
How Google Remembers the Formula One Champions?

Rafael Duarte Oliveira Venancio¹, Marina Colli de Oliveira²

¹Universidade Federal de Uberlândia, Uberlândia, Brazil

²Universidade Federal de Uberlândia, Uberlândia, Brazil

ABSTRACT

From a Lacanian notion of the imaginary and the enunciative history methodology, this article want to identify, through web search engines (considered here cellular automata), a digital enunciation imaginary about the history of Formula 1 champions (1950 -2015), identifying frequencies and certainties about the statements that build the history of this category of motor racing.

Keywords: Enunciative history, Formula One, Google, Imaginary

INTRODUCTION

Before there was Formula One, there was the Grand Prix. And when comes the Grand Prix, it is born old. After all, the first Grand Prix to win that name was 1906 French Grand Prix held in Le Mans which had the curious official name of ninth Grand Prix of the Automobile Club de France. It happens that the French newspapers and the ACF itself wanted to invent a tradition, "an output of fiction simply childish desire to establish the Grand Prix of them as the oldest race in the world" [1].

So the first "Grand Prix" becomes the race Paris-Bordeaux-Paris 1895, which in fact was a pioneer, but difficult to mark as the first racecars stylish Grand Prix. In that beginning, French and English drivers, with their Gordon Bennett Cup, struggled to decide who was the best cars and drivers, who was the first champion. The great irony is that in the first Grand Prix, in fact, the 1906 one, was won by a Hungarian, Ferenc Szisz, with a French car, a Renault. Szisz was a mechanic in the French factory, whose owner, Louis Renault, gave up running after the death of his brother Marcel in Paris-Madrid race of 1903.

From these romantic moments of the Grand Prix to the Formula One, created in 1950, there have been two world wars and an extensive evolution of cars. This evolution is not only comparable with that promoted by F1 itself. In 65 years, cars have evolved and a number of pilots made history to be champions in this sport category. From pioneer Giuseppe Farina to the Lewis Hamilton phenomenon, the laurels of victory in Grand Prix selected some humans while maximum winners of motorsport.

But this memory actually looks increasingly relegated to the digital devices of the World Wide Web. After all, we leave the automata, such as search engines on the Internet, all our imaginary and real condition of contemporaneity [2].

Thus, to assess the current memory status of all champions 65 years of Formula 1 (1950 to 2015), we will hold in this article an experiment involving one of these automata. With the choice of a search engine on the web, we find the quantification enunciation of names of these pilots in the vast Internet-

**Address for correspondence:*

rdovenancio@gmail.com

field. Through the enunciative history methodology, the idea here is to find what is the imaginary constructed by this digital culture as well as the memory of permanence of these pilots in the vast field of the Internet.

ENUNCIATIVE HISTORY AND IMAGINARY IN INTERNET

To see how the contemporary, automated digital culture, builds an imaginary about the Formula 1 champions pilots will use the method of expository history. The expository story is an interface method between the theoretical framework of the History of Ideas, that more precisely theorized by Quentin Skinner [3], with the study of Discourse Analysis of the French Language, focusing on enunciation studies.

On the side of the History of Ideas, similar to postulate the idea-unit, since by Arthur O. Lovejoy [4] and rooted in Continental Philosophy, Skinner opened an analytical tradition in the History of Ideas, using the pragmatic JL Austin and last philosophy of Ludwig Wittgenstein. This call for a necessity to appropriate the most powerful pragmatic mechanism of discourse analysis: the enunciation. To Maingueneau [5], "the enunciation is classically defined after Benveniste, as 'the commissioning of language by an individual act of use'. It is opposed, therefore, to set out how the act distinguishes himself from his product".

Thus the enunciation history - as we define this interface between the History of Ideas and Discourse Analysis - distinguished in the selected corpus, three elements: enunciation, enunciation and text.

If utterance is the act, utterance is the product, the words that are said to operate the desired representation. However, such as text linguistics puts it, "a statement in the sense oral or written material object, empirical, observable and describable object, not the text, abstract object ... that should be thought within the framework of a theory (explanation) of its compositional structure '. For purposes of this statement, we also find the linguistic surface term [of Ducrot] [5]. So we can put the statement as analogous to the idea-the concept of unity posed by Lovejoy

The relevance of this approach to sports journalism research, especially those that target your historical review, focuses on his role in demarcating through the published words (statements) the actions that promoted the sport in the past, both as a sports practice (competitions, games, athletes, events) is as the sport while developers culture and imagination.

So the journalist focuses on meeting statements about the sport in question. If you want to write about a Grand Prix Formula 1, research and reinforces the presence of this statement in your text, whether journalistic or research. The method of enunciation history is a method of demarcation of-view drive. So treat the statements of the sport as an idea-drive is the best way to keep your imagination put on prior the execution of the desired text, whether journalistic or research.

But that imagery is that we're talking about? Now the sport is a cultural object of any society. But how can we define the culture phenomenon? Alfred Kroeber, in *The Nature of Culture*, was one of the first anthropologists who sought a classification of definitions of culture. Between 250 definitions found, Kroeber [6] made a subdivision into seven major groups.

These groups can be summarized as follows: "1. Culture as synonymous with learning, social refinement or, as proposed by the tradition of German idealist philosophy, *Bildung*, to develop both individual and collective; 2. culture as synonymous with art and its manifestations; 3. Culture as habits and customs that represent and identify the mode of being of a people; 4. Culture in the sense of identity of a people or a community that forms around shared symbolic elements 5. Culture as what it is behind the attitudes of a people, or an unconscious structure modeling the behaviors, thoughts and positions of people in the world, as a model, a structure, a pattern 6. Culture as a dimension that is in and permeates every aspect of social life, therefore, is what gives meaning to the acts and facts of a given society; 7. Culture, broadly adopted, as everything that man experiences, holds, acquires and transmits through language" [7].

These seven definitions, there was the development of important lines of thinking about culture in Epistemology of the Humanities, Social and Applied Arts. On Thursday definition, for example, there

is the root to the idealistic theories of culture that, in turn, are subdivided into three main streams: "1. Culture as a cognitive system, which studies the communication models built by members of a community; 2. Culture as structural systems, where culture is defined as "a symbolic system which is an accumulative creation of the human mind (Lévi-Strauss) 3. And culture as symbolic systems, that is, culture is not considered a complex behaviors, is a web of meanings that the same man wove, which desperately needs programs understood as "a set of control mechanisms, plans, recipes, rules, instructions (what computer experts call program) to rule the behavior (Clifford Geertz)". [7]

Thus, the culture condition described, for example, by Levi Strauss is a full redo, since the bricoleur. Cultural agent par excellence, human activity DIY is a perpetual culture mechanism stream with recollections, changes and updates: "Let us look at [the bricoleur] active: excited for his project, his first practical step is, however, retrospective: he must turn to an already constituted, consisting of tools and materials, make it or redo it the inventory, finally and above all to establish with him a kind of dialogue to inventory before choosing the possible responses the set can offer to the problem it presents him "[8].

It is the bricoleur of the universe the universe of Culture expands to the simplest social practices such as sport. The practice of sport has cultural and communicational activities related thanks to that eternal remake that culture has according to Levi-Strauss. "Eternal redo" the one that is the very imagination of the material.

Thus, here we have a sense of imagination that next to Jacques Lacan and his system RSI (Real, Symbolic, Imaginary). If Real is unreachable and the Symbolic is the ordering of this reality through language, causing his faults and flaws in the subject of the unconscious, the imagination is the place of desire, completeness, the clouds: "It is in this context that the Lacanian idea cloud arises: are not the objects, but lovely clouds through which the desire is alienated in the relationship between the subject and the object is in this kind of relationship that we will find the ghost [fantasy], represented graphically by the split subject connected to the object ($\$ \Delta a$). You can tell, even, that not forge its adherence to the object of imaginary nature grip, the subject does not speak, does not move, does not express itself and does not mean (...). The ghost ($\$ \Delta a$) is presented as the formula from which you can glimpse the way in which the small object - it gives off of language, or rather, the incessant sliding of signifiers - will cling to the subject (divided) that he clings to the empty soul to imprison the sense of herself. In simpler terms, "the ghost is nothing more than the junction between one who is missing and its object, joint cemented by desire. The divided subject, barred established by symbolic, is linked to the object that the full imaginary "[9].

Thus, the "eternal remake" culture is the imaginary constructed through the logic of interaction between real and symbolic in Lacanian system. The sport consists of these remakes. Understand them is the role of journalist and rework them through their practice. The sportswriter, so is the main bricoleur in sport: it gives its liveliness. It is the journalist denoting human sense with cars running in circles. There are subjects and objects of the sport because the journalist builds. That is your job and that's the demarcated search field. Understanding how subject and object interact in sports is the first task of becoming a sports journalist.

In this article, the subject objectifies within the digital culture to become object storage and research of mobile Internet automata. "Considering the existence of so-called cellular automata (ACs) are discrete systems that have become important tools in the study of complex systems. They are characterized by a transition rule states that determines what the next state of this lattice of ACs. Like other systems in its class, the ACs exhibit deterministic behavior, dynamic, complex and unpredictable. One aspect extensively studied the cellular automata with respect to how they perform computations. The ACs computing through local processing and intrinsically parallel to the end show a global behavior . Even using search techniques, the process of finding AC transition rules with computational ability is not trivial as it involves areas of high cardinality rules. And this is interesting when it comes to Evolutionary Computing. So we can think in automata, as intelligence agents, search continues for the hundreds of titles / headlines published by identifying how common issues for training and building a logical reading, the composition of an agenda. Now, in practice, there is in fact a common uniqueness of terms, words, titles, headlines in different search news of different types of seekers "[2].

Thus, using the Google search engine on its Brazilian condition (<http://www.google.com.br>) from an IP computer linked to a Brazilian network access to the World Wide Web, we will investigate each champion pilot name the history of Formula 1 to verify the results. Your name, associate the name "F1", the world stands for Formula 1 in any language, to seek to eliminate possible namesakes. So, for example, we seek to Google "Ayrton Senna", "F1", as can be seen in Figure 1:

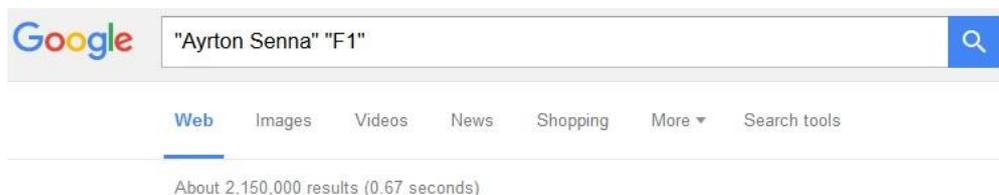


Figure1. Example of methodological step in Google search (data obtained on 10.21.2015)

Google shows us an estimate results (enunciative statements), commonly called references (ie number of web pages in which the statement is present) that he will find on the web and these will be our data comparison, our unit-ideas to evaluate the imaginary length of each driver in the current digital world.

FORMULA ONE AND ITS CHAMPIONS

Formula One started with a supremacy of the Alfa Romeo. In 1950, with the Italian Giuseppe Farina and in 1951 with the Argentine Juan Manuel Fangio, the McLaren won the first two titles in history. In 1952 and in 1953, the Italian Alberto Ascari becomes the first multiple champion of Formula 1, driving in his two titles for Ferrari. It is followed by Fangio winning four straight titles: two with Mercedes (1954 and 1955), with Ferrari (1956) and the last with Maserati (1957).

Mike Hawthorn becomes the first British Formula 1 champion in 1958 with Ferrari and Australian Jack Brabham gives the title to the Cooper in 1959 and 1960. The first American pilot to be Formula 1 champion was Phil Hill in 1961 with Ferrari. The rest of Formula One in the 1960s was won by members of the Commonwealth.

The English Graham Hill (BRM in 1962 and Lotus in 1968) and Jim Clark (1963 and 1965 with Lotus) win two titles, while also Englishman John Surtees becomes the first (and only to date) champion of the 500cc MotoGP (1956 1958, 1959 and 1960) and Formula 1 (1964 with Ferrari).

In 1966, Jack Brabham was the first champion-builder to win F1. Also with Brabham cars, New Zealander Denny Hulme won the championship in 1967 as well. In 1969, Jackie Stewart won his first championship with Matra, a feat that he would repeat in 1971 and 1973, both with Tyrrell.

In 1970, Jochen Rindt became the first posthumous champion with Lotus. In 1972 (Lotus) and 1974 (McLaren), the Brazilian Emerson Fittipaldi brought the title back to South America. In 1975 and 1977, Niki Lauda wins for Ferrari, and in 1976 he lost to James Hunt in a memorable championship.

In 1978, Mario Andretti wins by Lotus, while the South African Jody Scheckter wins in 1979 for Ferrari. In 1980 and in 1982, Alan Jones and Keke Rosberg, respectively, win their first titles for Williams.

Nelson Piquet becomes triple champion with titles in 1981 (Brabham-Ford), 1983 (Brabham-BMW) and 1987 (Williams-Honda), while Lauda wins in 1984 for McLaren. His companion, Alain Prost wins the titles of 1985, 1986 and 1989 by the same team.

It is driving McLaren cars that Ayrton Senna wins in 1988, 1990 and 1991, while Prost wins his fourth title in 1993 driving a Williams, like Nigel Mansell in 1992.

In 1994 and 1995, Michael Schumacher wins championship with Benetton while Damon Hill (1996) and Jacques Villeneuve (1997) win for Williams. The Finn Mika Hakkinen wins the 1998 and 1999 Formula 1 seasons with McLaren.

Michael Schumacher wins the 2000, 2001, 2002, 2003 and 2004 championships with Ferrari, while Fernando Alonso won 2005 and 2006 with Renault. Kimi Raikkonen (2007, Ferrari), Lewis Hamilton

Rafael Duarte Oliveira Venancio & Marina Colli de Oliveira “How Google Remembers the Formula One champions?”

(2008, McLaren) and Jenson Button (2009, Brawn) complete the list of winners of the Formula 1 of the decade.

Sebastian Vettel, with Red Bull, wins in 2010, 2011, 2012 and 2013 while Lewis Hamilton, now driving in Mercedes racing team, gets the title in 2014 and 2015.

FORMULA ONE CHAMPIONS GOING WEB

In the following figure, we present the results obtained with the search methodologically indicated in the previous section:

Name	NAT	Mentions	Years	Name	NAT	Mentions	Years
Lewis Hamilton	GBR	14600000	2008 2014 2015*	Jacques Villeneuve	CAN	407000	1997
Fernando Alonso	ESP	10400000	2005 2006	Mario Andretti	USA	400000	1978
Sebastian Vettel	GER	9830000	2010 2011 2012 2013	Jim Clark	GBR	390000	1963 1965
Jenson Button	GBR	3440000	2009	Graham Hill	GBR	384000	1962 1968
Ayrton Senna	BRA	2150000	1988 1990 1991	Mika Hakkinen	FIN	358000	1998 1999
Michael Schumacher	GER	1150000	1994 1995 2000 2001 2002 2003 2004	Jack Brabham	AUS	222000	1959 1960 1966
Kimi Raikkonen	FIN	1060000	2007	John Surtees	GBR	221000	1964
Niki Lauda	AUT	663000	1975 1977 1984	Jochen Rindt	AUT	197000	1970
Alain Prost	FRA	524000	1985 1986 1989 1993	Keke Rosberg	FIN	175000	1982
Nelson Piquet	BRA	481000	1981 1983 1987	Alan Jones	AUS	172000	1980
Nigel Mansell	GBR	444000	1992	Phil Hill	USA	163000	1961
James Hunt	GBR	430000	1976	Alberto Ascari	ITA	160000	1953 1955
Damon Hill	GBR	428000	1996	Jody Scheckter	ZAF	160000	1979
Jackie Stewart	GBR	425000	1969 1971 1973	Denny Hulme	NZL	101000	1967
Juan Manuel Fangio	ARG	419000	1951 1954 1955 1956 1957	Mike Hawthorn	GBR	94100	1958
Emerson Fittipaldi	BRA	412000	1972 1974	Giuseppe Farina	ITA	48000	1950

Figure2. Google mentions to Formula One champions (data obtained on 10.21.2015)

We can also arrange the Google mentions in the decades in which the Formula 1 champions won their titles, as seen in Figure 3.

Name	NAT	Mentions	Name	NAT	Mentions	Name	NAT	Mentions
1950s			1960s			1970s		
Juan Manuel Fangio	ARG	419000	Jackie Stewart	GBR	425000	Niki Lauda	AUT	663000
Jack Brabham	AUS	222000	Jim Clark	GBR	390000	James Hunt	GBR	430000
Alberto Ascari	ITA	160000	Graham Hill	GBR	384000	Jackie Stewart	GBR	425000
Mike Hawthorn	GBR	94100	Jack Brabham	AUS	222000	Emerson Fittipaldi	BRA	412000
Giuseppe Farina	ITA	48000	John Surtees	GBR	221000	Mario Andretti	USA	400000
			Phil Hill	USA	163000	Jochen Rindt	AUT	197000
			Denny Hulme	NZL	101000	Jody Scheckter	ZAF	160000
1980s			1990s			2000s		
Ayrton Senna	BRA	2150000	Ayrton Senna	BRA	2150000	Lewis Hamilton	GBR	14600000
Niki Lauda	AUT	663000	Michael Schumacher	GER	1150000	Fernando Alonso	ESP	10400000
Alain Prost	FRA	524000	Alain Prost	FRA	524000	Jenson Button	GBR	3440000
Nelson Piquet	BRA	481000	Nigel Mansell	GBR	444000	Michael Schumacher	GER	1150000
Keke Rosberg	FIN	175000	Damon Hill	GBR	428000	Kimi Raikkonen	FIN	1060000
Alan Jones	AUS	172000	Jacques Villeneuve	CAN	407000			
			Mika Hakkinen	FIN	358000			
			2010s					
			Lewis Hamilton	GBR	14600000			
			Sebastian Vettel	GER	9830000			

Figure 3. Google mentions to Formula One champions by decade (data obtained on 10.21.2015)

Within the decades in which each competed in Formula 1, the numbers of Juan Manuel Fangio become truly impressive, despite being only 3% of those of Lewis Hamilton, the overall leader of the entries. His Google mentions are 188% higher than for their second place, Jack Brabham.

Lewis Hamilton, for example, has its mentions only 148% higher than for their second place in the current decade, Sebastian Vettel. Moreover, in the 2000s, Lewis Hamilton mentions are only 140% higher than that of Fernando Alonso. Ayrton Senna, in comparative, has 324% higher mentions than Niki Lauda of the list of the F1 champions of 1980 and 186% higher than those of Michael Schumacher in relation to the 1990s.

CONCLUSION

As mentioned earlier, in an imaginary condition, its composition is done by what we call clouds. Thus, in the digital enunciation imaginary, where unit-ideas are represented by references (statements) on web pages found by search engines, the ratio of a stated history of a particular human practice, as sport (in this case, the motor racing) It seems to construct two types of clouds.

A rapid and large construction, very close to the existence of apparel and mixed to other equally large, as is the Jenson Button. Another small, but permanence and relevance, as the Juan Manuel Fangio. So Fangio is to motor racing, a significant statement, an idea-unity that sustains itself. Jenson Button already is one statement that needs to become the taste of the digital historical time.

The clouds of Button and Fangio clouds found the cloud of Ayrton Senna, judged by historical time, but also with constant digital enunciation production from the large media work done by the Institute that bears his name and other communication products. The absolute numbers of Senna impress, but seem closer to the pilots clouds frenzy of activity in F1 2015 than those laid by Juan Manuel Fangio.

Thus, between statements of large numbers and those of comparative constancy, Ayrton Senna unit-idea builds its way into expository history of Formula One in the imagination posed by digital communication. He who is the television time and with ample space on the Internet, following the example of quantification metrics that says that a statement is more valuable on the Internet according to the frequency.

However, those who propagate this Ayrton Senna cloud need to beware because although small, the cloud of Juan Manuel Fangio permeates the imaginary enunciation of Formula 1 since its inception. Can Lewis Hamilton follow those champions?

REFERENCES

- [1] D. Hodges, the French Grand Prix. London: Temple Press, 1967.
- [2] M. C. P. Peixoto; R. D. O. Venancio, “Real, Verdade e Digital: Um Estudo Comunicamático da Notícia Vinculada perante a Extração Humana ou de Autômatos”. Anais do XX Congresso de Ciências da Comunicação da Região Sudeste – Intercom Sudeste 2015. Uberlândia: Intercom/UFU, 2015.
- [3] Q. Skinner, “Meaning and Understanding in the History of Ideas”. History and Theory. Vol. 8, nº 1. Middleton: Wesleyan University, 1969.
- [4] A.O. Lovejoy, A Grande Cadeia do Ser. São Paulo: Palíndromo, 2005.
- [5] D. Maingueneau, Termos-chave da Análise do Discurso. Belo Horizonte: EdUFMG, 2006.
- [6] A.Kroeber, A Natureza da Cultura. Lisboa: Ed. 70, 1993.
- [7] R. C. V. Cunha, Os conceitos de comunicação e cultura em Raymond Williams. Dissertação de Mestrado. Brasília: UnB, 2010.
- [8] C. Lévi-Strauss, La pensée sauvage. Paris: Plon, 1962.
- [9] E. Bucci; R. D. O. Venancio, “Valor de Gozo: um conceito para a crítica da indústria do imaginário”. Matrizes. vol. 8, núm. 1, p. 141-158, janeiro/junho, 2014.