Contributions on the reasons for the encouragement of sporting practices seen as leisure in the city of Rio de Janeiro

ABSTRACT: This study aims at analyzing whether the answers presented by a group of sports practitioners from the perspective of leisure in the city of Rio de Janeiro can contribute to a new approach to this practice with a socially-oriented aim. The methodology used is enclosed within the phenomenological paradigm with an interpreting dimension of man. It is comprised of a sample of 80 individuals, ranging from 40 and 60 years of age. The article brings a reflection upon sports as leisure. It discusses new possibilities of social inclusion, valorizing sports as a cultural, social act full of values. It highlights that man’s possibilities of movement are outstanding, and a better detailing of some political matters involved in it. It simply presents that there is almost no egalitarian political projects which are truly preoccupied with one’s leisurely needs, for they do not reinforce the idea of sports that used to be done during the school times. It also presents some data that should take part in it and be part of sports public policies, and what needs to be done for the democratization of this practice strictly socially-oriented. All in all, the experience of sports is the body in its entirety; and we are in search of the dream transcendence through the autonomy which sports allow man.

Keywords: sports public policies; leisure; society and health
INTRODUCTION

“Man is a being limited by his/her own physical dimensions and incapacities, biological curve, psychological capacity and by his/her own cultural and social limitations” (Tubino, 1987:55). Within the social and cultural limitations, we should highlight the lack of access to formal schooling and sedentarism, which at the moment are present in all age groups posing some risk to the future quality of health, driving a great part of the population to hypokinesis considered modern-society symptom. Nowadays hypokinetic diseases have represented the major cause of deaths among the adult population, overcoming the infectious diseases.

In other words, we noticed that life expectancy has increased considerably, upon increasing the life time, what is desired for the humanity is that s/he be independent of his/her daily activities and of his/her decisions, i.e. that s/he can live longer and live with more quality. In search of valuing and enhancing the life quality, it rose the need of making good use of free time; undeniably this fact has contributed effectively to the introduction of a new concept of sports which began to relate the common belief of population of his/her own cultural and social limitations. The methodology utilized is inserted in the paradigm phenomenological with dimension interpretative of homens, and it was composed by a sample of 80 persons with age between 40 and 60 years. The artigo faz uma reflexão acerca do esporte na perspectiva do lazer. Discute novas possibilidades de inclusão social, valorizando o esporte como ato cultural, social e repleto de valores. Enfatiza que a objeti de estudio aqui discutido; no caso o homem e suas possibilidades de movimentação merecem maior destaque e um melhor aprofundamento pelas questões políticas envolvidas. Apresenta de forma simples que quase não existem projetos políticos igualitários e verdadeiramente preocupados com as carências do ser do homem, pois não permitem levar a efeito os esportes que se praticavam durante a fase escolar. Apresenta ainda dados que deveriam fazer parte e se tornarem objetivo de uma política pública de esporte na perspectiva do lazer, e a que precisa ser feito para democratização dessa prática de cunho estritamente social gregário. Conclui que a experiência do esporte lazer é o corpo em sua plenitude; e que podemos em fim buscar a tão sonhada transcendência através da autonomia que o esporte permite ao homen.

Palavras-chave: Esporte-lazer; política pública; homem; sociedade e saúde.

Contribuições sobre causas de adherência as práticas esportivas na perspectiva do lazer no Rio de Janeiro

O objetivo desta pesquisa foi analisar se as respostas apresentadas por um grupo de praticantes de esportes na perspectiva do lazer na cidade do Rio de Janeiro podem contribuir para um novo enfoque para esta prática de cunho social. A metodologia utilizada está inserida no paradigma fenomenológico com dimensão interpretativa de homens, e foi composta por uma amostra de 80 pessoas com idade entre 40 e 60 anos. O artigo faz uma reflexão acerca do esporte na perspectiva do lazer. Discute novas possibilidades de inclusão social, valorizando o esporte como ato cultural, social e repleto de valores. Enfatiza que a obje de estudio aqui discutido; no caso o homem e suas possibilidades de movimentação merecem maior destaque e um melhorr aprofundamento pelas questões políticas envolvidas. Apresenta de forma simples que quase não existem projetos políticos igualitários e verdadeiramente preocupados com as carências do ser do homem, pois não permitem levar a efeito os esportes que se praticavam durante a fase escolar. Apresenta ainda dados que deveriam fazer parte e se tornarem objetivo de uma política pública de esporte na perspectiva do lazer, e a que precisa ser feito para democratização dessa prática de cunho estritamente social gregário. Conclui que a experiência do esporte lazer é o corpo em sua plenitude; e que podemos em fim buscar a tão sonhada transcendência através da autonomia que o esporte permite ao homem.

Palavras-chave: Esporte-lazer; política pública; homem; sociedade e saúde.

Contribuciones sobre causas de adherencia las practicas deportivas en la perspectiva del ocio en Rio de Janeiro

El objetivo de esta investigación fue a analizar si las respuestas presentadas por un grupo de practicantes de deportes en la perspectiva del ocio en la ciudad de Río de Janeiro pueden contribuir para un nuevo enfoque para esta práctica de cunho social. La metodología utilizada está insertada en el paradigma fenomenológico con dimensión interpretativa de hombre, y fue compuesta por una muestra de 80 personas con edad entre 40 y 60 años. El artículo hace una reflexión acerca del deporte en la perspectiva del ocio. Discute nuevas posibilidades de inclusión social, valorizando el deporte como acto cultural, social y repleto de valores. Enfatiza que lo objeto de estudio aquí discutido; en el caso el hombre y sus posibilidades de movimiento merecen mayor destaque y una mejor profundidad de las cuestiones políticas envueltas. Presenta de forma simple que casi no existen proyectos políticos igualitarios y verdaderamente preocupados con las carencias del ser del hombre, pues no permiten llevar a efecto los deportes que se practi- caban durante la fase escolar. Presenta todavía datos que deberían formar parte y se vuelvan objetivo de una política pública de deporte en la perspectiva del ocio, y lo que necesita ser hecho para democratización de esa práctica de cunho estrictamente social gregario. Concluye que la experiencia del deporte ocio es el cuerpo en su plenitud; y que podemos en fin buscar la tan sonada trascendencia a través de la autonomía que el deporte permite al hombre.

Palabras clave: Deporte-ocio; política pública; hombre; sociedad y salud.
ticers in the perspective of leisure in the city of Rio de Janeiro. It also seeks to understand what is necessary for maximizing the possibilities of sports practice as leisure for an interviewed group. Another purpose of the study was to verify whether the sports practice as leisure of today possesses some relation to the sports done during the school time.

**OBJECTIVE**

It aims at focusing upon the analysis of answers presented by a group of sports practitioners in the perspective of leisure in the city of Rio de Janeiro, and its contribution for a new approach to this practice of social interaction.

**LITERATURE REVIEW**

The scientific progress is made from the generated resolutions from the need of answering some questions to which there is no final answer. The phases of transition of these resolutions are characterized by ambiguity and complexity of a situation which is to be misadjusted to the surroundings.

According to Prigogine & Stengers (1984, apud Tan, 1999), science is under a truly metamorphosis seeking to break free from a paradigm characterized by reductionism, determinism and linearity, so as to assume a systematic paradigm in which questions such as complexity, adaptive systems, emergent properties, self-organization, order and disorder compose the center of concerns. When we mention a paradigm, Japiassú (1996) explains this concept on reporting to Plato when this Greek philosopher once said that the forms or ideas are paradigms, i.e. perfect, eternal and immutable models of existing objects in the natural world which are copies of these models, and which, to some extent, take part in them. To some extent, the paradigms that surround us form an observable basis of everything which society shares, creates and, at the same time, does not allow us to change it.

There is a deep reflection on everything upon which is based and leads modern science, in which there is some ambiguity and complexities in the age of the present-day scientific accomplishments. Therefore, a questioning of needs, past and future principles is necessary in order to better understand this period of transition in which we live, seeking a new paradigm. Still, in the prevailing paradigm, the formulation of natural laws brings out the idea of order and world stability, and which is determined exactly by means of physical and mathematical laws. The new paradigmatic vision, the emerging, inter-relates the natural laws to the social ones, the quantum mechanics and Einstein’s theory of relativity; they introduce into the subject concepts such as freedom, conscience in the act of acquiring knowledge, in the object of knowledge itself, making a distinction subject/object suffers a radical transformation. The binominal subject/object begins to relate to each other and is inextricably together.

The natural sciences related to social sciences bring back what was known as the paradigm lost: “MAN”, more specifically, the physis, his/her human dimension. Morin (1975) reports that the new science is this bringing-back, relating life to physics, articulating the microphysical complexity (uncertainty principle) with macrophysical complexity (entropy, or self-organization) and the whole with the parts. Morin’s theory of complexity (op.cit) announces the social and planetary hypercomplexity, working with all humanity.

The aim of this study is to try to demonstrate the condition of sports in Brazil, as a social right, and analyze the limits and present possibilities for its consolidation in a sector of leisure public policies, having still as a analytical reference to the perspectives which are presented for the democratization of this practice, where the inexistence of politically egalitarian projects have widened the social exclusion and diminishing the people’s opportunities to do the sports once done during their school time. Unlike the other beings of the nature, it is considered that man is not only a natural being, is also a cultural being, for it is clearly obvious that “phenomenal being is composed of nature, culture, objectivity and subjectivity, immanency and transcendence” (Manuel Sérgio, 1997:39).

From culture we develop bonds that make us live together with certain groups and we distinguish them from the others. It is worthwhile noticing that man as a cultural being, who lives in a given society, is capable of transforming the nature according to his/her needs. Aristotle used to say that there was no science within the individual. This way, the individual’s knowledge and man’s sciences cannot study, in depth, the human person.

Man’s sciences need different intelligibility from that that is applied to the natural sciences. This is that man created the social, not the natural.

According to Manuel Sérgio (op.cit.,42), “man is the unique being who is conscious of himself/herself, as a generic and finite being. And, s/he is conscious that is finite and ever-increasing will (sic) of overcoming what s/he really is.” Man as being composed of an incomplete being who is always seeking to complete himself/herself and fulfill their needs.

Man is, from Manual Sérgio’s standpoint (1995:168) “as a crystal in movement. It is measured, above all, by the number of illuminated surfaces.” As the Human Motricity Sciences a science of man, it should be studied and analyzed as the author point out.

The Human Motricity does not take place by chance and its scientific study brings a foundation, creator of identity to the vital human process, which allows important contribution to the comprehension of the human life, in all its amplitude and depth (1995:165).

Having sports the strengths to denounce the current issues in our contemporary society, and being the greatest cultural phenomenon from the end the last century to the present day, they, in the long run of the history, have been reflecting some values, cultures standards, and behavioral conducts, the way to do sports, and their
uses and the new ways of sports have changed according to the society’s transformation itself. In this sense, Elias clears out that:

In order to better understand the issues currently, we need to be away from them in thought, slowly, we come back to them. We understand them better, for those who want to go deeply only in the present-day issues are the one has never seen beyond them, is virtually blind. (1985:13)

Therefore, if we begin from a historical sport analysis we can notice that this has developed as extremely important factor for the social and cultural development of all the peoples of world. Sport coexists with man since the early times. Nowadays, they are one of the most important social and cultural phenomena of the century. As Bourdieu (1983) points out, a great many sports widely spread the world over and done similarly had their origin in England of the 18th Century. Since then, they have been present in the field of social, political and economic relations as the objects of struggle and being as background, in search of diffusion and development of the process of modernization of the society.

Sport has developed in a field of action and of interesting and attractive existence for man. And that sport cannot be seen a mandatory practice, however, an activity of pleasure, which helps man to develop himself/herself healthily, playfully and as Costa (1989) suggests that is implausible that the interest dwindles as the school classes are over, as has happened until today.

Within the various existing reasons for the discontinuances after the school period, we believe that, at first, the time and space are the key factors for the hindrance of the activities once performed. Because from the breaking of the school time phase, the individual needs some other intrinsic structures, being motivation the most important one. Davidoff (1993) points that motivation refers to an inside status that is the outcome of a need and that triggers or awakes standards of behavior really aimed at the fulfillment of it. De Marco & Junqueira (1993) suggest that motivation in sports is determined, on the one hand, by the specific sports possibilities as a field of action and experience, and on the other hand, by the influence of motivationally specific aspects of the personality. In this sense, sport for Bento (1987) can prepare the individual to occupy the free time healthily, for becoming as integrating and integrator part of corporal and physical culture. And thus, we believe that if the habit of sports practice is made since the childhood and it is effectively pleasant, the tendency to appreciate it during the whole life.

The human being is intimately linked with the society, for it involves us and only from it we are related. Vargas (1995) finds evidence that the human characteristic is outlined by the society. The author adds that it is in group that the human movement is full of values. In case the positive values of sport are experienced by society, it allows us to interpret that the search for transcendence from the practice will be an experience of creation, aptitude, healthy and recovery. It should be based upon an ethnic experience of good and metaphysics of the absolute, certainly evidence that sports allow man to surpass themselves as Manual Sérgio (1997) added.

Farinatti observes that:

Sport is not uniquely expressed in the physical motor sphere, for it becomes necessary to relate it to the body universe, all the possibilities that this body will have to link with one another, in the variety of its social practices which, at last, are undeniable right of the individual (1994:46).

Dumazedier (1979) has studied and has proposed some strategies for the leisure organization bearing in mind some important issues as the biological, psychological and social development, the availability for free time, the socio-economic class differences and the influence of state and private institutions over the implementation of leisure policies.

For Marcellino, leisure is seen as culture – perceived in its amolest sense of the word – ‘experienced in the available time:’ it is fundamental as an outlining mark, the uninterested character of this experience. It does not search for, at least basically, another reward beyond the satisfaction brought by the situation. The time available means more options by the practical or contemplative activity (1987: 31).

In a developing society, to put leisure in the exclusive use of free time is restrict it to only of share of the population – that one already employed and in satisfactory conditions of survival and of access to cultural goods. For this reason, Marcellino (1990) observes the lack of free time is one of the factors commonly presented by individual as the main barrier to the regular physical activity; the social class, the educational background, age group, gender, and to name a few, including the ones of cultural order, as the stereotypes, are also the hindering factors for sports practice, and almost all these variables are related to financial matters.

Nunomura et al. (1997) affirm that the inclusion and the maintenance of physical activities in the daily habits, crucial aspects for the acquisition of the benefits of exercises for health. It is associated with socio-economic states, cultural influences, age, health state condition and the motivation for it.

According to Storchi & Nahas (1992), the practice of physical activities is subject to factors such as the nature of work, personality, body composition, body shape, duration of time for leisure and access to sports and community recreational activities. Saba (1998) reports that one should bear in mind the educational and socio-economic levels. Certainly, the standard of living is a prevalent factor to take up physical activities, keep doing them, and finally giving them up.

In this sense, a municipal policy for sports as leisure should be aimed at guidelines, promotion and development of pleasant activities, not mandatory ones, which could allow recovery and individuals’ bio-psychic enhancement, through sports and recreational activities.
Such activities should be rewarding for all its users placing emphasis on the informality and not on the fierce competition, for it promotes the individuals’ participation, not only a sporting elite. The socio-cultural promotion of groups of individuals and communities through recreational and cultural activities bring some social and moral principles. This is necessary in order to discuss whether some public policy on sports as leisure favor and increase the social interaction among the individuals and opportunities for all of them are effectively assured.

It is obvious that the sports practice depends upon various intrinsic factors in the motivational level and extrinsic ones that involve space and time for it, however, some governmental actions have not been applied, such as: public transportation for some leisure areas, safety and offer of leisure places, what has undoubtedly diminished the number of people.

According to Vieitez (2002), some time ago, leisure was an individual and private activity, and now it has become the object of the capitalism system. The author’s analysis calls the attention to the fact that the presence of the press and the cultural industry is driven by the bourgeoisie even from its forms and contents, becoming a big deal, and yet a new form of social control. Vieitez (2002) observes that:

Under the current political system, with the capital generalization for all sectors of the social life, the leisure activities have become the object of the capitalism system, as a consequence of the popularization, and not the restriction of it, has become the motto of some important sector of the ruling classes (2002:144).

In regard to the use and marketization of sports and leisure as a social policy, Malheiros (2001, apud, Miranda, 2002: 8) reports that:

One of the aggravating aspects to the sports practice and leisure is its transformation into a merchandise, and the leisure into task-based and beneficial activities, what would undoubtedly weaken the idea of these elements as social rights.

Vieira (2002) criticizes the governmental actions categorizing them as ‘savior speeches’ from those who consider sports merely as a place restricted to competitions, to development of perfect technique, as a result, it creates selectively excluding policies of specific groups. This author proceeds the explanation by questioning the reasons of not teaching sports that would create several opportunities of transcendence in various contents of leisure.

Sport should be a privileged option so that all the individuals can, by means of physical activities, utilize and incorporate several motor and social practices to achieve an active leisure.

In the pursuit of better understanding the sports practice as an effective way to leisure, and enlarging the analyses of the cultural questions, it was noticed that sports activity has been used by the society as a space for the acquisition of standards of behavior. Such patterns, when driven to social harmony, intergroup sociability and for the search of joy, surely make the individuals begin to incorporate new attitudes before the life challenges.

Although we have been able to broaden the horizons with regard to the criticism and the analytical capacity on the ways of this practice, our inquietude perseveres, for some circumstances which surround us can only be changed from the functional democratization and the increase of social pressure so that it can substantially reach the civilization process, under the conception of Nobert Elias. Therefore it is needed, according to Marcellino (1990), to investigate the means and opportunities, the means to obtain what it is intended and how these means improve or hinder the effective accomplishment of leisure. With the raise of the average life expectancy, the decisive issue is recognize how you can bring more quality of life to the years of living. Nahas observes that:

We can be the engines of our own destiny or merely the cogwheel of a group destiny that tends, more and more, to make individuals be more attached to TV, escalators, vehicles and the Internet. The individual life style is, more than ever, a key factor to the quality of life at all ages. (1997:62).

Notwithstanding all these means, sporting leisure cannot be utilized as merely a mean. We should, therefore, see in it all the possibilities of human sociability, able to surpass political, ideological, ethnical and cultural barriers, for it is an important element for the promotion of peace among different individuals and groups.

**METHODOLOGY**

A methodology of insertion in the phenomenological paradigm was used with an interpretative dimension of man, and this was composed of a sample of 80 individuals aging from forty to sixty years. This article brings a reflection on the sports seen as leisure. It also discusses some new possibilities of social inclusion, valuing sports as a cultural and social act full of values.

**DATA PRESENTATION**

According to Frias & Serpa (1991:169), the individuals’ evolution and development condition the relative importance of different reasons inherent in sports participation. Vanneck (1972, apud Frias, Serpa, ibid.) describes this process referring to different stages of the motivational sports practice.

The first stage is characterized by a state of relative generalization to the motivation and the needs of movement, what determines the participants’ commitment. The second stage includes a state of differentiation in which the need of movement is not the prevalent factor any longer, leaving room for the need of success.
The third stage, also known as state of specialized preference, is that in which the ‘elite athletes’ are, found they are subject to a process of training/competition. At this point, the primary and secondary levels of motivation and the preoccupation with the sportive performance coexist.

The main purpose of this study was to analyze the answers of a group of sports practitioners of different sports modalities in the city of Rio de Janeiro. All adult interviewees aging from forty to sixty years have admitted playing sports only and exclusively as a leisurely activity. Within the areas selected for the interviews, we selected Maracanã Sporting Complex, Quinta da Boa Vista Museum and Copacabana and Ipanema beaches.

The questionnaire consisted of three questions in which the format was semi-structured; the answers were placed according to the proximity and distributed in graphs (see appendices). We employed a methodology within the phenomenological paradigm with an interpreting dimension of man. We interviewed eighty male and female individuals. The methodological technique employed was that of the non-intentional probabilistic.

The first question was to verify whether there is some relation between the sports practice as leisure and the sports learned during the school times (until the high school). (cf. figure1)

Forty-eight respondents (69%) believe that the sports learned during the school time laid the sports foundations until today. Twenty-two respondents (28%) stated that, despite having played several sports during the school times, this was not the main reason for the maintenance of that, or the choice of the present-day sports practice. Ten respondents explained that they did not appreciate the sports offered at school, for they did not feel motivated, or simply for not appreciating the way with which they were dealt, or still, for other reasons not mentioned here. It is noteworthy that this percentual, even being considered statistically smaller, might be used as a basis for further studies, for the existing literature and already mentioned in it recognizes that sports when well-guided and developed during the school time under the supervision of professionals facilitate the continuance of it. It is obvious that there are various motives which can hinder the continuance of it during the adulthood. Nevertheless, the fact that, when the sports background is well-ground, the possibilities of continuance increase considerably.

The second question discussed what it needed for increasing the opportunities of sports practice seen as leisure. The answers were divided into five categories, grouped because of the same profile (cf. figure2). The first category grouped nine answers (11%), and the result was: increase the advertisement of existing area for it. Thirty respondents (16%) had their answers grouped under the second category, and the result was: make available professionals for the users’ guidelines in public places. The third category grouped twenty-three respondents’ answers (29%) where they suggested that the place appointed should be more illuminated, together with more safety and public restrooms, while thirty-one respon-

dents (39%) stated that the sports areas should be spread. The fifth category comprised four answers (5%) where several answers were grouped that could not be grouped in a single category.

The third and last question sought to clarify which motives aforementioned as the main ones for their participation. The answers were also grouped in categories and divided by proximity into five groups. (cf. figure3).

The scalability was considered for the first group as the main reason to keep it, as chosen by six respondents (7.5%). The second group with 10 respondents (12.5%) stated that esthetics and maintenance questions concerning the body shape is the basis for the continuance; whereas the joy was considered as the best option for fourteen respondents (17.5%), being grouped in the third group. The fourth group highlighted the maintenance and...
promotion of good health as the prior factor for the regular participation in it, twenty-one respondents composed this group (26.2%). However, twenty-nine respondents shared the same opinion that a healthy use of the free time is the main motivation for continuance (psychological gains) with (36.2%), what reinforces the question so disseminated by the present-day literature, in which it affirms which activities offered and shared in a community should respect the individuals’ limits, promote the joy and contribute for the new perspective of sports practice. This perspective promotes freedom and improves the quality of living and that can still offer several motor experiences, in search of the so dreamt-of transcendence that sports leisure can provide.

**FINAL CONSIDERATIONS**

Thinking of sports as leisure in a set of basic conditions of living, of the appropriation of historical culture, as a cultural and historical fact, as a way of active participation makes us begin to consider sports as leisure as one of the best ways to promote citizenship and comprehension of individuals while body entirety that is formed during this socially-oriented practice. This means that present-day social demands cannot deny their influences, what Tubino (1992) categorizes as a public right to the sports practice, in which all citizens should be assured this right, so that several possibilities of creation and choice be created. As a result, the individuals can find out and enjoy the essence of being human being.

It should not be forgotten that sports seen as leisure, besides developing some physical aspects so important for the accomplishment and maintenance of health, as the improvement of physical capacities, the development of the cardiorespiratory function, the reduction of coronarian arterial disease risk factors, to name a few. It also contributes in another prerogative, such as friendships begun during the period of sociability, the comradeship and feelings of the reduction of anxiety and depression, which allows a greater share of the society overcome them. In other words, reaching the transcendence in this sense our view is based upon Manuel Sérgio (1997:58) who affirms that “the human matricity is an expression of the longing of transcendence which resides in us, as an inalienable factor (sic) of transformation, and personal and social accomplishment.” For the aforesaid author “all human being matricity is inextricably linked to one’s circumstance.” [op. cit:55]

We should acquire, through the body experience, new attitudes for the use of leisure to the full, so that the socialization, mobility and imagination so present in the human matricity be eventually experienced. Furthermore, the fundamental experience of sports leisure is the body in its fullness, as an intentional movement of transcendence, that is meaning and source of freedom.

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