

Event-Management and Tourism: The archetype of Heroism

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ABSTRACT

Human beings are prone to celebrate festivals to intellectualize the principle of contingency that characterizes the world wherein they dwell on. Basically, the present paper explores the sociological and anthropological roots of Event-Management as an instrument to prevent the social fragmentation in context of disturbance and uncertainty. We focus on five aspects that make of event-management: *Charisma, ethno-genesis, hegemony, heroism and of course education*. Based on previous assumptions that political power is often aimed at manipulating the meaning of mediated-events or sporting events to enhance its own legitimacy, the main argument in this work is that event-management corresponds with an ancient and universal nature in human minds (no matter the time or culture) whose sociological basis are explained by means of preventing the social fragmentation. Of course, the nationhood, event management, and power-will are inextricable intertwined.

Key Words: Events, Festivals, Sport, Competence, Heroism, Education, Hegemony.

Introduction

In tourism and hospitality fields there is a widespread assumption that festivals and sport events boost the tourist destination image by means of the developing of new skills. Events help policy-makers and communities revitalizing their heritage, lore and tradition (Uysal and Wicks, 1993) (Crompton and Mckay, 1997) (Molloy, 2002) (Prentince and Anderesen, 2003) (Gonzalez-Reverté and Miralbell-Izard, 2009) (Jonker, Saayman and De Clerk, 2009) (Chew, 2009). Liang, Illum and Coles advise that event management entails three benefits associated to enjoyment, socialization and appreciation. Supporting the findings of previous studies, authors conclude that festivals and event not only contribute to the expansion of local economy but revitalize the commitment for being part of these events irrespective to the traveled distance (Liang, Illum and Coles, 2008). Following this, Crompton and Mckay suggest six motives domain in visitors at the time of participating in a festival: cultural exploration, novelty, recovery needs, socialization, external interaction and gregariousness (Crompton and Mckay, 1997). Other effects of festival management are strictly related to the image change for community (Prentice and Andersen, 2003), politic staged-authenticity issues or guest and host's conflicts (Berlanga-Adell, 2004) (Robson, 2005). Abundant literature identifies destination image declination or maturity with mediated events (Mossberg, 2000) (Jago et al, 2003) (Lury, 2001). Ritchie, Sanders and Mules consider that media events allow reinforcing the notion of nation transforming the negative aspects of image of certain destination into positive ones (Ritchie, Sanders and Mules, 2007). By the way, Ralston et al present robust evident to assume that event staging exerts considerable influence in customer experience and their wish to return at a latter day (Ralston, et al. 2007).

Although the existent body of knowledge in event-management has something important to say, the conceptual bridge existing between the needs of profits, where the most researchers focus on, and the sociological factors that connect the event management with nation-state are not only unquestionable but represent a pending point of discussion. Throughout this paper, we will provide readers with the existent studies in sociology and anthropology simply because the existent tourism-related research is not enough to explain successfully the connection between sports and nationhood.

Conceptual Debate

To some extent, politicians are prone to celebrate these types of events as a valid instrument for legitimating their own authority. From Tiberius and Vespasian, in Roman Empire, towards the bloody dictatorships in Latin America during 70s, all governments found in sport-events an efficient instrument to gain further legitimacy and power. These types of spectacles provided to viewers with a concrete sentiment of pride paving the pathways for the advent of ethnocentrism. This is exactly the point of discussion we must confess it is important for the advance of this discipline. Therefore, the present conceptual paper aims at debating how the politic power recurs to event management

in order to preserve its interests exploring the strongholds that sport sociology shows. From our ends, it is important to denote there are five aspects more than important at time of determining the nation-hood and its connection with leisure: *education, charisma, ethnogenesis, hegemony and the mythical archetype of heroism.*

As the previous argument given, one might realize that event management plays a crucial role not only in amusing audience and viewers but also generating a coherent and all-encompassed discourse that emphasizes on the sentiment of belonging. What makes special these kinds of events is not the entertainment itself but the sentiment of superiority these spots wake up (Munné, 1999). One of primary characteristics of sporting events and festivals seem to be the influenced exerted by education. As World Soccer Cup, Olympic Games, museums and other spectacles are often fertile sources for socializing students into certain questions related to history and geographies.

Games and Violence as a form of socialization

Ancient Greeks, Olympic Games have had the function to deter the prosecution of war among involved folks. As N. Spivey argued, the roots of these games go to 770 B.C where different athletes participated motivated by the needs of gaining glory and fame for themselves and their off-spring (Spivey, 2004). Like a travel in quest of heritage, Ancient Olympic Games represented a question of genealogy for competitors. Participants in these types of games were affiliated to a gen (clan) as well as personal name. A victory not only signified the blessing of gods for winners and the cities they represented but also assurances their names will be recalled for eternity. Even though now things appear to be changed a bit, international sport competitions still are a platform for participants to access to an uncalculated richness and fame. The figure of Nation-state plays a crucial role in the construction of much broader archetype circumscribed to heroism. Heroism and hegemony are two key factors in the process of ethno-genesis. The latter can be defined as a result of the accepted legitimacy of ones over others. Hegemony often works together to ideology but are different conceptualizations. Whereas the ideology works under the sphere of conflicts, the hegemony redeems the ethnic differences into an all-encompassed discourse. This means that ideology and hegemony are under a process of ongoing negotiation.

To some extent, leisure and sport events can create not only social cohesion but also fragmentation and further discontent. At least, this is exactly what N. Garnham illustrates the case of Ireland regarding to the rugby and Boer's war in the onset of XXth century. The visit of Springboks and Canadian team from 1902 to 1906 in United Kingdom waked up profound imperial connotation in supporters and detractors. Whilst separatists saw in the Irish alignment to Boers a sign of symbolic independency, unionists considered this as an act of betrayal. The degree of antipathy or sympathy with British Empire depends on an early historical backdrop that gives sense to the event. The pervasiveness of sports in the process of ethnogenesis are unquestionable. In addition, Garnham recognizes that South-Africa's team visit engendered the union of all whites in South Africa under a same flag while in Ireland provoked an opposite result (Garnham, 2003).

Most likely, one of the aspects that distinguished Greek mythology from others is the fact that the world has not been created for being managed by human beings. It is unfortunate how a whole part of scholarship in Event Management and Tourism literature has ignored the influence exerted by Greek mythology in these types of events. To fulfill this gap, in the next lines we will discuss the most important and polemic points of Cornelius Castoriadis about the Greek-culture and its impacts in West. Anyone who explores the books of C. Castoriadis will surely find a striking and provocative scholar; combining Marxism with an valuable view of society proper from psychoanalysis, his texts are examples of a critical approach. The book entitled *Ce Qui Fait la Grèce* contains a diversity of insight studies as to how Ancient Greece deemed the democracy, justice, politics, poesy, arts, philosophy or the perception of otherness.

In this valuable book Castoriadis is strongly convinced that the Greek tradition is born from a disruption with the advent of Homer Chronicles. From that day onwards, the social imaginary experienced a radical shift respecting essence of things and their depiction. The process of acculturation received from Greece some values and surely discarded others. This type of selectivity remind us how Judaism leaves the Astronomy and Mathematics of their neighbor Babylonia and Syria while Romans are strongly interested in learning arts, philosophy and rights but there are no one who is concerned in Greek Geometry. In *The Odyssey*, whenever Homer visits the land of Cyclopes, he describes their habits and customs as monsters or appalling (with a large eye in the mid of head) without laws, or assemblies where issues can be debated by all members of community. Rules are often for Greek World this aspect that determines the boundaries between humanity and inhumanity. Monstrosity is often associated to other who does not share the same heritage with respect to politics organizations. Greece undoubtedly saw with certain admiration some barbarians who do not speak Greek but this was not a criterion of exclusion or fear; the term barbarian (*barbaroi*) was not necessarily pejorative. Of course, this was the case of Persia or Egypt. Both early mentioned countries had laws and a large tradition in legislation that perhaps captivated Greeks. It is necessary to understand the connection of sacrifice with tragedy to assimilate how the competence and sports in our modern world works.

Castoriadis argues that one of the respects that characterized the tragedy is the presence of uncertainty in the fate of involved hero. Unlike the drama wherein the suspense opens the doors of destiny taking in consideration that hero can avoid to his own death following the principle of contingency, the tragedy is circumscribed to a closed end that involved hero ignores but it is known for the rest of audience or readers. No matter the decision-making process, fate has been determined in the tragedy; things did not happen in other way than done. In a sharp contrast with Christianity which puts emphasis on the role played by god in predestination for humans, Greek mythology does understand that Gods are unable to change the destiny of humanity as well as their own one. Undoubtedly, destiny transcends the will of human beings, but the problem is that Gods are not interested in changing the fate of humans. In other terms, the lack contingency in tragedies seems to be the reason why Aquiles or Oedipus cannot escape to their “*moira*” (a term linked to fortune we have already seen).

For Ancient Greek, the concept of moira means the immanency of death for all beings, even, the Gods who in their immortality were not beyond the action of moira (fate). Destiny ruled over everything in the world but mysteriously not in the law. One of the characteristics that separate Greece from the rest of ancient mythical structures is the lack of revelation and prophecies about future. Since Greek mythology does not refer to a world created for humans, they comprehend that the body of laws is the only instruments capable to give order in politics fields. Even though, the predestination and divination were two wide-spread customs in order for solicitants to make business or face certain threats, nobody in Greece might have consulted these techniques to promulgate the laws. As previous argument given, one might realize that the main heritage of Ancient Greece has been the law, sporting, democracy and mathematics. Among the contributions of this civilization we find the agonal competition for glory and fame, the quest of trust, the tension between essence and presence (*doxa* and *nomos*) and finally the inception of democracy (Heidegger, 1997) (Plato, 1997).

Here a point that merits a certain degree of consideration surfaces, ¿what is the relation between fate and competition?. The criticism against the social imaginary is intertwined to indetermination of what never has existed. Greek philosophy wakes up as a counter-act to the explanation of what we call the no-being (nothing). The abyss of what does not exist gains considerable force and acceptance for philosophers because of two reasons. Human survival seems to be determined to their own efforts to continue, in a world that remains hostile for them. Covenant and law are two key factors to be protected under a situation of this caliber (Oikonomou, 2005: 6).

Castoriadis is one of scholars who note that magistrates in Ancient Greece were randomly chosen. The transference of power to representatives or politicians was not by the institution of popular vote. For that reason, Castoriadis realizes that the democracies do not give certainness about efficiency and efficacy in politics fields. Unlike Judaism or Christianity which promised a better life in heaven, in Greek mythology encourages the self-efforts to improve the bad conditions. Even if Castoriadis is not able to precise why this rupture occurs only in Greece, he gives a fine excuse about how philosophy and religion changed the politic fields to the extent of shaping the democracy and tragedy. What is innate to Greece is not other thing that the lack of warranty of a betterness before to the representation of no-sense. The religion puts efforts in making the bodies of laws in order for Greeks to achieve the necessary steps to transform the environment in a safer site. In this point, Gods are entities who help, guide, prescript or injure humans but do not determine how they can behave.

Ranging from Homer to Anaximander the answer was aimed at outlining the pivotal role played by the *kleos and kydos* –*fame and glory*- as values aimed at encouraging the competence in all perspective of daily life. The excellence is enrooted in the necessity of agonistic ongoing fight. Lay-People (from poets to philosophers) struggle discursively to impose their own speech, which means a point of view over others. Although the sport and nation-hood is almost universal institution which crosses over all culture, the spirit of Games and Festivals would not have born in other site than Ancient Greece. This is the main reason as to why politicians and politic powers find in sports as a fertile source for enhancing their legitimacy.

Uncertainty, Power and Glory

Most likely one of the pioneer philosophers, who widely studied the connection between uncertainty, power and glory in an all-encompassed way, was Thomas Hobbes. Scholarship agreed that Hobbes has been an outstanding scholar whose theory endured the passing of years. Interested in unveiling the social behavior, Hobbes argued that two contrasting passions coexist in human minds. In the state of nature, humans are more concerned in expropriating the property of others than weaving alliance cultivating the friendship, arts and civilization. This proneness to dispossess others is equaled to the fear of being assassinated. Therefore, in order to avoid what Hobbes called “The war of all against all”, people do not hesitate to recur to the protection of a third-party (The State) which monopolizes the exercise of violence. As a result of this, humans renounce their own state of nature for gaining further protection. This undoubtedly paves the pathways for the advent of civility. From that day onwards, subjects becomes in mature citizens (Hobbes, 1998).

It is important to note that vainglory reveals an idyllic nature along with the dangers a society is willing to face. Unlike the figure of glory which is often determined by a previous gratification that gives further power, vainglory leads people towards the darkest face of an ongoing fear. However, this sentiment not necessarily should be real. In Thomas Hobbes the fear works as a mechanism of indoctrination blurring the boundaries between egoism and altruism but paradoxically is the precondition for other more valuable actions. By the way, our British philosopher recognizes that many persons trivialize the risks because the pride is stronger. In addition, one might surmise the hobbesian model should be applied to understand how evolves the process of recovery after-disasters. In perspective the following relevant indicators can be developed:

- 1) The vainglory creates sentiment of omnipotence which does not permeate with the principle of reality.
- 2) Trivialization of risks and dangers lead societies towards a real-state of disaster.
- 3) Once a disaster hits the society, survivors realize the community still is on feet after all. In some circumstances, the absence of State just after the disasters generate the necessary conditions for chaos pushing citizens to the war of all against all (riots). The (beast) fear constrained in the core of society escaped and is immediately disseminated paving the ways for the surfacing of panic.
- 4) The process of reconstruction is often accompanied by the need of learning of these crippling events (resilience).
- 5) The resilience is feasible by means of an orchestration of two contrasting feelings: the fear a situation of this caliber happens again, and the pride to overcome obstacles in contexts of adversities.
- 6) The civility in hobbesian terms not only are replicated in the process of recovery post-disasters but also paved the way for the advent of the memorial of reconstruction.
- 7) The memorial of reconstruction described in early point seems to be related to a much broader-seated ethnocentrism. Throughout these kinds of rituals, the involving

society highlights its own sentiment of superiority creating what specialists denominated “the archetype of disasters”. This facet is frequently characterized by a symbolical reconstruction of State and Leviathan. Archetype of disasters is mythical patterns which lay-people often use to remind how they faced the disaster and of course how their bravery contributed to rebuild the obliterated community. The more terrible the disaster, the stronger the sentiment of belonging. Events and Festivals are an important aspect of these memorials.

The fear can, at a first glance, create pre-conditions for the quest of peace jointly a desire of living a comfortable life. These terms and conditions oblige citizens to accept what the law and being beneath the sovereignty of Leviathan (Nationhood). Secondly, the fear can activate a wider perception of hazard declining the trust in others. In order for the latter to take into appearance and diminishes the morality of individuals it is imperative to dissociate what means a reasonable than an unreasonable fear (Bull, 1981) (Hampton, 1986) (Strauss, 2006) (Hilb and Sirzucuk, 2007) (Robin, 2009) (Williams, 2009). After all, event and festivals are efficient instruments that permit people to intellectualize and understand what in fact is beyond their control.

Victories, Legitimacy and Charisma

Despite of being a key factor of socializing and intellectualizing what the nation-state is, education in an early age allows giving sense to the potential roles citizens will take in their adult-hood. Games are a result of the division of labor and available roles the society holds for potential workers. For example, it is not surprising that in Ancient Rome children played to be Julius Caesar at the same time now in United States children emulates to be the current president. In some perspective, officials and representative figures echo in children mind as heroes and replicate a special archetype based on their structures of law and lore. Games often emulate the devotion of nationhood for success. The profits and victory seem to be two elements enrooted in West. In this background, mediated events are only circumscribed at introducing audience in the world of nationalism and mass-consumption. This means no other thing that the archetype of heroism, that characterized the games in ancient times, set the pace for the advance of the branding and heroism as a product of consumption (Korstanje, 2009).

It is noteworthy to mention a second element at time of determining the influence of event-management in political issues, the charisma. Undoubtedly, one of pioneers who had concerned about the function of charisma has been Max Weber. From his account, leadership can be defined as a form of domination based on the power-will. This process is structured by means of the outstanding features of certain subject where converges the principle of authority and admiration. For Weber, the charismatic domination is of paramount importance to understand the social bondage. The obedience is of course determined by the charisma one person exert over others (Weber, 1992).

Nonetheless, the charismatic leader disappearance obliges to supporters to return to a bureaucracy and tradition as efficient alternative to prevent the ongoing social

fragmentation. In other terms, the archetype of heroism and its charisma allows orchestrating an ideological discourse aimed at preventing the social fragmentation. It is not surprising to see how public celebrations or spectacles such as World Soccer championship, horse's career, gladiator's fights have historically intended to create legitimacy in moment of disorder and instability. What is important to note in these circumstances is that the principle of uncertainty, proper of moments where people have not what to do, wreaks havoc on the social imaginary enhancing the probability to experience a social fragmentation. Disasters, Food-shortage, accidents wherein the losses of innocents take place, political instability, riots, and other events pose ordinary people in a hard situation. For one hand, they are unfamiliar with the surrounding events but for another they are not sure the tragedy happens again in a near future. In this vein, the management of festivals and events represent a powerful and symbolic request to Gods for help and protection. Besides, since legitimacy and power does not live forever in hands of rulers, alternative mechanisms to reproduce a symbolic order are needed (Cohen, 1985). In other terms, the charisma paves the pathways for the advent of pride and competence.

Shared-Symbols and Heroism

The third aspect in the process of ethno-genesis proper of mediated event seems to be the human prone to construct "shared-symbols" in order to diminish the uncertainty of environment. That way, ethno-genesis not only protects people of themselves and others but also gives a meaning for living. E. Durkheim, one of founding parents of sociology, considered that the national symbols were a residual product of the process of evolution that characterized the European tribes. Starting from the premise, in ancient Rome, the authority of family was on father's hands that warranted the cult of ancestors, the passing of centuries changed this institution to a new more recycled, the patriotism (Durkheim, 1992). Rather, Deutsch considers that the construction of nations have been originated with a linguistic interaction resulted from a posterior economic exchange; Deutsch was strongly interested in studying how the reciprocity shapes the necessary conditions for consolidating trust and cooperation becoming a simple organization in a broader community.

Originally, humankind joined in little communities to meet all their necessities. These types of relationships range from conflicts to cooperation depending on the mythical archetype and its teachings. The founding parents or mythical archetype not only illuminated the behavior of ordinary people in timing times but forged the national spirit and common-shared cultural values that gave birth to community as such. The problems should be fixed now as our parents and ancestors solved in past. To some extent, anyway, this sentiment known as ethnocentrism by the specialized anthropologists, allowed the inception of frontiers as laminar sites wherein the disagreement and agreement were constantly negotiated. The process of identity needs to be contrasted against the mirror of otherness, the neighbor (Deutsch, 2007). In short, there are certainly many relevant points in the process of ethno-genesis such as

monetary interactions, hoard process, mass migrations, new legal-formal education, a military organization, new communication channels, expansion of stereotypes symbolic codes conforming a real systems of ideas (ideology) in which ground is formed the social identity (Wolf, 2004:7) (Bailey, 1968).

The British anthropologist Evans Pritchard acknowledged that the inter-tribal social bondage was only possible based on the interaction of space and time. For that reason, (as we have previously mentioned) In Africa, tribes compromised with common resources have more probability to enter in conflict that tribes geographically situated in remote zones. To be more exact, said Evans Pritchard, “*structural distances means the distance among people’s groups in a social system, expressed in function of certain values. The nature of the region determines the distribution of villages, and therefore the distance among them, but values limit and define the distribution in structural terms and naturally provide a meaning of what the distance is*” (Evans-Pritchard, 1977:127). The psychological distance and its consequence conflict are sometimes redeemed by means of sport competence where participants should demonstrate their personal characteristics and skills. As G Mead put it, games and sports pursue different goals and functions. Whilst the former seems to be intended to socialize children combining reality with a fantastic atmosphere, the latter develop the needs for success and socialize children in their future working roles (Mead, 1999).

Events, Festivals and Social Bondage

Games, Festivals and Mediated events are historically worked as mechanisms of socialization and psychological dissuasion to prevent the negative effects of a direct conflagration. Based on the assumptions that Nation-States capitalize their achievement and failures according to sport and mediated events, one might speculate that the victory permits to reinforce the social bondage simply because it provides to members a good reason to belong (Hardin, 2003). When this happens, nationhood absorbs a set of different ethnicities under a one-sided discourse of unity. Emphasizing on a supposed greatness of sportsmen, Nation-States homogenize the previous and historical discrepancies into a coherent and all-encompassed depiction. By the combination of frustration and happiness, Nation-State reproduces a much broader sublimation process to create a one-sided discourse (Briones, 1998).

The degree of materiality in the process of economic production and the necessary time and the sporting strengths are inextricably intertwined. It is not surprising to realize how industrialized countries occupy the first ranking-positions in Sport-Games while under or non-industrialized countries are relegated to secondary slots. For the British anthropologist C. Geertz, nationalism and inception of Nation-State are a process that encompasses four stages: a) formation, b) legitimacy, c) respect for otherness, and d) a homogenized depiction of self. The “Golden Times” are a concept that is frequently evoked in these kinds of movements. Returning to founding myths is one of the main concerns of leaders to gain more legitimacy in their practices (Geertz, 2005).

Heroism has had morphologically a divine intermediating nature between the Gods and Human beings. The archetype of heroism echoes of an ancient discourse which emphasizes on the role played by exclusivity and exceptionality in the psychological state. Living shortly but for-ever in the mind of people or living a long but bored life was the main dilemma of Ancient Greeks. What is important here to note is that there is a tension between the mortality and immortality of beings. Starting from the premise the happiness can be reached only by means of forming a family, the greatness was a result of pride, competence and sacrifice. Anthropologically speaking, heroes corresponded with a projection wherein the personal daily frustrations in ordinary people are deployed and the needs the own genealogy (blood-hood) lives for ever.

Almost all heroes such a Gilgamesh, Christ, Siegfried, Aquiles or even Oedipus characterized to face situations fraught with threats and obstacles in remote or sparsely-populated lands. Afterwards killing wittingly or not to a lay-person, under circumstances of mystery where hero was motivated by outrage, avarice or pride, these types of personages often characterized by being exiled from their cities to redeem their faults. The crime works as escape-goat for the forthcoming events the hero is unable to avoid. In this vein, F. Bauza argues that heroism, as a narrative, is a social construal people usually need to enhance their self-esteem. To a major or minor degree, this sentiment sets the pace to the advent of nationalism and even chauvinism (Bauza, 1998). In our days, an increasing number of lay-people see in sports an alternative for social distinction, fame and recognition. This means that the modern athlete can be deemed surely as a continuance of mythical hero whose feats fascinated generations in ancient times.

In the thread of time, mythical structures have been fragmented, altered and adapted depending on environmental circumstances and need of each civilization. A destructive and constructive character of heroism is given in basis on a projection of day-to-day fears, expectances, frustrations and concerns people project in these figures (idolatry). Depending on the conjuncture, heroes take a negative or positive profile. The myth of hero sometimes may be functional to political elite as a mechanism of dissuasion and social control. The social imaginary valorizes the performance of sportsmen as a way of symbolic transcendence. In terms of an extraordinary personality, sportsmen enter in competitiveness alternating ritual with political elements as prestige, bravery, pride and even status. It is interesting how the sport and festival events may be a reason to live and to die. There is a widely body of research that documented how hooligans and supporters made suicide after their team has been defeated. This pathological behavior can be very well explained by the advent of distrust in their traditional institutions as well as the rise of a new post-modern process of narcissism that jeopardizes the social bondage. As earlier noted, the hero and sacrifice are inextricably intertwined but whilst the former played a role of mediator between humans and gods, the latter one would rush people to make pathological acts.

Based on the belief the social function of heroes is often aimed at guiding humans in context of uncertainty and chaos, this paper does not loose the sight the role played by Mass-media and journalism in the conformation of national-mythical archetype in circumstances of wars or sport competitions. After a detailed examination of 12 festivals throughout Australia, J. Molloy considers that geographical proxies between

main larger cities and small rural areas are not an exclusive prerequisite in order for community to support potential festivals (Molloy, 2002). The author goes on to say that “*representing the relationships in this graphical way tends to negate the suggested alternative hypothesis that size of community rather than isolation is more relevant. Some of those centres which are shown as having the strongest community support are relatively small in terms of population while other with strong support have much larger population*” (Molloy, 2002: 12). Of course, the community support depends upon the degree of benefits or well-being involved stakeholders perceive. A further contemplation reveals that a purchasing power of visitors spent in the zone is more than important to grant the success of tourism festivals. This work does not explain anyway to what an extent the political power can manipulate in their favor these types of events.

The nature of Sports

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, sports and leisure. 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. 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 external connections; 2) the monopoly of force legitimated by the social bondages; but above all, 3) the capacity of socializing each member from an early age with the end of reducing its own degree of brutality. Degree of control corresponds with the technologic and scientific development while the monopoly of force and capacity of socialization (education) refer to social organization and civilizing process respectively. These three ways of control are inextricably intertwined but within a society does not play a proportional role each other. For example, modern societies have a better adequacy for extra-humans connections (technologies) but show serious deficiencies at once of enhancing social bondage. In fact, 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”. Nation-States are constructed following the logic of an outsider foe which creates a necessary agonal spirit minimalizing the probabilities of a war (Dunning, 1992: 25).

The major part of sports encompasses competence with abide by laws in order for players not to injury them-selves. Following this, Elias is convinced that civilization process follows a circular dynamic towards a gradual constraint of violence and aggression. Modern Societies seems to be less violent than older ones; at the time development and

progress enters in the fields of politics the circles of brutality decrease. These remarks are focused on the Cromwell's revolution and posterior conflict between Tories and Whigs until XVIIIth century in United Kingdom. Centered on weberian contributions, Elias argued that industrialized societies are characterized by a lack of emotionality because of exacerbation of self-control in day-to-day life. Declination of trust and expression of emotions are parallel with the rise of modern stadiums. This is because the modern sports are converged the repressed feelings with a climate of impersonality. To put this in brutally, they work as an onyric mechanism capable to substitute a world of rationality by the enhancement of feelings such as angry, happiness, sadness or fears but circumscribed under a set of rules (Elias, 1992: 57).

Sports seem 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 phisic violence in a broader civilizing process. Suffering and emotional privation in real life are purified by mimetic symbols of music and poetry in 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 triggered by our own impossibilities to defeat are combined with the possibilities of success over others. Exploring the contribution to Aristotle and Saint Augustine respecting to leisure research, Elias and Dunning detach free time in five ideal-types: private work and familiar administration, resting, biological needs satisfactions, sociability, and activities of leisure.

Basically, two kinds of thrills coexisting in the core of industrialized societies can be noted whether we trace the development of Elias and Dunning. One of them is enrooted in the ground emotions such as fear, happiness, sadness or hates. These sentiments have the function to protect the survival of involved organism. Rather, the mimetic morphology plays a pivotal role in elaborating fabricates moments of tension which are gradually driven towards a pleasant or unpleasant end. The threshold of thrill in these types of games should be strong enough for spectators not to be bored but not too higher to prevent consequences related to violence or looting (Elias and Dunning, 1992: 114-115).

With the benefits of hindsight, Elias and Dunning suggest that one of epistemological confusion of modern sociology in the research of leisure connotes the conceptual dissociation between work and leisure. From this point of view, the body of knowledge in recreation fields precludes leisure are determined by the work. For these scholars, the role of leisure seems to be subordinated in opposition to the logic of Work. During long time, leisure was trivialized by Social Sciences as the Cinderella in comparison with other phenomena such as migration, consumption, urban sprawl, and so forth. In past, this point leded scholars not to understand the profundity of leisure. For that reason, nowadays there is no solid all-encompassed theoretical frame-work respecting as to how leisure in daily life operates. 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. Leisure plays a fundamental role in the process of socialization. Sentiments around recreation activities are in contrasting corners as happiness and sadness or fears and bravery. To set other clear example, whenever tourists take the decision to travel, uncertainty and insecurity are two

elements that in similar proportions can certainly bring satisfactions to their needs of resting. Of course, thousand of examples are pertinent to this idea. Truthfully, at time of departing tourist's excitement seems to be accompanied with a certain degree of fear and hope (ibid. 135).

To the line of this argument, it is not too far away to mention leisure is formed by three elements: *sociability, mobility and imagination*. For questions related to the space, authors decide only to tackle off with sociability and mobility leaving aside the last, imagination. These factors are very well interrelated in social structure working together to maintain the magnitude 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. If a couple takes the option to dinner at a restaurant, the process of sociability is for them representing a secondary role to what an extent they are compromised to show their emotions to others in a public site. These types of activities counteract in general a previous liaison of routine in impersonal contacts in order for people to get close with others. Under such a context, alcoholic beverages allow guests to reduce their barriers of impersonality coming in a closer relationship with others. Of course, Elias and Dunning assume that sometimes the boundaries of sociability are blurred and excesses of beverage distort the nature of leisure in such.

Leisure is often associated to the mimetic capacity to regulate a previous combination of amusement and duties. 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 murdering to rivals might 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 a game of football. Many disciplines that today are practiced in a way more or less similar have been created in England and afterwards disseminated throughout the globe. The concept of civilization is a key factor to understand how social pathologies such as risk, fear and anxiety work in our life. 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.

The meaning of mediated-events

From an anthropological perspective, festivals have an epicenter centered on the allegoric construction of meaning in relation to certain theme which concerns the involved community. Events and festivals must be understood as rites whose essences resolves the cultural contradictions between death and life. For example, societies had serious problems to intellectualize the death of youth, children or off-springs. Because of biological cycles, they are supposed to live more time than current generations. Festivals, under such a context, represent not only certain aversion to poverty and shortage expressed in the figures banquets, drink and food but also emulate the lost paradise by means of exacerbation of neatness, beauty, and harmony. Festivals are

temporarily characterized by the sublimation of all inner disputes among participants. As previously noted, one of the elements that predominates in Festival tourism are food, drinks, children or women as symbols of fertility.

But this does not resolve the main problem, under other circumstances festivals can be manipulated politically in favor of certain interests. The influence exerted by televising and mediated events in the destination-image is unquestionable. This revealed an empirical long-term investigation conducted by Ritchie, Sanders and Mulles along with the capital city of Canberra in Australia. The interesting outcomes of this research certainly showed that viewers subject to mediated events had a more positive image of destination than others groups (Ritchie, Sanders and Mules, 2007). Therefore, sporting and media events are functional to the preservation of an organic image of destinations. In addition, J. Molloy dwells on the social benefits of festival organization for hosting community. She contends that festivals attending entail a new form of entertainment which can be driven towards a relaxation and socialization purposes as a familiar climate wherein fun and excitement predominate. This type of action not only increases the quality of life but also integrates economic and human resources for development. A most important and interesting point of examination in Molloy's work is the role played by State in the Event-management. Like many others scholar, she accepts the State intervenes with financial support to the organization of festivals because it accrues a variety of benefits for interested communities (Molloy, 2002).

Nonetheless, other scholars prefer to emphasize on the political roots of these kinds of interventions. Berlang-Adell visualizes how converge in the same arena tourism and power. From her mind, Moussem de Imilchil festival in Morocco each year congregates thousand of visitors who are interested in consuming culture and authenticity. The ancient territorial disputes with local government are often reinforced in these type of events at the time tourism tends to create a new depiction homogenizing the ethnic-diversity that takes part of festivals. In this case, tourism appears to be functional to the preservation of political status-quo whereas residents re-signify their ancient rituals and feasts along with the needs of market (Berlang-Adell, 2004).

One of the sociological characteristics of mediated events are associated to the following issues: a) a ceremonial performance based on two main tasks, "*1) to show that the utopia as modeled has always been a driving force in the life of society, such that collective memory exhibits traces of continuous aspiration toward it, and 2) to confirm the feasibility of the proposed transformation by investing the wealth of aspirations in a popular program of action*" (Dayan and Katz, 1994: 180). A media event ranges from an Olympic Games towards a burial. To clarify, even if the word media could be identified by popular wisdom close to the use of television, this is not the case. Media refers to every aspects of human life that are public and reinforce the social commitment in day-to-day issues.

In addition, one might admit that effects of mediated events are intended to prevent the social fragmentation reinforcing the self-esteem of the entire group. That way, moments of instabilities or uncertainty are a prerequisite for the management of events. This happens because the preexisting cultural values are often manipulated by privileged stakeholders in their own benefits. Under this context, elite is prone to fabricate facts as they really occurred in history giving their proper meaning of events with a specific discourse nourished by a

sentiment of belonging. The model of Dayan and Katz contemplates 7 relevant aspects of Media-events performance.

- 1) Media Events reinforce the legitimacy of privileged groups or aristocracies.
- 2) Previous disputes or economic imbalances are blurred whenever organizers manage an event. They are based on the needs of novelty enrooted in the future, a need that lead willy-nilly involved stakeholders to forget the present.
- 3) Leaders or principals in media events are cast in mythic roles which are replicated in contests or competitions.
- 4) A new organization of boundaries is provided after media event management. It can be said in this issue that these events provide with a new terminology or neologism in the existing language. This seems to be the case of heritage and patrimony often linked to festivals and event management.
- 5) Media events emphasizes on a supposed technological superiority of involving participants.
- 6) Media events play a pervasive role at time of creating political advertising. Not only they can put under scrutiny the role of criticized leader but also boost the legitimacy of a person or a group in few hours. Like a dream, mediated events work as a mechanism of ideology.
- 7) One of the respects of Event management is aimed at shortening the existing distance between leaders and citizens. Moreover, media-Events fictionalize potential effects of disasters to re-channel the consumption towards specific directions.

In sum, Dayan and Katz bring into question that *“the notions of reinforcement and reproduction, obviously, are of great relevance for conceptualizing the effects of media events. While the most dramatic of our events deal with radical change, the theme of reinforcement of values and the sense of communitas permeate all of them. Indeed, most of the central events are salutes to the status quo, legitimation of elites, and reiterations of the national well-being”* (Dayan and Katz, 1994: 224).

Conclusion

In foregoing, existing academic literature in event management on how the different effects Festivals shapes the territory, heritage, customs, and of course residents behaviour. Rather, we strongly believe that future researches in this field should put emphasis on the sociological roots of events and festivals to what an extent to generate a further understanding about this striking theme. This only tries to open the door for a new discussion that alternates the classical sociological literature with tourism and event management. Our thesis is that mediated events, festivals and sports are structured on a model of five indicators: *Charisma, ethnogenesis, hegemony, heroism and of course education*. All these elements appropriately combined gave as a result the inception of nation-State as a form of political legitimacy and explains successfully the ancient and modern trend of politicians for managing these types of festivals.

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