



Chapter 155

The sport/leisure revolution, the middle classes and the prospects for change

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ABSTRACT

For a futuristic and revolutionary agenda in sports/leisure

World trends, socio-economic and geopolitical, have revealed that the system of the functionality of capitalist societies is going through its worst crisis. To contribute to a critical-purposeful, academic, and professional debate in the field of education, political science, sociology, sport/leisure, and physical education, the future deserves to be thought of strategically. It is known that the speed of communication technologies as well as the willingness of social subjects the use and abuse digital tools has caused intense changes in labor relations and in the very way of being of the passivity with which we observe the new times, full of viruses, wars, catastrophes, etc. One could speculate on various ramifications of the current crisis by shielding oneself in a directionless critique or even create specific speculations restricted to local or regional microcosms. The proposal here is another: to reflect deeply on the next steps of the sensitive and human time of the workers in the perspective of seeking, in a fruitful way, intelligent trails for sport/leisure. This should provide diverse interests with a speculative and critical debate that can re-oxygenate the apathy with which we have faced political and emotional disorders. On the other hand, it must be said that revolutionizing sport/leisure will never be a non-neutral action. More than that: it is neither academic action in the traditional sense, nor is it a partisan political debate. Starting from Marxist and non-Marxist scientific bases, the debate will necessarily be critical, propositional, semi-utopian and, why not say, futuristic. In the movement of expansion of the new financialized and armed productive capital, capitalism has entered a new era, in which its new civilization will promote a historical break with the hitherto

unknown evolution of this society. This is because, both in the US and Europe, right-wing politics and intellectuals have pushed the world towards an ultraliberalism of a fascist and strongly destructive character. In Brazil, after the parliamentary coup of 2016, the Trump-Bolsonaro unity branched out in the people with the damage and ideological falsehoods. The perversity of capitalism impacts ecological systems and hinders the recreation of value. With this destroys productivity and its effects and consequences are felt more by the Global South. Such processes add to the militarism and militarism reigning in these neo-fascist and denialist times to renew the opportunities for the manufacture and sale of arsenals, bombs, airplanes, weapons, hatred, etc. Is the end near? What do sports/leisure and workers' hours of suffocation have to say about it? In the set of contradictions is it still possible to think of a liberated society, at least partially from alienated labor? The resistance of the people and the consequent agenda of tomorrow will be composed of what strategic contents? Amid the pulsating crossfire of this debate, this text calls for truly free work, impossible in capitalism. Reform and revolution are sides of a coin that constantly jumps in advanced consciousnesses, after all, which or what are the paths to the first steps of change? The pertinence of new communication and information technologies helps us to architect working hours, emancipation, vacations, regulation, and free time in a renewed perspective. Cultural equipment and professional activities need to break through the frustrations of an alienated and perverse job that enslaves workers around the world. In the society of capital, sport/leisure serves interests that can make it an arm in favor of the masters, owners of gold. Could it be that much of what we have in the discourses cannot be active ammunition to dilute the toxicity of capitalism and the inherent contradictions of the order of capital? (Harvey, 2017)

1 INTRODUCTION

Where is sport/leisure in a world of rotten work, with the objective and moral degradation of the conditions of life? The provisional answer that this text offers, first discusses the problem of the society of the capital, the obstacles, and the paralysis in the form of permanent and cyclical crises beyond the limitations of the changes. Perpursues the theme of consumption to finally address aspects related to outputs, that is, to a propositional agenda. The arrival of the 1990s made evident the voracity of capital in the face of the ebb of workers. The interest in privatizations, downsizing of the State, fiscal austerity, technological valorization for the few, and, educational devaluations for many, has increased, year by year, social inequality and structural unemployment. Added to this, factors such as recession, inflation, and excessive real estate appreciation, in fact, an explosive economic set that had its peak in the crisis of 2008 and, recently, in 2020/1 in the pandemic. The crossroads put in place inhibits development, as a strategy, as a way ¹to combat the neoliberal/neoconservative conception. Financial interests in crypto-currencies, for example, demonstrate that it is better to invest money than to develop/invest in people. So, development alone no longer meets the bioecological and sustaining desires of the planet and, with this, makes it difficult to take advantage of the time that people may have to enjoy a better life. The character of social concertation (negotiations are paralyzed and need to be oxygenated; the bureaucratization of political and economic forms must also pass through an oxygen filter and cleansing) in turn only postpones capitalist development, in a productive and sustainable format that is superior to that most destructive or that flees to tax / offshore havens. In this overwhelming current, technology opens the way to the (re)creation of value, increases the sales of various goods, and extracts more *added value*², as well as contributing to the reinvigoration of products with new clothes. We live in an age of uncertainty and crisis. The options of productive development for entrepreneurs and the State, given the legislation, bureaucracy, and jamming are few, which feeds the appetite to produce in other places not previously occupied, that is, the virgin areas and the phenomenon of relocation to reinvent itself. Such processes impact families, especially in obtaining resources (salary and income) for social reproduction and in containing these resources for immediate use.

Still with the realization that capitalism is experiencing one of its worst crises and, at the same time, reshaping its exits, the new ways of recreating the commodity by making it attractive are therefore a new power of development, driven by the invasion of *virgin spheres*, previously not occupied by the forces of capital. This means the exploitation and degradation of new unused spaces and environments and/or

¹ ." The decline in the density of political party membership in the different European democracies is now undeniable. The different studies have shown just that (...) Although the Portuguese Basic Law offers political parties the organization and expression of the popular will, Portugal is no exception in this scenario and follows the trend of decline in its numbers of members in party organizations. See FARMER, Julius. The decline of party affiliation in Portugal: responses and strategies of the leaderships. In: HOLY SPIRIT, Marco Lisi Paula do (org) **Militants and activism in political parties**. Portugal in comparative perspective. Social Sciences Press, Lisbon, 2017.

² . Crypto-currencies, or crypto-assets, is a private currency, such as example, bitcoin. Its conception has an anarcho-liberal perspective and, in addition to being difficult to tax taxation, it can be associated with money laundering (economic crime) See MORTÁGUA, Mariana. Interview with Esquerdanet on Youtube, available at <https://www.youtube.com/watch?v=OL6lhsrIDW4> accessed 12/22/2021.

processes of reform and reuse. The historical concentration of resources in the accounts of rentiers thus accompanies the dubious quality of politics in general and the strategic policy for sport and leisure, after all, why, still little has changed, is, in the first place, relative to the scarcity of resources combined with poor distribution and management of money among the classes. Some of the following items help explain this paralysis: maintenance and strengthening of bureaucracy, (Sadi, 2017) unsystematic politics, (Mazzei et. al, 2014) disparity of spending (Bastidas; Bastos, 2011), and excessive investment in the area of high-performance sports, to the detriment of the areas of educational and leisure sports (Silva; Borges; Amaral, 2015). The so-called minimal state could be perfectly enlightening if the idea of minimum were extended to the idea of basic - socially referenced quality. But this is not what it is about, and probably not even this would be possible due to the *centrifugal of the social metabolism of capital* - the expression is from Mézsaros (2015). The gap between public and private widened from the neoliberal disaster, and against this, the left had difficulty bringing truths and creativity. On the other hand, the educational and sports training of children and young people depends, to a large extent, on the tripod family, school, and social environment, in which the interests and practices of social classes tend to weigh. The sports modalities and their parallel culture, contribute to a classist look, usually loaded with ideology. Roughly speaking, we are forced to see sports such as ice hockey, figure skating, tennis, fencing, water polo, and golf as sports for the rich. Rowing, Swimming, Rugby, Wrestling, Soccer, Futsal, Volleyball, Basketball, Surfing, and Badminton, for example, are sports of the middle classes and popular classes. The world of services as a privileged way out of the neoliberal/neoconservative capitalist crisis takes advantage of the wills and desires of the middle and popular classes to print a more aggressive consumption. The body becomes more consumerist than it already was and ingests fast *foods* to later burn calories in personalized physical activities. This new mercantile logic, with the seductive instruments of *shopping malls*, through colorful images and other attractions, throws itself in favor of futilities and remote control as imprisonment of the body. All classes are attracted to this type of consumption. It would be like a vacuum cleaner that sucks the dust, everyone is sucked into this new consumption. Nature degraded and transformed into *a stone jungle*, removes traditional sports/leisure spaces and, in their place, sells individual subterfuges. The rule of the market infantilizes adults so that virgin areas can be explored, sold, bought, and developed; aggressive marketing is imprinted on people's sensibilities so that consumption is expanded. In this way, the body experiences new sensations and begins to consume supposedly sophisticated products and values. Among the various services of the *sculpted body*, cost-benefit is ingrained in the symbolic universe of workers (and in their impossibility of fully consuming); it constitutes one of the active substances for the regulation of work with a view to productivity. By cost-benefit is understood as the complex relationship of expenditure of energy generating and promoting a result called process-product. In the case of sport/leisure, a complex web of scientific knowledge, feasibility for practical application, and opportunities offered by both the State and the market are involved. The work of teachers, coaches, and cultural agents is therefore dependent on these relationships and can be configured as an activity of high sensitivity. In addition, it is a job that can,

for example, be equated with so-called "liberal" professions such as doctor, psychologist, engineer, the administrator, among others. The work of sportsmen and athletes is also inserted in the gigantic apparatus of the services, configuring itself as a work of *body delivery*. Short careers, high earnings for a small elite, and a life of expectations and injuries have already been formed as a kind of subculture. Competing in excess implies, therefore, the coexistence of pain, suffering, and injury and, at the same time, the submission of precarious working conditions. The professional universe of the workers, filled with suffering, allows us to understand the main traces of devastation, promoted by the system and directed to those who live from work. By taking into account the subjectivities riddled with negative charges, it is possible to perceive points of strangulation and rupture, depressive diseases, and unknown diseases. The processes of sports initiation in physical education classes at school or in training sessions in the club are not the only sports/leisure contents nor do they end the determinations and projections of this area. There is a timid and mechanistic understanding that he sees in the teaching and learning of sports (physical education classes + training sessions, an idealistic type solution for the formation of a new man. Education and sport/leisure, by themselves, do not change³ society; it can contribute to the formation of creative and open minds, but this depends on several factors that are not always interconnected. Contrary to reproductives, we launch the challenge of a sport/leisure that can embrace totalities little explored. But you have to qualify the criticism. We start with the mega sporting events and the flow of money. The technical and technological revolution opened space for capital to create an ideological strategy for the consumption of sports and cultural practices. In this logic, not only the computer replaces other languages, but also a cinema, television, and the reinvigoration of more individualized social relations indicate new possibilities. The market knows what the profile of the viewers it wants. In advertising and marketing, sport/leisure sells any type of product. Sponsors and supporters have an interest in expanding their business more than in developing the sport. In this expansive movement, contracts seek not only to establish brands and create an identity with their audience but above all, to take root as preferred, that is, as the first in the ranking, in the creation and domain of symbolism with consumers. they are some of the most interested funders. By tightening controls and/or clicking, money begins to circulate in the large business world in which people with lower purchasing power are centrifuged. Children and young people absorb this consumption and this can indicate positive and negative points in the long human formation. The times of mega-events confer high profitability for the sector and it could not be different when individuals have transitioned (in the process of transforming events into *mega-events*⁴) from activists to mere spectators. The sports market continues to be hypertrophied by cultural industries that launch, at all times, images and products to capture emotions. So, the trend of accelerating business and engaging the business segment constitutes a unique opportunity for

³ - The professional categories were modified based on the precariousness of work. Among them, are the metallurgical sectors, agribusiness, telemarketing services, and call center. See ANTUNES, Ricardo, **The privilege of serfdom, the new service proletariat in the digital age**, 2020.

⁴ Examples of sponsoring companies: Coca-Cola, McDonald's, Visa, Panasonic, Bradesco, Claro and Organizações Globo, Itaú, Banco do Brasil, Volkswagen, Fiat, Extra, Neoquímica, Sportsbet, Havan, Crefisa, Gerda, among others.

mega-event organizers. The union of money with power sustains a series of acquisitions, mergers, improvements, hiring, new solutions, and technological advances, among many other gears favorable to the organization; a substantial growth of spaces, new work prospects, agility in processes, and quality in the final product. Nefarious consequences, such as the development of militias, can occur. (By Mattos Rocha; Da Motta, 2020) The new consumer spectators of sport/leisure in the globalized world were already infantilized by the seduction of markets. The globalization of capital takes solid roots and captures the lower strata of the emerging middle classes, spreading to the popular classes; all those who venture on the internet and pay for access to pay-TV channels, consider physical access to gambling spaces expensive and unsafe. We need here to consider that the average intelligence of the consumer, his pleasure and desire for more consumption, pushes a consumption that could be acceptable to more consumption. Eager to consume, the inattentive consumer becomes easy prey to a bloodsucking gear. The relations between companies and the market present, in turn, a high degree of sophistication and a certain balance in the maintenance of hegemony conquered. These are relationships to be constantly improved from the point of view of advertising and marketing. For example, the naturalization and neutralization of class differences (and more detailed segmented knowledge of the market as a starting point for the final destination of the product) perform the magic of selling tickets even to those who are in debt (the mass of the people is left with precarious access through TV and the internet). (Barber, 2009) Based on the four "Ps" of marketing, (1) Sports Product, (2) Sports Price, (3) Sports Promotions, and (4) Point of Sale, the organizers establish, as a general parameter, that if sport/leisure is produced by athletes and processed by entrepreneurs, it will be consumed by people who admire athletes and entrepreneurs, as long as they can afford the service. (Schwarz & Hunter, 2017) Such people may belong to the popular classes, but the focus of the services is the middle classes. Sports failures are judged by news reports, medal numbers, and other forms. Seeking the success of the people or at least, the paths of a *sports citizenship* are far from the institutional goals and the logic of the minimal State, a remnant of neoliberal/neoconservative errors. Amateurism and pseudo-professionalism are the tonics of social politics, too, filled with partnerships that do not come out of paper, *trolls*, and political *mimimi*. Just as there is no bold and quality strategic planning, there is no decent creation of a *sports development index*, nor critical success factors, as observed in other countries. (Meira; Bastos; Bohme, 2012) In this direction, there is no autonomous institutional coordination with decision-making power. There is no pedagogical focus within schools and clubs, which implies affirming that there is no possibility, in these political conditions, of building unity between the school and the club to promote athletes and athletes. The chaos of the sports structure and the potential for repressed regionalization, further deepen the crisis in sports/leisure policy, after all, in this environment, false prophets are left and lucid minds are missing. The four "Ps" of the sport's production would have to be added to the 12 "Ps" and the multiple interconnections between the teacher, the student, and the strategy. (Sadi, 2016) Thus, the (1) Professionalism of human resources, (2) Planning of sports initiation, (3) Protection of school and schoolchildren and (4) Educational promise find fertility when combined with the complex network

relationships of concepts. We add to the north, the 5ps professionals, specific to managers, teachers, coaches, and cultural agents who are dedicated to a critical, creative, and changing platform: practice, path, project, processes, and products. Olympic sport, in turn, assumes the tragedy of this packaging, in which state, entrepreneurship, markets, media, and consumers in general belong.

The failure of discourses and assumptions originating from Olympism has proved latent and gives way to the logic of the market, professionalization, and spectacle. The simple side of fair play, the altruism of the conditions of respect, friendship, solidarity, and integration of peoples come to sound like a vanquished paradigm, a symphony totally out of date, or at best of metaphor, out of tune, still having in front of it a conductor (or a set of them!) and an orchestra that does not read the same score. (Almeida & Marchi Junior, 2014)

It is important to underline that, in countries such as Portugal and Brazil, middle-class young people will be prone to mercantile bottlenecks in opposition to the public/state that is pushed to the minimum of health and education, even though the neoliberal/neoconservative axis has done the damage it did, succumbing to the then developmentalism. This causes Olympism itself and its ethical values to be discredited to a large extent. There is no room for the countries of the semi-periphery of the system to insert their proposals into the capitalist world agenda, after all, if the crisis is already high in the center, what is left for the global South is the "washing of hands" of capitalist managers led by big capital. (Braga, 2017)

2 THE LIMITATIONS OF THE SOCIETY OF CAPITAL AND THE IMPACTS ON SPORT/LEISURE

In the whole of Marx's work, we can consider that there is a deep analysis of bourgeois society, its constitution, and the unfolding of struggles. The fundamental social classes, the State, Man, and his needs, as well as the organizational processes of the workers, are equally prominent themes. There are economic-philosophical indications, valid for different historical times, including the present day. In lines and between the lines, there are passages of a historical, political, anthropological, sociological, economic-philosophical, and psycho-pedagogical nature. In addition, the conception of the project is tied to individual and collective intentions, in concrete possibilities that spread over innumerable subjectivities. The different Marxisms express such possibilities of reading and do so on a supposed unilateral subject, their possibility of overcoming and emancipation. Along with Marxian and Marxist ideas are class interests, arising from the amalgam of ideology (another concept that is very loaded with historical and political determinations). The long tradition of Marxism includes the reproduction of state forms, scattered throughout the world (and the mistakes made); it cannot overshadow the mind of those who desire the direction of a productive and assertive focus for the future. Just as Marx cannot be blamed for the failings of his followers, it is unreasonable to work with a plastered perspective of his work. We emphasize the necessary flexibility in the reading of this reference, given its broad character and, at the same time, difficulty to concatenate. Istvan Mészáros, for example, clears edges and decodes confusing problems of theoretical opponents by going through the question of the state in depth; it allows not only an update of the agendas of workers'

struggles but advances elements that can be deciphered for different human, social and political sciences. The size of the state, for example, cannot be taken over by a failed representative democracy, present in numerous political institutions, nor be reduced to the debate on the regulatory structure, without first dealing with qualitative determinations, that is, decision-making structures and corresponding forms of control. In the wake of this argumentation, there is an unsustainability in the current historical conditions of the States, called by the author ⁵*antagonistic centrifugality of the cells of the socio-metabolic system*. We are taken by a key question that precedes the question of strategy, namely: What democracy do we want?

It is irrelevant to debate the size of the regulatory framework advocated without at the same time addressing qualitative determinations – of decision-making structures and corresponding forms of control (...) The real challenge is, therefore, the historically sustainable overcoming of the antagonisms structurally entrenched in the constitutive cells of the social order of capital, which are responsible for the centrifugality of its incurable systemic determinations. (Mézsáros, 2015, p. 21)

Mézsáros considers that a goal to be pursued would be a format of *substantive* democracy that would surpass representative democracy and, at the same time, direct democracy. He asserts that the only way to achieve this feat would be to institute a form of decision-making without *recalcitrance*, causing social individuals to define the law for themselves to be able to modify it autonomously. It evaluates law and law, defending the idea that state domination, centered on the application of the legal apparatus, in essence, is an empty container and the partisans of such a premise disregard the class connotation. In the author's view, this is biased when thinking about social order. Contrary to this stance, we find a position that tirelessly repeats the illegal meaning of the State.

The *incurable illegality of the state* lies in its most intimate constitution as a sovereign arbiter over the law and therefore above the law. The rest is a consequence or secondary to this, including the apologetically hailed technicality of the "separation of powers," depending on whether fulfilling the objective implications of being above the law requires violent or nonviolent modes of action. (Mézsáros, 2015, p. 58)

The *illegal sense* implies, therefore, a law of the *strongest* which, in turn, can be equalized in the domain of the State over social classes. The conception that the State must be overcome finds the theoretical and political will of the author in the formulation that there can be no strong and/or democratic State for the solution of the problems of humanity. On the contrary, changes must pass through the consciences of freely associated producers and consumers. We should not, therefore, create illusions/mystifications around the state. We also add that any social and/or public policy, no matter how elaborate, is not only insufficient but also palliative – it mitigates conflicts and does not resolve them. A truly democratic state conquered by the heterogeneous masses of workers would be, in essence, one of the utopian goals of those willing to change the living and working conditions of their social class of origin. How, then, to unlock the conception of social and/or public policy of sport/leisure, with the numerical expansion of interested parties? How to

⁵. See LOSURDO, Domenico. **Western Marxism: how it was born, how it died, how it can be reborn**. Boitempo, 2019. See also, NETTO, José Paulo. **Karl Marx, a biography**. Boitempo, 2021

do this with filters of debureaucratization and democratization? How, finally, to endow the family with democratic power (and shared with teachers and coaches) in the education of children? Again in Marx, but this time in his preview of how class struggles work, we extract a *how-to do* in the design of a necessary project. The lens of the analysis below allows us to decipher this understanding.

It is not from the past, but only from the future, that the social revolution of the nineteenth century can glean its poetry. She cannot begin to devote herself until she has stripped herself of all the superstition that binds her to the past. Previous revolutions had to resort to historical memories to desensitize themselves to their content. The nineteenth-century revolution needs to let the dead bury their dead to get to their contents. In those, the phraseology surpassed the content, in this, the content surpasses the phraseology. (Marx, 2011, p. 28-9)

When dealing with the French Revolution the author does not limit himself to the conjectures and structuring thoughts of everyday politics. On the contrary, it casts the idea of the past and the future as cogs of conscious formation. But here, it is good to remember that formulas, models, and bets need to be continuously revisited. Since the ruling classes seek to raise the dead (read renegotiating backward policies to keep the people *like cattle*) it would be fruitful if the dominant classes looked to the future, to reap their poetry. In these logics, revolutionary processes are permeated by contradictions, by comings and goings, successes and errors, in such a way that the goal may be: to overcome phraseology through content. It would be like establishing a methodological path based on bold steps combined with conservative steps, because in the same way that conservatives will want a return to the past, the bold will dream of the future, perhaps impossible with the current limitations, among them, the main obstacle, the capitalist mode of production. If the very concept of revolution has changed throughout the twentieth century, the perspectives to be drawn will need to overcome *sound bites* and densify content.

3 FOR A CRITICAL-PROPOSITIONAL AGENDA

How was consumption made motivated in the symbology of children and adolescents, reaching adults and diversified niches? The alliance of fascism reimagined with neoliberalism/neoconservatism willing to lie, created new rebellions for the right, extreme right, and "independent", after all, buying, selling, and transforming desires could be expanded in the capitalist designs of contemporaneity. The market, in the palm of children, young people, and adults sells infantilized products to attract sales. This is one of the gears of the *infantilizing process* that crosses culture, cinema, fast food, cosmetics, toys, and fashion, involving high figures and locking the imprisoned body in the prison of the self. The seduction of the market is sharpened by the segmented marketing of social networks, as can be seen in the frame of *The consumerist body*. At every stage of life, consumption is a way of selling and buying commodities for the body. (Sadi, 2016)

The consumerist body		
Child	Young	Adult
Impulse	Crisis	Weighting
Toy	Game	Work
Images	Experiments	Ideas
Pleasure	Interrogation	Happiness
Individual	Rebellious	Collective
Physical sexuality	Transitory	Erotic love
Biological body	Apprentice body	Culture Corps

The characteristics of pleasure and physical sexuality find the taboo and conservatism of middle-class families and spikes in children and young people, new thirsts for consumption and make them grow with the ingrained prejudices related to this theme. Eroticism and reproduction of the submissive role of women are added to pedophilia and confusing themes for many parents. Between the objectivity and subjectivity of the body of girls, for example, consumerism carries the format of seduction and the imposition of a standard "beauty". With this, expectations of investment and body production are generated, through the anticipation of what, in the academic discussion, was conventionally called "early specialization". In response to these and so many other educational demands, the middle classes learn different forms of an internal struggle: parents help their children with schoolwork; strive to include an extensive list of training activities; offer rewards in exchange for productivity; increase the amounts of financial aid because of the economic precariousness in which they find themselves; guide friendship circles, some of them, with restrictions of gender, race, origin, and social position; preserve traditional family values, rituals, religion, reinforcement in the behavior of customs of direct ancestors. In this direction, the *dictatorship of appearance* imposes its model of consumption in which the middle classes signal with acceptance.

Appearance became a presupposition for social acceptance and propaganda managed to promote all the possibilities of satisfaction to man, by offering the solution to his problems of realization, through the realization of capital itself. For, by treating it as a commodity, it offers you the opportunity to elaborate the appearance of its packaging through clothes, makeup, tinctures, perfumes, etc. – all so that your image becomes pleasant and saleable. In capitalism, the production of appearance is nothing more than a function to objectify the realization of the value of the commodity. (Andrade, 2007, p. 57)

Inside or outside the shopping mall, visual attractions hijack the souls of middle-class people, especially women. The *dictatorship of appearance*, knowing this powerful gear, signals positively for propaganda and social networks, to capture the customer. Thus, the commodity is fattened before it is sold, that is, there is a symbolic preparation, in which the seller and buyer are united. The potential buyers would be the popular classes, however, in these niches, there are low expectations on both sides (buying and

selling), therefore, the middle classes occupy this prominent place. When children and young people are observed in spontaneous body and sports practices, our beliefs are driven by the ideals of integral health, Olympism, and good social relations that may arise in groups of homogeneous ages. Almost always, the behind-the-scenes corruption of the sports world and its greed are ignored. The subject revolves around unscrupulous leaders, sports policy transactions, spurious plots, and dealings. These are more common topics among sports journalists than among teachers or coaches. Jennings (2012) considers, for example, the existence of foul play in FIFA, extended to the IOC's Olympic powers and with ramifications in the confederations and national federations. Money is a denominator of illicit exchanges; buys votes in elections in these entities. What's more, it runs through shortcuts that are difficult to discover, subterfuges that divert offenders from jail. There is an explicit lack of character in these well-heeled leaders who declare that they know nothing, even when the evidence is evident. Laundered or liquid money can also be applied to other forms of money, almost impossible to obtain routes to follow your itinerary. How could we reverse this logic with the use of education as a means of coping? Would this be a losing issue in the first place? We don't think so. It is necessary to wage this debate, firstly for a revolution of sports/leisure, in a broad dimension, which seeks to curb/minimize violence; secondly, for human and social development, including the issue of competition and drastic changes in the ways of competing. In addition, we question the role of television media and the internet and their too much centrality in the appearance of performance sports. Official games are surrounded by extreme entertainment, from the curiosities of athletes' lives to the excess of jokes, advertisements, cheerleading, etc. The narratives are reconstructed with an emphasis on spectacularization rather than factual and interpretive analyses of the game. Such packaging of emotions serves the attractive consumption of products and services related directly and indirectly to the sport. The packages of the "global cultural industry" – the expression is an update of the concept of cultural industry, creates ballasts with dispersed and completely autonomous capitals. Mergers of companies and corporations constitute the new media empire. Such an expansionist movement has a peculiar economic element. It is about customization, that is, the tendency to produce to a numerically more restricted audience, but with a purchasing power compatible with this restricted market. The middle classes, for example, would have, in this logic, an ability to pay more for the same product that, if offered to the popular classes, marketing strategies and economies of scale would be different. Losing competitiveness and exchanging it for more expensive goods is therefore a formula for success. Today, much of the streaming, pay TV, packages, channels of commentators, etc. retain customers, in a process called capillarization.

From a technological point of view, it is evident that the widespread digitization of the means of generation, reproduction, and transmission has made it market-possible for products adapted to non-massive consumption, without profitability being diminished (and, in some cases, even increased). These characteristics of customization bear a similarity with capillarization which is the ability to penetrate audiovisual and textual messages with the ability to immediately respond to stimuli and interactivity. (Duarte, 2010, p. 96)

The sensitive point of sports/leisure media programs, based on interviews, debates, commented games, and interactivity with the public, creates ties with the fight against boredom, one of the symbolic strategies of the middle classes. The simple operation would be to bring to the stage of excitement and pleasure, something that was lost in the body practice of sport/leisure, in childhood and youth. Then, the continuity of the *s practices* would be exercised before a machinic world (various electronic devices, computers, smartphones, tablets, artificial intelligence, etc.) all, individually.

In the background and front, programmatic trends oscillate which can make futuristic agendas more flexible, providing them with transformative energy. And in these great quotation marks, we have sown the revolutionary seeds which, in our conception, could be the trees of tomorrow. Such seeds, summarized in the topics below, depend on an adequate functioning of the reform/revolution binomial, in the futuristic practice of popular politics, truly democratic:

- Increase of culture, tourism, sport, and leisure, with the allocation of decentralized funds to municipalities;
- Construction of Free Universities, in all municipalities, with at least the following infrastructure: 1 theater, 1 cinema, 1 museum, 1 circus, 1 stadium, 1 multi-sport gymnasium, 1 technology hall, 1 dance hall, 1 skating rink;
- Construction of theme parks for children, youth, adults, and domestic animals;
- Permanent public tender with evaluations every 5 years;
- Equal retirement for all at the age of 50;
- Vacation of 60 days, with the possibility of installment in up to 6 times + vacation scholarship of 2 x the value of the salary, to be conquered by merit;
- 4-day week;
- 20-hour workweek (with a bank of hours for alternative work, limited to 25% of the total workload);
- 13th and 14th wages to all workers, regardless of the work performed, social class, race, gender, etc.;
- Salary calculation based on the multiplication of the number of weekly hours x 5.25 (weeks + paid weekly rest);
- Overtime allowed up to 25% of the total workload.
- Inspection, conscious consumption, preservation of nature, and optimized hygiene in public environments, especially sanitary environments.

4 FINAL CONSIDERATIONS

Presenting the assumptions of a structural and systemic crisis that spreads, historically, through the intelligible and sensitive cells of the people, we list substantive topics of an agenda for the future of sport/leisure. Based on the principle of revolution, combined with possible reforms and other hopes; Tied

to a reinvigorated humanism, we strive for social policies that are changing, sophisticated, and endowed with prior strategic planning. We believe that middle-class individuals have readings of the world and society, appropriate to their profile of ideology, behavior, and consumption, in such a way that class identity is not a mere abstraction. We believe, therefore, that this identity is responsible for the links and knowledge existing in various areas of culture and sport/leisure. However, we are aware of the fascist movements promoted recently. Even if it is not a hegemonic fascism, the fascist air of the present day dissipates the energy of evil, condensed into a series of acts of violence. This type of tractor affects sports/leisure, especially sports education. The ideas of Fernando Rosas, a historian Portuguese, and scholar of the fascist era of Salazar can contribute to an introspective debate of fascism lived in Portugal. Differentiated political conditions allow, roughly, four types of fascist unification and their ideological ramifications: 1 - Hegemony of plebeian fascist movements and their leaders; 2 - Commitment of fascist parties to conservative fascism; 3 - Subordinate integration of plebeian fascist movements in the regime of fascistized dictatorship and; 4 - Conflictual relationship alternating with unstable alliances between the conservative right and plebeian fascism in the leadership of the state. For Rosas (2019) fascism as a regime can be formulated in seven theses presented by the author, as theoretical starting points. What unifies the movements experienced in Portugal and Brazil is therefore not directly linked to the Marxist tradition, nor the diffuse traditional concepts of class struggle, class consciousness, and ideology. What can create unity of thought on this subject is, on the one hand, the immense *fascist cauldron* and its hangers-on, on the other, the weak party representations that have considerably lost trade union support, mass support, and hegemony. It is a perversion of fascism itself, embodied with new clothes, among them political representation, masquerading as democracy. The idea of updating/bringing to contemporaneity/conjuncture, fascist characteristics still present and also extracting practical consequences for the development of sport within the middle classes, may not be fruitful from the theoretical point of view, but it allows us to verify the political inadequacies in general and on the left, often subjectivist and naïve, which do not stop fascism; on the other hand, they may even work in your favor. So one of the central responsibilities of a non-bourgeois democratic understanding would be to calm the money-hungry middle classes and bring them into the progressive camp of the left or center-left, moving them away from radical fascist populism. From a strategic point of view, capitalism was, is, and could be fascist, when the imminence of a crisis/threat can be exploded. The ruling classes may launch violent tactics to try to circumvent the crisis or propose new forms of intervention, such as the *Estado Novo*, or even reconfigure symbolic violence. There is no political or theoretical recipe for the future; what there is, at the various

⁶. 1 - Fascism as a movement and as power must be seen as a historical phenomenon and category, historically contextualized; 2 - Fascism is a product of capitalism; 3 - No fascist movement has conquered power by itself; 4 - Fascist regimes configure a specific historical epoch, the epoch of fascism; 5 - Fascism is a dynamic, complex and mutant phenomenon, ranging from the plebeian, militia, disorderly and terrorist group to the ruling party; 6 - Totalitarianism is an ideological dimension that aims to manufacture the new man and that impacts on various spheres of social life; 7 - Modern colonialism is a preface to fascism and the Nazi policy of extermination in the second world conflict. (cf. Rosas, 2019, pp. 31-76)

crossroads experienced by capitalism, is a totalitarian system that knew how to find the way out, resorting to fascist instrumentation when the liberal forms were exhausted. Thus, it was in the crisis of 1929, in 1964, in almost the entirety of the 1970s, in the crisis of 2008, in the movement between 2013 and 2018, and 2020 with the pandemic. Therefore, in the stitching of long years, a renegotiation of classes took place, despite the revolutions and their teachings. A revolution in sport/leisure

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