



## «SOCIO-CULTURAL MOBILITY AND MEGA-EVENTS: ETHICS AND AESTHETICS IN BRAZIL 2014 WORLD CUP»<sup>1</sup>: REVIEW

Reviewed by **Maximiliano E. Korstanje**,  
University of Palermo, Argentina

Doubtless, Rodanthi Tzanelli became in a leading scholar in the analysis of ceremonial performance, and of course, this book, entitled *Socio-cultural Mobility and Mega Events*, shows why. Based on the theories of mobilities, she explores the performance of ceremonies in the last FIFA World Cup hosted in Brazil. These spectacles not only trigger emotional reactions, as riots or protests, but also confer ideologically a message, which is elaborated by elite to explain the World. Thus, the «cosmetic» of mobilities should not be divorced from the role played by politics by disciplining minds. The paradox lies in the fact, well-accommodated classes enjoy the spectacle the rest takes the streets to protest for governmental corruption and the increase in public expenditures oriented to sport stadiums construction. These outlays are done while the country faces a deep financial crisis that leads government to make important cut-offs in education and health. This is the point where aesthetics and ethics converge. Historically, Brazil has been enrooted in a colonial past where civilized ideals came from Europe were prioritized over other voices. This disciplinary mechanism of control not only was not altered by the advance of capitalism, but enlarged as a bridge between two nations; white lords and the rest. The technology and development stadiums are equipped are twofold. On one hand, they serve in order for state to prevent risks, or terrorist attacks

coming from the external boundaries, but at the same time, they are used to discipline the internal enemy, lower-classes. On another, like many other similar events, Brazil 2014 combines the needs of surveilling «Others» with policies to attract global richer tourists. At some extent, the global freedom given by the capacity of consuming entangles into more immobile practices. Though this was widely studied in the specialized literature, Tzanelli adds, new fertile grounds for further investigations surface post Brazil 2014.

In the introductory chapters, Tzanelli discusses that media-events often strengthens the social ties of communities homogenizing the meaning developed by community of history but in contexts of traumatic past, as slavery and oppression in Brazil, two versions of the same fabricated mythology takes room in the same structure. Following Reijnders<sup>2</sup>, Tzanelli clarifies that this corresponds with the logic «guilty-landscapes» that characterizes the consumption in Brazilian cities and their encounter with modernity.

«I argue that within the same spatio-temporal frame Brazilian socio-culture become flexible interpreters of their own condition and the global standing. The book's two World Cup evenements teach us that when a post-colonial culture finds itself in the late capitalism domains, it can produce different versions of the same social event in, by and for other groups» (p. 11).

<sup>1</sup> Preview book: [https://books.google.com.ar/books?id=1H8GCAAQBAJ&lpg=PA1&hl=ru&pg=PT17&redir\\_esc=y#v=onepage&q&f=false](https://books.google.com.ar/books?id=1H8GCAAQBAJ&lpg=PA1&hl=ru&pg=PT17&redir_esc=y#v=onepage&q&f=false)

<sup>2</sup> Reijnders S. Watching the detectives: inside the guilty landscapes of Inspector Morse, Baantjer and Wallander. *European Journal of Communication*, 2009, vol. 24, no. 2, pp. 165–181.

This co-dependency between centre and its periphery can be perpetuated by an alternation of what Tzanelli dubbed as «cosmographies of riches and cosmologies of desire». Starting from the premise that centrality can be formed by a hierarchical system of symbols, thoughts and beliefs consolidated by social networks. This remains even after the independence evoked not only by the needs of peripheral zones to be part of sacred centre, but in a profound desire to get the foreign cosmographies of riches. Not surprisingly, this explains why peripheral fascination for tourists coming from developed nations. The original gift is exchanged between civilized and uncivilized worlds.

The second chapter discusses the difference between heritage kinaesthetics (modes of cognitive and embodied movement as heritage) and performative synaesthetics alluding to the performance of sensory perception. Third chapter delves into the fascinating world of mobilities to expand the current understanding of globalization. In perspective, ceremonials in Brazil 2014 are oriented to create a unified sense of «brazilianness» to be commoditized to global consumers. According to these stereotypes, the country is praised but following of European discourse. The fifth section covers the protest against Rousseff who was suspected to commit acts of bribe and corruption as well as the reaction to the defeat 7 to 1 with Germany. Last but

not least, the book concludes with a review of what Tzanelli calls, Brazil's deep plot, which consists in balancing the old frustrations and deprivation proper of colonial past with a biased image of black masculinity.

In our knowledge, this archetype paradoxically pits Brazilians against Argentines. One of the contributions of Tzanelli's book rests on the role played by conflict to restore the homeostasis of social system. In this vein, White lords in Brazil have many commonalities with Argentines (its heritage and roots from Iberian Europeanness), than «black» rank and file workers or other ethnicities. If this racial affinity prospers, Brazil would experience an irreversible fragmentation. To avoid the collapse, the system fabricates a frightening allegory to achieve its own cohesion. As S. Freud<sup>3</sup> put it, extreme fears to strangers as well as phobias resulted from the attempts of mind to prevent a «fragmented personality». That way, the ego copes with contrasting feelings, oddly love and hate. The imagined phobic object (in this case Argentines) re-channels the internal conflicts to achieve social cohesion. This explains the rivalry between Brazil and Argentina in Football and other sports. Whatever the case may be this master-full project, which not only enriches the works of students, professional researchers and social scientists interested in globalization and mobilities but will become in a seminal work in cultural studies.

<sup>3</sup> Freud S. The case of «little Hans» and the «rat man». London, Hogarth Press, 1909.

## ТУРДАЙДЖЕСТ

## TOURDIGEST



### КАЖДЫЙ КИТАЕЦ ДОЛЖЕН СОВЕРШАТЬ ПО ДВЕ ЗАРУБЕЖНЫХ ТУРПОЕЗДКИ В ГОД

Государственный совет КНР опубликовал план развития туризма в стране до 2020 г. По плану общая сумма потребительских расходов в сфере туризма в КНР должна достигнуть 5,5 трлн юаней, а каждый житель страны должен совершать не менее двух туристических поездок в год.

По данным Ростуризма, в 2015 г. китайцы стали лидерами въездного турпотока в Россию, отеснив на второе место туристов из Европы. И это даже несмотря на то, что Россия стоит лишь на 12-м месте в списке стран, куда едут китайцы. При этом, по оценкам экспертов, вклад китайских туристов в экономику России составляет около \$2,5 млрд, из них \$1 млрд приходится на Москву. Решающим фактором в пользу отдыха в России стала девальвация рубля, сделавшая туризм в РФ более экономичным.

По материалам сайта <http://zm-sochi.livejournal.com> (дата обращения: 20.05.2016)