

The excitement in the televised speech of the Pan American Games in Brazil: a study of the transmission of Globo TV

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Abstract: This article aims to approach the excitement contained in the televised speech during the transmission of the Pan American Games in Rio-2007 (PAN). More specifically, we aim to show how this feeling takes shape in the narrative discourse of Globo TV in a moment of transmission of the PAN: the opening speech of the opening ceremony. For this, we used Elias and Dunning's (1992) idea on how the excitation is favored by recreational activities. As a case study, we used indirect documentation (documental and bibliographical research) and Critical Discourse Analysis as research techniques.

Keywords: Persuasive Communication. Sports. Television. Leisure Activities.

1 INTRODUCTION

Sport is a phenomenon of large cultural and social dimensions, which produces various types of relationships that are part of the process of human formation of millions of people, be they practitioners or spectators. On several occasions, these relationships are conveyed by the mass media. According to Raboy and Solervincens (2006), the term "media":

[...] became relevant with the emergence of long distance communication through technology - or telecommunication. The

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telegraph was the first truly modern means of communication, then the telephone, the radio, the television, cable and satellite transmission, and obviously the Internet quickly followed. All this development came in the last 150 years; most during the last century, and the Internet, in the past decade.¹

Thus, when analyzing new researches whose object of study is sport and society, we noticed a rise in investigations on the theme "Sport and Media / Communication", which takes into account the current relevance of the media and its functions as "promoters" of the sport. As part of this development, there arose Thematic Working Groups in institutions in the field of Communication Studies and Physical Education, as, for example, the Brazilian College of Sports Sciences (CBCE) (*Colégio Brasileiro de Ciências do Esporte*) and the Brazilian Society for Interdisciplinary Studies of Communication (INTERCOM) (*Sociedade Brasileira de Estudos Interdisciplinares da Comunicação*). Their objective is to broaden and deepen the studies on that theme.

It is evident that these sketches, studies and research followed the historical development of theories of communication and media. Today, sport is seen, read, heard and felt through the media. In many communication vehicles, the sections most sought after are the sports.

The media that transmit sport messages are: television, newspapers, internet, radio, magazines etc. In this universe of transmissions, we noticed a fertile field for research: the televising of the Pan American Games in Rio de Janeiro, 2007.

The interest of this study lies in the arousal of emotions contained in the televised speech during the broadcast of the

1 tomou relevância com o surgimento da comunicação a longa distância mediante a tecnologia – ou a telecomunicação. A telegrafia foi o primeiro meio de comunicação verdadeiramente moderno, depois rapidamente vieram a telefonia, o rádio, a televisão, a transmissão por cabo e satélite e, obviamente, a Internet. Todo este desenvolvimento aconteceu nos últimos 150 anos; a maior parte durante o último século e a Internet na década passada.

Games. More specifically, we aimed at studying how this feeling takes shape in the narrative discourse of Globo TV in a moment of transmission of the PAN: the opening speech of the opening ceremony.

The Pan American Games are a multi-sport event that takes place every four years, and is organized by the Pan American Sports Organization (PASO), which is subordinate to the International Olympic Committee (IOC). During the Games, all national Olympic committees linked to PASO compete in several sports, trying to be the "nation" which wins more gold medals. It is a sport catharsis in the Americas. The Games of Rio de Janeiro were the fifteenth edition of the Pan American Games and were held from 12th to 29th of July 2007.

Our objective is to verify how the sport excitement contained in the televised discourse on the Pan American Games in Rio de Janeiro by Globo TV takes shape. Accordingly, we analyze the collected material and perceive what extradiscursive elements (contexts) are related to the discourse of the excitement of the Games broadcast by Globo at the time of the opening ceremony. We also analyze the images and sounds to see their strategic relations with the excitement transmitted to viewers.

2 METHODOLOGICAL DECISIONS

For Gil (2002, p. 41), any classification is done by some criterion and one of the criteria of research classification is based on its overall goals. In relation to the overall objectives there are three major groups: exploratory, descriptive and explanatory research. This research fits in both the descriptive and exploratory research, as it aims to describe the characteristics of the phenomenon "tele-communication of the sport spectacle" and also to explore the object of study, increase familiarity with the problem and improve ideas about the phenomenon.

With respect to technical procedures, this research posits a case study, without forgetting the bibliographical research. For Gil (1999, p. 72-73), a case study is

[...] Characterized by profound and exhaustive study of one or a few objects, so as to enable its broad and detailed knowledge, task virtually impossible by other types of designs.²

This study attempts to deepen the understanding of the televising of Pan American Games in Rio de Janeiro by Globo Network, more specifically, the televising of the opening speech of the opening ceremony of the PAN.

The research techniques we used were indirect documentation, of the type documental and bibliographical research and Critical Discourse Analysis.

Documental research is characterized by having sources of data collection restricted to documents, written or otherwise, constituting what is called primary sources. Examples of these sources are: videos, tape recordings, films, documents, etc from public records. (MARCONI, LAKATOS, 2007, p. 62-63). In this research, data were collected from tape recordings (and subsequent recordings on DVDs) of transmission of PAN on Globo Network.

Bibliographical research, or of secondary sources, "covers the entire bibliography published on the topic of study, like additional publications, newsletters, newspapers, magazines, books etc."³ (MARCONI; LAKATOS, 2007, p. 71).

The Critical Discourse Analysis appears in the late 80s and early 90s of the twentieth century. For Pedrosa (2005), it is constructed due to the critical identification of limits in

2 caracterizado pelo estudo profundo e exaustivo de um ou de poucos objetos, de maneira a permitir o seu conhecimento amplo e detalhado, tarefa praticamente impossível mediante os outros tipos de delineamentos.

3 "abrange toda bibliografia já tornada pública em relação ao tema de estudo, desde publicações avulsas, boletins, jornais, revistas, livros etc."

other theories of Discourse Analysis. In this theory, discourse is both "three dimensions that are interrelated: text, interaction (discursive practice) and context (social practice)"⁴ (Fairclough, 1992 *apud* GOMES, 2007, p. 16). This constitution is called Fairclough's three-dimensional framework.

The analysis device is then built according to three multiple dimensions that are interrelated. The first is textual analysis. This first dimension is based on "tradition of textual and linguistic analysis. It is the dimension that cares about linguistic analysis. A textual analysis should be made jointly with the other dimensions."⁵ (PEDROSA, 2005). The second is discursive analysis, which is about the discursive practice (production, distribution and consumption). The third is social analysis, which aims to specify "the nature of the social practice, of which the discursive practice is part, forming the basis for explaining why the discursive practice is what it is [...]" (FAIR-CLOUGH, 2001, p. 289 *apud* PEDROSA, 2005).

After this explanation, a discursive category appears: the "arousal of emotions", discussed by Elias and Dunning (1992).

3 MODERN SOCIETY AND THE PHENOMENON OF SPORTS

In the so-called traditional societies, bodily practices, as well as all social activities, were strongly characterized by the influence of religion. Religion was the "first speech", the center that totalizes the sense of socio-cultural practices and endowed them with meaning. With the advent of modernity, the sport, in its process of constitution / construction is influenced by socio-cultural transformations and incorporates

4 "três dimensões que se interrelacionam: texto, interação (prática discursiva) e contexto (prática social)"

5 "tradição de análise textual e linguística. É a dimensão que cuida da análise linguística. A análise textual deve ser feita conjuntamente com as outras dimensões."

a number of features of modern industrial society (BRACHT, 2003a, p. 85).

According to Bracht (2003b, p. 13-14), the modern sport is a result of sportivization elements of the culture of body movement of the working classes and the English nobility. This process, according to the author, begins in mid-eighteenth century and intensifies in the late nineteenth and early twentieth century.

Dunning (1979, p. *apud* BRACHT 42, 2003b, p. 14) says that the decline of popular games starts around 1800. These games were, little by little, falling into disuse because the processes of urbanization and industrialization have brought new standards and living conditions that were no longer compatible with such games. Thus, the initial functions of traditional games, which were related to parties (harvest, religious etc.), were being emptied and the traditional way of those games was considered a "threat to property and public order." (BRACHT, 2003b, p. 14th). These games, however, survive in the English Public Schools, where they were not seen as a threat: "It will be in the public schools that those games (the classic case is soccer) will be regulated and gradually take on the characteristics (shape) of the modern sport." (BRACHT, 2003b, p. 14). The author also states that "this sport phenomenon [...] took the world of culture of body movement by storm, becoming its hegemonic expression, i.e., the culture of body movement became a sport."⁶

For Helal (1990, p. 44), the modern sport has some characteristics that differentiate it from other sports of other epochs. One such feature that stands out is the rationalization. Helal says that to rationalize is to conform to the laws of reason, which for him is "a process by which realities that were not previously there enter the field of reason."⁷ (HELAL,

6 "esse fenômeno esportivo [...] tomou como de assalto o mundo da cultura corporal de movimento, tornando-se sua expressão hegemônica, ou seja, a cultura corporal de movimento esportivizou-se."

7 "um processo pelo qual se faz entrarem no campo da razão realidades que, anteriormente, estavam fora dela."

1990, p. 44). The author also raises some peculiarities of rationalization. Here we will treat one, which deeply relates with the goals of this work: quantification.

Quantification is an explicit and visible characteristic of modern sport. There is a tendency to turn any athletic activity / sport into something measurable, quantifiable. In ancient Greece, for example, sport was not quantified, because the important thing was who won (who arrived first, who cast farther etc.), and not how many meters one did, the average speed over the last years, its correlation with human development, what time was reached etc. This quantification is "respected" by the practitioners and spectators of the sports, and in discussions about what is the best team or who is the best athlete are among the main subjects. Helal says that "this mania for quantification at all costs is closely linked to the idea of progress, which theorizes upon a linear concept that each improvement can be further improved infinitely."⁸ ⁹ (HELAL, 1990, p. 49).

4 EXCITEMENT IN THE SPORTS FIELD

To understand the concept of excitation used here, it is necessary to resort to the theory of the civilizing process by Norbert Elias. This author is a milestone for sociology in general. He is one of the central figures in the formation of the sociological branch known as configurational sociology. In this respect, he developed this theory, in which individuals could not be seen as the opposite of society (individuals x society). Thus:

[...] Individualization is not a state, but a relationship built from a growing interaction and dependency - a setting - i.e. settle interrelationships are (LUCENA, 2002, p.

8 "essa mania pela quantificação a todo custo está intimamente ligada à ideia de progresso, que teoriza em cima de um conceito linear de que cada melhoria pode ser ainda melhorada infinitamente."

9 The notion of record.

121, emphasis in original). established, that allow human relationships to be defined in the civilizing process, not as a field of freedom or pure domination, but as an element of liberation.¹⁰

Roughly, the civilizing process is defined as:

[...] A process necessarily unplanned and unpredictable, particularly in respect of long-term changes that have occurred in human figurations. [...] The central point, on which the theory of the process of civilization is supported; the existence of this process is "blind" (unplanned), and empirically evident. It is the process of "becoming like a courtier" and/or parliamentarization of medieval warriors; that is to say, in practical terms: the violence intertwined in the everyday life of warriors gives way to debate and refinement of the attitudes of courtiers. The solution of conflicts and violence control are treated in distinctive ways in relation to explicit and immediate use of force/violence. (GEBARA., 2000, p. 35-36).

Based on this theory (of the civilizing process), Norbert Elias and his student, Eric Dunning, set off to study sport (and leisure in general) within this historic moment of change in behavior. They wrote "A busca da Excitação" (1992) ("Quest for Excitement"), a book that brings together texts by both authors on the modern sport and their "contributions" to the civilizing process.

Elias and Dunning say that in the more advanced industrial societies, some of the most basic types of crisis of humanity, such as famine, floods, epidemics and violence carried out by people of high social status, or by strangers, underwent, in a progressive manner, strict control. The same

10 a individualização não é um estado, mas uma relação construída a partir de uma crescente interação e dependência – uma configuração – ou seja, estabelecem-se interrelações que permitem às relações humanas serem balizadas no processo civilizador, não como campo de liberdade ou de pura dominação, mas como um elemento de libertação.

occurred with the passions, uncontrolled or uncontrollable outbursts of strong collective excitation that became less and less frequent. The cited authors then state that "individuals who act quite excitedly, subject themselves to being taken to a hospital or prison."¹¹ (ELIAS; DUNNING, 1992, p. 101-102).

For Elias and Dunning (1992, p. 45), in the course of the twentieth century, physical competition, in its form of regulation known as sport, was a symbolic representation of a non-violent and non-military conflict between states, and the sport (since its genesis is imbricated to the civilizing process) was a competition between human endeavors, which excludes, insofar as possible, actions of violence that may have as consequences serious assaults on competitors.

The author later says that the way the feelings are excited and the way the excitement is favored by recreational activities is usually dynamized by creating tensions that are related, according to him, with an imaginary danger, a mimetic fear or pleasure, along with a production of sadness and joy in the context of entertainment. In other words:

Thus, the feelings in a streamlined imaginary situation of human activity leisure have affinities with those that are triggered in real life situations - this is what the term "mimetic" indicates - but the latter is associated with endless risks and dangers of the fragile human life, while the former momentarily maintains the burden of risks and threats, large and small, surrounding human existence. (ELIAS; DUNNING, 1992, p. 71).

The Olympics, according to Elias and Dunning, are a clear example of some attempt to "appease" those "clumsy" tensions, causing, not only two countries but the entire globe to be in the field of confrontation (ELIAS; DUNNING, 1992, p. 72). When this happens, certain aspects of the sport change

¹¹ "os indivíduos que agem de forma bastante excitada, sujeitam-se a serem conduzidos a um hospital ou à prisão."

and leave it, according to these authors, with a different character from that which is revealed as a form of leisure. However, Elias and Dunning suggest, within certain limits, that there is a kind of "sporting achievement" that preserves the character of the leisure occupation: sports spectacle. From this perspective:

[...] Sport can result in a pleasant mimetic excitement, which is likely to offset the usually unpleasant tensions of the pressures derived from the stress inherent in the societies, providing a way to restore energy. (ELIAS; DUNNING, 1992, p. 72-73, emphasis added).

We observe in Elias and Dunning an interesting paradox. It is not a paradox that exposes lack of logic in their ideas. Rather, we perceive that they focus on something very important for understanding the genesis and development of modern sport in the civilizing process: the "controlled decontrol":

Many of these leisure occupations, including sport in its forms of practice or performance, are then considered as a means of producing a decontrol of pleasant and controlled emotions. Often they offer (although not always) pleasant mimetic tensions that lead to increased arousal and a climax of feelings of ecstasy, with the help of which the tension can be easily resolved, such as when your team wins a sporting event. (ELIAS; DUNNING, p. 73, emphasis added).

This paradox is possible because of the characteristics of the civilizing process and its consequences in changing people's behavior. There is a repression of tensions with the civilizing process. What was considered civilized by the European Middle Ages "courts" was very different from the "barbaric" actions of the lower classes. Thus, historically, people's behavior changed according to the standards of civility (in Germany, France and England). Emotions, then, were contained and controlled. One could no longer eat, walk

or act in public the way people did. The modern sport, then, arises within this context in England and it has its regulations (which makes it also, to some extent, controlled). However, there one can act in a way which would not be appropriate in another context. Thenceforth it is possible to speak of a "controlled decontrol."

Finally, it is noteworthy that for Mauro Betti (2005), Elias and Dunning did not mean that only "playing sports" would bring the satisfaction of experimenting strong emotions, because "watching sports" does too. So, when watching the sport on TV (sport television show) the viewer also seeks excitement.

5 THE GAMES IN RIO DE JANEIRO AND THE ONGOING EXCITEMENTS

For this research it would be unviable to analyze all the material related to the Games. So, we chose a moment of the games that had much identification and relation to the proposed issue: the opening ceremony of the Games, which took place on July 13th, 2007, in the late afternoon and early evening at the "Jornalista Mario Filho" stadium, better known as "Maracana". A transcript was made of the opening statement of this ceremony, which is the main corpus of this analysis.

To transmit the opening ceremony, Globo Network assigned its main sports announcer, Galvao Bueno (GB), accompanied by renowned reporters in the current conjuncture in communication in Brazil: Mark Uchoa, Joao Pedro Paes Leme and Fatima Bernardes.

In his opening statement, Galvao Bueno briefly greets the viewers and begins his speech somewhat differently: instead of starting to narrate the facts and inform the public about what is happening there, he delivered a speech about the differences between people in the Americas and how the sport

operates on these differences. He places the sport as a unifying factor among the peoples of the Americas. His speech comes from a written text. Several clues lead to this understanding. For example, there is no hesitation in his speech, the structure of the text is of a written text and breaks are scheduled and well positioned. Already in this discourse there is the excitement of emotions. When Galvão Bueno talks about diversity, he uses an emotional argument: "Diversity: the word that separates us and at the same time binds us together. We are poor and rich. We speak different languages. But it is exactly through what distinguishes us that we recognize weaknesses and virtues."¹²

To recognize "weaknesses" and "virtues" is an act, then, out of the ordinary. You can do this recognition with the perceived logic of the Pan American Games (union of peoples) and the logic of the sport itself. This will materialize in ceremonies that are to happen at the opening ceremony of the Games. Therefore, it is exciting to see the ceremony live. To the viewer, the impression that he has the opportunity to see this materialization is conveyed. And it all happens with the celebration of the sport through the ceremony (which typifies this embodiment), when Galvao Bueno says: "Today, the Americas are located in Rio de Janeiro. The celebration of the sport is a call for tolerance and peace."¹³

The announcer then tries to maximize the excitement in the opening speech talking about the athletes, who, he said, live in a constant dualism: they are stars, special beings who seek the Greek Olympus¹⁴ but at the same time they are normal men, they feel pain, they cry:

GB: We have before us the world's great sports stars. We will measure the records in

12 "Diversidade: a palavra que nos separa e nos une ao mesmo tempo. Somos pobres e ricos. Falamos línguas diferentes. Mas é exatamente pelo que nos distingue que reconhecemos fraquezas e virtudes".

13 "Hoje, as Américas se encontram no Rio de Janeiro. Na celebração do esporte, um convite à tolerância e à paz."

14 Olympus: place where dwell the greco-latin gods (HOUAISS; VILLAR; FRANCO, 2001).

hundredths and centimeters. We will look with admiration to these special beings who seek the Greek Olympus without the boundaries of the Americas to diminish this dream. Jumping higher, farther, being stronger, as if they underlined the Olympic Ideal in every gesture and wrote new pages of heroism with their own bodies. But athletes are not embodied superheroes. In this magical world of champions, nearly myths, the first tear or even a laugh or an unrestrained cry that comes from the soul suffice to reveal their human side. The sport is a combination of intuition and discipline. And the moment he reveals himself as human, the idol is loved by the fan¹⁵

The Olympic Ideal reinforces the idea of superation in sport and life. This is the social appropriation that Galvão Bueno makes of the sport, i.e., it is the social meaning he attaches to the sport. To understand how he arrives at this conclusion, it is necessary to understand his social practice, that is, his

[...] Historically situated mode of action that is both socially constituted and constitutive of social identities, social relations and systems of knowledge and belief. (FAIRCLOUGH, 1989, *apud* RESENDE and RAMALHO, 2006, p. 26-27).¹⁶

So what would be the mode of action, historically situated, of the speaker of Globo TV as a communication

15 GB: Teremos diante de nós grandes astros do esporte mundial. Mediremos os recordes em centésimos e em centímetros. Olharemos com admiração esses seres especiais que buscam o Olimpo grego sem que as fronteiras das Américas diminuam este sonho. Ir ao mais alto, mais longe, ser o mais forte, como se sublimassem o Ideal Olímpico em cada gesto e escrevessem em novas páginas do heroísmo com os seus próprios corpos. Mas atletas não são super-heróis encarnados. Nesse mundo mágico de campeões, quase mitos, basta a primeira lágrima pra se revelar a parte humana de quem está ali, ou mesmo um riso ou um grito incontrolado que venha da alma. O esporte é um misto de intuição e disciplina. E no momento em que se revela humano, o ídolo apaixonado o fã.

16 modo de ação historicamente situado, que tanto é constituído socialmente como também é constitutivo de identidades sociais, relações sociais e sistemas de conhecimento e crença. (FAIRCLOUGH, 1989, *apud* RESENDE; RAMALHO, 2006, p. 26-27).

professional? It is known that the context of the creation of Globo TV comes from a marketing perspective of profit¹⁷

The announcer then is inserted into a revealing network of social relations: he works for the biggest television company in Brazil, a third world country with a growing economy, but with one of the worst income distributions in the world - 75% of total income goes to 10% of the population (CAMACHO, 2008); education is deficient and the speaker is aware that he is an opinion maker; there is an appropriation of the sport in its social context which seems to be dominant in Brazil (the sport as a factor of social mobility). In view of this, one realizes that Galvão Bueno is influenced by this social appropriation and also influences his viewers.

That is, his speech consists of this appropriation of "the sport as a factor of social mobility" and is also constitutive of it, forms opinions for future social appropriations with this same sense.

This idea is reinforced by the notion of "idolatry" that the speaker transmits to his information consumers: "And the moment he reveals himself as human, the idol is loved by the fan." The "passion" for the idol is the "exciter" component of the television announcer's strategy. Thus, insofar as the fan cognizes his idol as a human being (under equal conditions), he (the fan) sees a chance for himself to ascend socially through sports.

That said, one can observe an analysis category related to the identificational meaning and text style: the metaphor. When the speaker utilizes it saying "wrote new pages of heroism with their own bodies," he exudes a striking excitement: the use of the body (in an orderly manner) in the sport as freedom of action. The sport then grants its practitioners and spectators the ability to perform a socially demarcated action (to be part of society history) through its practice or the very fact of being there, watching that historic

17 See the British documentary "BRAZIL: Beyond Citizen Kane", by Simon Hartog.

event. The "magical world", about which Galvão Bueno talks, refers to the mimicry present at Elias's and Dunning's work.

Another statement that draws a lot of attention in Galvão Bueno's pronouncement is: "It's the vibe that contaminates us, the emotion that inspires us, the will that energizes us." The relationship between the three main verbs of this statement and their respective subjects and predicates (vibration contaminates us; emotion inspires us; willingness energizes us) reveal the excitement in television. Galvão Bueno, given his social practice, already discussed here, speaks clearly about the excitement of television spectacle sports. After all, "energize" means, at the modern society conjuncture, to excite, get out of the sphere of the "civilized" world for a moment – in a permissive way. After all, we are talking about sport.

Later, Galvão Bueno characterizes the sport just as Pires (2002, p. 90) defines it: a "television -show" because it has a universal language:

Over the next sixteen days, forty-two Pan American nations will speak four different languages, but will take a message that does not need translations. Sport and music are universal languages: they speak without saying, and they say, anyway, something so charming that no one can be indifferent.¹⁸

In the following statement, the Globo TV speaker gives importance to the "testimony" of this excitement:

Today is a special day for Rio, for Brazil, for the Americas. Five thousand five hundred athletes begin to dream. And we will be witnesses of this reverie. It is a kind of collective dream, in which the desires mix up together as if spectator and spectacle formed the artist's soul. The sports arenas, the domes

18 Nos próximos dezesseis dias, quarenta e duas nações pan-americanas falarão quatro idiomas distintos, mas levarão uma mensagem que dispensa traduções. O esporte e a música são línguas universais: Falam sem dizer, e dizem, mesmo assim, algo tão encantador que não há quem fique indiferente.

of a world where we seek only our best, teach dozens of lessons. In them you can compete with respect, accept defeat with dignity and obey the rules of the game.¹⁹

This testimony is important because, according Galvao Bueno, things happen in sports that have a very strong and emotive value judgment in the present social conjuncture: compete with respect, accept defeat and obey the rules. It is felt that these are precepts that are linked to the technocratic process of the industrial, neoliberal society.

Another element of the speech refers to fantasy. The speaker places the occurrence of the Games, in Brazil, in the dream world, which Marcondes Filho (1988) talks about, relating this "fantasy world" with the TV. Athletes and spectators, who wanted the occurrence of these games in Brazil, now have the satisfaction of that desire as an exciting element.

Galvao Bueno closes this speech saying that the measures of the sport world, specifically the world of the Pan American Games, are the emotion, will and encouragement:

GB: [...] records will remain measured in hundredths or centimeters. But the great transformation that the sport allows cannot be measured with a scale of time or space. The big change will happen inside of those who are motivated by the Olympic Ideals. As of today, the stimulus, will and emotion become the measures of this world of characters that inspire and transform. Celebrating Humanity is a way to dream collectively and perpetuate hope.²⁰

19 Hoje é um dia especial para o Rio, para o Brasil, para as Américas. Cinco mil e quinhentos atletas começam a sonhar. E nós seremos testemunhas deste devaneio. Uma espécie de sonho coletivo, em que os desejos se misturam como se espectador e espetáculo formassem a alma do artista. As arenas esportivas como redomas de um mundo em que se busca apenas o melhor de si ensinam dezenas de lições. Nelas é possível competir com respeito, aceitar a derrota dignamente, obedecer às regras do jogo.

20 GB: [...] os recordes continuarão medidos em centésimos ou centímetros. Mas a grande transformação que o esporte permite não se mede com escala de tempo ou de espaço. A grande transformação virá dentro de cada um que se motivar pelos Ideais

This translates into excitement insofar as desires, emotions and stimuli are triggered in situations of the viewers' leisure, which is different from their time working. But it is not only that that characterizes a strong excitation. The anxiety for the Games (which were already being long reported) makes this situation a greater excitement. The speaker argues that the "celebration of humanity" as of this "stimulus," this "will" and this "emotion" brings a different feeling from the viewers' everyday life (after all, the last time such a speech could be delivered in Brazilian soil was in 1963, when the Games were held in São Paulo): hope. He does not say in what, leaving it open to the wishes of each one.

6 FINAL CONSIDERATIONS

The analysis of the corpus suggests that Globo TV's discourse during this ceremony excited the viewer's emotions. It is possible to conclude, therefore, that one of the discursive aspects to which the excitation is related is its use as a social practice of Globo TV's speakers. The analysis also points to a characteristic of TV language discussed by Cabral (2001, p. 44-45). He, discussing the control (or manipulation) of TV says:

[...] The direct control of actions and behaviors is increasingly difficult, because of the population explosion and all of the other factors related to urban concentration. Thus, the control has to be taken individually by the very controlled ones. It is the controlled ones who control [...] - and therein lies the cunning of Power.

This idea can be seen in some moments of the analysis of the discourse. Taking into account the socio-historical context of the communication production, we noticed

Olimpícos. A partir de hoje, o estímulo, a vontade e a emoção passam a ser as medidas deste mundo de personagens que inspiram e transformam. Celebrar a humanidade é uma forma de sonhar coletivamente e perpetuar a esperança.

ideologies (implicit and explicit) pointing to the future control by the very viewer. We also see that the control (performed by the controlled ones), relates interestingly with the process of "controlled decontrol", to which Elias and Dunning, already quoted in this work, refer.

A excitação no discurso televisivo dos Jogos Pan-americanos do Brasil: um estudo da transmissão da Rede Globo de Televisão

Resumo: Este artigo objetiva estudar a excitação contida no discurso televisivo durante a transmissão dos Jogos Panamericanos do Rio-2007 (PAN). Mais especificamente, estudar como o referido sentimento toma forma nas narrativas do discurso da Rede Globo de Televisão em um momento de transmissão do PAN: o discurso inicial da cerimônia de abertura. Para isso, recorreu-se ao pensamento de Elias e Dunning (1992) sobre o modo como a excitação é favorecida pelas atividades de lazer. Sendo um estudo de caso, foram utilizadas como técnicas para este estudo a documentação indireta (através de pesquisa documental e da pesquisa bibliográfica) e a Análise Crítica do Discurso.

Palavras-chave: Comunicação Persuasiva. Esportes. Televisão. Atividades de Lazer.

La excitación en el discurso de televisión de los Juegos Panamericanos en Brasil: un estudio de la transmisión de la Rede Globo de Televisión

Resumen : Este artículo tiene como objetivo estudiar la excitación en el discurso de la televisión durante La transmisión de los Juegos Panamericanos en Río-2007. Más concretamente, cómo ese sentimiento toma forma en descripciones del discurso de Rede Globo en un momento de la transmisión del PAN: el discurso inicial de la ceremonia de apertura. Para esto, hizo un llamamiento a la reflexión de Elías (1992), acerca de cómo la excitación es favorecida por las actividades de ocio. Como estudio de caso, se utiliza como técnica la documentación indirecta (a través de investigación documental y búsqueda bibliográfica) y Análisis Crítico Del Discurso.

Palabras clave: Comunicación Persuasiva. Deportes. Televisión. Actividades recreativas.

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