elias and Dunning realize that violence in sports is frequently accompanied with episodes of tension in other broader parts of society. Unemployment, humiliation, poverty and downward social are elements present in almost all violence episodes but not the direct cause of such phenomena. They cited a previous study of Lebon (1986) who viewed in French society experimental laboratory for their hypothesis. Basically, our French philosopher found that looting and social riots in public sites were explained by the lack of food in Parisians as well as material deprivation daily suffered by these sectors. The contributions of Lebon to current sociological studies on sports are that emotional frustration corresponds with a fundamental cause of violence in youths. By the way, Elias contends that excitement and boredom are two antagonists but pivotal elements in the inception of society. Whether the disputing games were drawn, spectators would experience a detachment for these spectacles.

One of things than gives a real shoot to thrill appears to be the pleasure to win by means of efforts and betterness. Sports in our modern world represents a tension culminates with relaxing or displeasure. Societies which do not proportionate to their members escape-goats for their excitement needs are condemned to dull the mental life of them. In regards to this, Elias writes “*I have discovered that human beings, as previous examinations, are not only prone to excitement by means of sexuality but also needs other kind of pleasure excitements, in which case the emotion of a battle is one of them, and what in our society, once pacification established was, such a problem has been solved by mimetic disputes. These performances of enmity are associated to the ways of play in imaginary contexts that can replicate virtually the pleasure of violence preserving the life of others citizens*” [9: 77]. Nonetheless, this is a surface manifestation of a much more deep-seated issue which is examined by Elias and Dunning at the second chapter of their interesting book.

Fighting for emotion

On this section, we will catch a glimpse of a work of Elias and Dunning originally entitled “*the quest for excitement in unexciting Societies*” which shapes the second chapter of Sport and Leisure. The question as to why people look for emotion in their leisure time is one of issues arisen on this assessment. Unlike undeveloped societies, people in developed ones are subject to circles of control that enhances the impersonality and anonymity. Process of development is constructed by means of control imposition on social and daily life discouraging the expression of strongest emotions. In the core of industrialized societies, a much more situations of disaster, devastating famines, extreme violence, epidemics or flooding are more or less monitored and under certain control (of course, at least these disasters were not common at time of Elias wrote his book). The importance of emotional self-control for replication of development is essential. People who are unable to repress their drives are in prison or in mental institutions. As M. Weber has prophesized a century ago, expressions of feelings has been relegated from public to private sphere of social life [11: 83].

Exploring the contribution to Aristotle and Saint Augustine to leisure research, Elias and Dunning divide free time in five types: private work and familiar administration, resting, biological needs satisfactions, sociability, and mimetic or activities of leisure. The point here is what we do really mean by mimetic? And what role plays leisure in the search of thrill for modern citizens? Our authors distinguish two kinds of thrills or emotions which coexist in the core of industrialized societies. First one refers to basic emotions such as fear, happiness, sadness or hates that operate spontaneously wreaking havoc every-time they emerge. These emotions have often any type of contentions and are very hard to assimilate for social system. On contrary, the mimetic morphology plays a pivotal role in elaborating emulated moments of tension which is gradually driven towards a pleasant or unpleasant end. The threshold of thrill in these types of games should be enough in order for spectators not to be bored and not too higher to prevent consequences related to violence and looting. Whenever superiority of one team is evident, or the game does not break the deadlock spectators begin to feel weariness. Of course, this is one of things that attract people coming from all corners of the world in delighting the sport competitiveness. As a whole, there is a growing tension characterized by the pleasure of a recreation activity that stimulates the expression of repressed feelings and allows satisfying in people the evasion of routine and daily concerns [11: 114-115].

Leisure and competitiveness

After this interesting appraisal, third chapter is fully dedicated to the examination of the role of leisure in Free-time. A concern that still remains unresolved in the current sociological literature. In Ancient Greece, the Olympic Games (770 B.C) had the function of honor the glory of Gods. Once there, many athletes took participation one time every fourth years in a competition which characterized by the ostentation of ability and strength. However, a secondary function was intended to dissuade potential enemies of a military conflagration. Enrooted in the belief that Gods saw with indulgence to winners and cities which they represented, these games projected the day-to-day rivalries among neighbors and created a state of peace based on mutual respect [21]. With this in mind, competitiveness was a much more important criterion that brings to participants honor, fame, glory and wealth. In accordance with P. Clastres who argued that warrior pursues an egoist interests since they does not launch to the battle for the well-being of its own tribe but also for the own glory, games emulates one of tension inherent of a state-of-war; warrior like sportsman needs for a symbolic prize that shows he is part of an elite such as a gold medal or the long-hair of enemy. Once returned to home, the warrior-sportsman should demonstrate to their congeners a certificate of his valor [3][14].

After further examination, Elias and Dunning suggest that one of epistemological confusion of modern sociology in the research of leisure issues concerns the division between work and leisure. From this point of view, the whole body of knowledge in recreation fields lays mistakenly stress on the leisure stems from the working sphere. For these scholars, the role of leisure seems to be subordinated in opposition to the logic of Work. Elias and Dunning set forward a new model in the study of these concerns which will be illustrated as follows. *“We have considerable evidence to recommend that would be impossible to refer to recreation fields as subordinated or functionally in complement with working sphere. Of course, recreation concerns should be interpreted as social phenomena them-selves quite aside from the logic of non-recreation activities. Both kinds of activities are part of broader social life but each one works in different ways and drive towards different pathways. The goal of sociology ought to examine on these types of issues in detail”* [12: 119].

Trivialization of leisure as a secondary institution in social realm converges with other waves that consider it as unreal or a fantasy. However, if the sociology is not able to approach these types of issues for being part of the unimportant things of life, our authors acknowledge that Social Sciences are very well condemned towards a misunderstanding of social facts. It is unfortunate that there is

no theory which allows a better understanding of leisure issues in current sociology. The question as to whether and how leisure and education work in modern societies is one of general ends to be developed in Elias and Dunning.

Other scholars as Thorstein B. Veblen argued that societies encompass two kinds of classes: a) technical-productive class and b) the leisure class. Even our economist knows that there are many evolving stadiums of communities the influence of history is determined by a bipolar scheme based only on the possibility of surplus production. Unlike the neoclassical economics that was emerging at the same time, Veblen described economic behavior as socially rather than individually determined and saw economic organization as a process of ongoing evolution. This evolution was driven by the human instincts of emulation, predation, work-manship, parental bent and idle curiosity. Of course, the passage from “savagery” to “civilization” entailed a set of shifts in the style of life and involvement factors of human beings. Gradually, technical activities are being replaced by other aimed at emulating a quest of trophies, pride and heroism. As a result of this, a leisure class surfaces from a set of diverse aspects which merits to be discussed in the following piece of commentary. At a first instance, there is a change of mind regarding the property value. It means that consuming is symbolized as an event linked to richness; secondly, property is internalised following certain criterion of social distinction along with pride and heroism. Principally, author argued that *“the richness possession transfers pride and work like an individual distinction”* (Veblen, 1974:32).

For purposes of giving some focus to our discussion here, it is important to note that the principle of war regulated the life between winners and losers. Even archaic human tribes were in conflict against their neighbouring tribes in continuous ways, this prevented from them to developing a spirit of community whereas human beings accessed to material property at the time emerged the stability and self-control which reproduced the basis for the creation of richness and over-production. On the third chapter, Veblen dwells on the efficiency works in productive classes (at the bottom of pyramid) as a mechanism of social distinction while in ruling class prevails a “ceremonial dichotomy” wherever some trades scorned are. Somehow, ruling classes feel gradually certain aversion in being involved in productive issues. Ostentation tendency appears to be linked to the conspicuous consumption needs.

Specifically, members of leisure class are prone in developing theoretical points. As a result of this, leisure class strongly prefers to spend their times in duties regarding education, war, sports, religious and governments. It is not surprising to note that for Veblen this afore-mentioned class is often represented by governors, sportsmen, priests, soldiers and thinkers. Enrooted in the belief that leisure class promotes humanism with regard to terms such as inferior, superior, high, medium, low or another esthetical sense else, Veblen is convinced that educative excellence is aimed at reinforcing the power of leisure class in socialising specific heroism codes. The academic erudition as well as sporting competition plays a pivotal role at the time of emphasizing human being inequalities and imbalances (Veblen, 1974). Certainly, both socialize to human beings grounding drives into a broader complex net of tactical alliances that represents the real life in terms of Elias.

Coming back to Elias and Dunning, the sentiments around recreation activities are in contrasting corners as happiness and sadness or fears and bravery. Satisfactions in moments of leisure are restricted and applied in few doses with the hope being pleasant. Of course, brief lapses of anxiety and anguish give more attractiveness to leisure. Whenever a tourist takes the decision to travel abroad, he or she does not know what would be his experience at destination. Uncertainty and insecurity are two elements that in the adjustable proportions can bring satisfactions to our needs of leisure and vacations. Of course, thousand of examples are pertinent to this idea: ¿who will purchase a book knowing its end beforehand? Truthfully, excitement is accompanied with a degree of fears and hopes as well as the perception of risks before than departing (ibid. 135). For other

hand, glitches in early process of socialization will carry on serious problems on adult-hood. In the course of civilizing process, people are taught of how to control their sentiments and drives with major severity in their non-recreation life. The convergence of excitement and passiveness remain under certain control since it stimulates artificially by the system with the end of reducing the anxiety and conflicts.

Elements of Leisure

To the line of this theoretical work-frame, it is not too far away to mention leisure is formed by three elements such as: sociability, motility and imagination. For question related to the space, authors decide only to tackle off with sociability and motility leaving aside the last, imagination. That way, these factors are coexisting and interrelated in social structure working together to relax the control of emotionality. For better illustration, sociability refers to a ground element in an uttermost part of recreation activities stimulating the enjoyment of players. This mechanism not only is present in sporting spectacles but also in arts, tourism, hospitality and other cultural industries. Whenever a couple takes the option to dinner at a restaurant, for them most likely sociability is representing a secondary role to what an extent they are compromised to show their emotions to others in a public site. For that reason, these types of recreation activities counteract in general a previous liaison of routine in impersonal contacts in order for people to get close with others than in other circumstances would go unnoticed. In addition, alcohol in feasts and parties allows guests to reduce their barriers of impersonality and come in a closer relationship each other. Of course, Elias and Dunning assume that sometimes the boundaries of sociability are blurred and excesses of beverage distort the nature of leisure.

The second above mentioned aspect in leisure inception is the motility which is linked to the mimetic capacity of social institution to regulate recreation in a pleasant way. Structurally, beyond the context of mimetic people are subject to routines of anonymity work and repression of disrupting feelings. Once again, a pleasant sensation surfaced from the encounter of own conscience with an emulated set of rules which control excitements in specific lapses of time. Appalling emotions such as hate, envy or desire to kill are often encapsulated, symbolized and driven towards the line of competitiveness between two or more factions. The need of murder to fellows may be an unbearable sentiment to tolerate in our modern style of life, and of course, it can be transformed in a desire to defeat opposing teams in Soccer's game.

With a deficiency of emotion development, leisure connotes an important vehicle to satisfaction and emotional fulfillment in industrialized societies. An anecdote addressed in details and broadly cited by Jean-Pierre Dupuy looks to be self-explanatory in this case by respecting to the degree of tension and attention spectators had had in a game of American Football. As long as one of strongest earthquake in San Francisco dated on 1989, a crowd congregated to enjoy a final game between San Francisco and Oakland simply disregarded such a violent shaking because they are [6: 38].

Inversely to this example, reluctance of evacuation in moments of disasters is frequently common in the local residents than tourists. In regards to this reality, E. Quarantelli argues *"persons may refuse to evacuate because they are concerned their empty homes may be looted. That concern is an invalid one-the supposed prevalence of looting being one of the biggest mythologies about disasters- is irrelevant against the belief of some people that looting is a problem. So warning messages to evacuate to safer areas may be disregarded because other considerations are deemed more important than safety. Conversely, while local residents usually are reluctant to evacuate, tourists, travelers, and strangers in given localities are very likely to leave at the first indication of possible danger. Typically they will evacuate even when no evacuation warning messages have been issued. Persons in unfamiliar settings are reluctant to remain in them when personal danger is perceived* [19: 7].

In fact, this idea synthesizes the attractiveness of sports for the unknown citizen. The importance of sports and leisure in our current daily life is accompanied with a symbolic necessity of evacuating from routine of impersonal work that characterizes our modern realm. Thus, mimetic activities share with others of similar nature to serve of cure against the unromantic and cold routines of working life. At least, in societies with considerable technological development in progress and organization dedicated to recreations fields, leisure opens the doors for other newer experiences splitting in two the logic of rationality. Once we are diving in the work of Elias and Dunning, we realize that leisure research fields still remains under investigated nowadays. In one of his paragraphs, Elias brings into question that leisure and sports studies should be followed from an interdisciplinary approach that combines sociology, anthropology and psychology pervious contributions. For that, our sociologist intends to create an epistemological basis of sociology of sports. This issue is addressed wholly in chapter fourth by means of an historical insight in regards to the sport's genesis.

Genesis of sports as a research-issue

Many disciplines that today are practiced in a way more or less similar have been created in England and afterwards disseminated throughout the globe. Under this perspective, Elias catches a glimpse of historical adoption of tem sport in the European countries of XVIII and XIX century. To wit, one of obstacles our author comes across in his analysis is to explain under what criterion we can affirm the sports in Middle Age was less rough than those practiced in Ancient Greece. The term sport, in fact, has been historically used in two different senses. One of them is linked to the physical education purposes while second one strictly refers to a deeper competitive spirit.

To the best of our knowledge, Elias introduces readers in the history of all-in-wrestling to demonstrate how less violent is this sport today in comparison with other versions hosted on Greek Olympic games. For example, relevant evidence shows that *“among the games of Ancient Olympic Games we find the pancration, a type of fight in an arena that constitutes one of more popular events. However, the degree of allowed violence in these duels was pretty different from modern wrestling championship. So, Leontiskos de Mesana, who won twice the Olympic gold crown in first half of V B.C. Century, obtained his respective victories breaking the fingers of his adversaries. Arraquion of Figalia, champion of pancration in two occasions, was strangled in competition on 564 B.C during he intends to win his third Olympic crown”* [10:168].

Whatever the case may be, as Elias puts it, in Ancient Greece, fighters were able to hurt their rivalries seriously as well as the combats prolonged with no limits of time and finalize whenever one of involving fighters fell. A similar development had had the boxing which in the threshold of time suffered diverse changes with the ends of reducing the ostentation of violence inside and beyond the arena. *“Of course, it was glorious to defeat the enemies but no less than being beaten, as Hector on hand of Aquiles, by fighting with bravery, honor and integrity giving the best of own-self to the death or suffer permanent damages. Success and failure were circumstantially on the hand of Gods. Surrendering without resistance was what popular wisdom deemed shameful in ancient times”* (ibid. 171). This contrasted notably to the ways evolved modern sports in Great Britain until nowadays.

Basically, the Elias and Dunning's contributions in the study of sports and their role in societies are certainly oriented in accordance to the following points: in perspective, tolerance for aggression in Ancient Greece was higher than Middle Age or industrialized global societies in XX or XXI centuries. The power of civilizing process should be understood taking into account in the inception of moral consciousness in people. Even though, Elias does not loose the sight of XX century has been witnessed of many mass-murders or ethnic genocides, global public opinion rejected these behaviors and policies. At least, the question as to whether civilizing process continue a linear evolution should be re-visited. No matter than this, Elias realizes that the construal of progress

followed a circular dynamic; above all after the National-socialism's crimes in Europe. It is important to keep in mind this point reminds to the World that restrictions of violence are not symptoms of certain superiority of civilized nations over other uncivilized neither eternal ethnic characteristics but specific aspects of a structure which founded as social consciousness (imaginary) which regulates the violence in consequence with its idea of humanity.

Education plays a fundamental role in the civilizing process since not only helps building brick by brick the cultural values, which will compound their Social Imaginary but also allows them reducing the degree of violence preventing from self-destructive tendencies. As a result of this, sports work as a political mechanism capable to regulate the manifestation of emotions, in order for societies not to be disappeared. One of main function of education is aimed at replicating generationally society's values. Anyway, one of problems of Elias's theory is to determine how a civilization can be assessed as more civilized than other ones?

Following this question, Elias deems that *“we might not say surely, we are civilized and they are not. But indeed, it is possible to say with confidence and without fear, rules of behavior of society A are more civilized than society B, always we operate with affordable indicators which permit a better understanding of situations and the degree of development of civilizations. For instance, an example is provided with comparing sports competitiveness in agonist Greek societies with our modern sport. For other hand, the level of public rejection because of murder-mass is other of symptoms. As in last years had been showed, the universal aversion to diverse genocide suffered humanity, is other indicator of civilizing process in spite of limitations and instable their outcomes may be. Testing this reality with other past times reveals that in ancient times, there was no protest march whenever a city was conquered and all their population exterminated”* (ibid. 178-179).

As a whole, in the successive chapters Elias and Dunning addressee how violence in sports is often associated to hooligans encounter inside and far-away from England. The reasons of violence follow three typologies: a) the methods, b) the ends of involving actors, c) the rules and procedures that distinguish the diversity of violence and the circumstances wherein it is valid. Basically, Eric Dunning found that violence can be explained by means of over-expectative in players or spectators in respecting to the prizes at hand. Whenever sports are subject to a juicy share of economic awards, tension of competitiveness may very well overwhelm the rules and circles of violence's control reinforcing the rage in and beyond stadiums. In these kinds of circumstances, structure of sports originally self-oriented to repress emotions might be temporarily avoided by people who launched to fight each other causing serious effects to the rest of community [5: 274].

Conclusions

We have so far examined the contributions and limitations of Elias and Dunning's theory in the sociological research of sports and leisure. Moreover, we emphasize on the role that plays education in civilizing process as an instrument to regulate the violence and aggression between players and spectators. That follows, it appears to be a surface manifestation of a much more deep-seated issue which invites readers to be continued. Risk, fear and anxiety far-away of being deemed as social pathologies of our time, they are part of a broader process involves modern citizenship with the end to provide with an enhancement of pleasure and satisfaction aside from the routine of their day-to-day working life. Of course, leisure research as well as pedagogic fields owes an immense gratitude to Norbert Elias and Eric Dunning for their innovative approaches. Both were strongly concerned in founding a sub-discipline able to investigate the modern leisure as a social institution. Epistemologically speaking, Elias insists in the trivialization of classic sociology and anthropology in the assessment of these kinds of issues with scientific basis.

Unless otherwise resolved, academy does not consider leisure and sports as serious topics. One of main reasons as to why this happens is for the obsession in sociological minds in studying other issues related to disruptions, glitches and consequences of economy. Since the leisure constitutes a part of our life aimed to resting and relaxing, classical sociologists as [23][17][7][8] did not shed the ink on these types of matters. Under such a context, a work of the caliber of *Quest for excitement, Sport and Leisure in the Civilizing process* should be considered as a classic of sport Science-research and a valuable effort by fulfilling such a gap in Social Science fields.

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