165 - LEISURE IN RELATION TO SATISFACTION AND CULTURAL APPROPRIATION

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1. INTRODUCTION

Valter Bracht, in School Physical Education and Leisure (2003, p. 148), when justifying his choice of approaching leisure in concept of culture, makes use of Forguin's thought (1993) in order to emphasize the assertion that culture is the substantial content of education, its source and justification. The responsibility of transmitting the human experience comprehended as culture would be in charge of education. Despite, Bracht also clarifies since the beginning that "the notion of culture is fundamental for Physical Education and leisure" (2003, p. 148). And, in relation to the latter, he says: "it is understood by us as a specific trace of our culture" (2003, p. 148).

The present study concerns, therefore, with the lifestyle of children in current societies and, in relation to this very lifestyle and the culture of leisure. In order to develop the subject, the social mobility is approached and it comprehends the passage of an individual, or a group, from one social position to another, considering a given multiplicity of groups and social stratus; as well as cultural mobility, which consists of a similar displacement of meanings, norms, values and bonds.

Social mobility, at an ascending vertical perspective, is had as a synonym for improvement of the quality of life. Under many aspects, this relationship is unquestionable because alongside with this mobility there is an increase of power of acquisition, more access to goods and services, to technology, to comfort, better living and eating conditions. However, under other aspects, this very same context may represent not only positive factors but also issues concerning health and, consequently, quality of life. In relation to physical and cultural aspects of leisure or, in other words, of active and cultural existence, it is possible to view some problems.

Based on the social mobility in different generations – always observing the ascending vertical principle – and, considering this, electing the differences between the lifestyle of children nowadays and their parents' at the former's age as the observational object, sedentariness will tend more negatively to the children nowadays in this analysis.

Certainly the results will vary considering the original social level and the destiny elected as a source of observation. The understanding, however, is that the greatest change – alteration in relation to the lifestyle of children in a context of cultural mobility – is verified between social categories in which children study in public schools and the ones in which they study in private schools. This way, the delimitation of the object of study is found in those two stratums.

2. LEISURE AND QUALITY OF LIFE

The current research is developed with sustenance in the interest by the study of the meaning of leisure or the culture of leisure for the "quality of life". The quality of life, in its multiple factors – components and influents – has raised the interest of several sectors in the scientific and academic worlds, especially in the sciences that are concerned about social and physical aspects.

The quality of life has become a worldwide concern. And this world has turned studies more dynamic and, consequently, in the formulation of concepts. An example of this worry with the conception of quality of life and its evaluation comes from the World Health Organization (WHO). The division of Mental Health at WHO has a group that is specialized in the quality of life, the World Health Organization Quality of Life (WHOQOL Group).

The WHOQOL Group, as well as other entities and organizations, takes the different aspects that compose the wide concept of quality of life into account: physical dominance, psychological dominance, independency level, social relations, environment, spiritual aspects and the different facets that are found in each of the aforementioned aspects. Factors such as physical activity and leisure are found as components of this evaluation, either as an aspect or as a facet of these aspects. The problem, however, is that the approach in relation to these activities is succinct and little systematic.

Regular physical and leisure activity, despite being pointed as one of the factors for the quality of life, has not been studied in a contextualized manner so that it approaches the activity in its direct relation with society and the problems it faces. It is impossible to think of quality of life, or the activities of leisure and the changes in the lifestyle of societies, in a disconnected form and study them in a segmented manner. This study must surpass the correction of existing concepts related to this theme, especially concerned to the idea of the individuals' and society's exteriority, as if the social genesis did not act over the psychogenesis and the other way around.

It is not sufficient to think of quality of life as something inert. Some aspects of quality of life, among which are the leisure and physical activity, are suffering changes that cannot be ignored and the fearing targets of these changes are the children.

Facts show that adults, even the ones leading a physically active life during childhood and adolescent life, face several health-related problems, which are the result of a hectic, stressful and sedentary everyday lifestyle. These very same facts provoke the interrogative thoughts concerning the adult phase of today's children – with a life assigned in comfort and little physical activity.

In the meantime, it is reasonable to analyze what brings satisfaction to today's children. And it is especially reasonable to analyze and reflect over the elements that are transformed in source of satisfaction for those children and if those elements are, in truth, generators of quality of life.

The studies of Minayo et al. (2000) also approach the relativity of this notion. The pattern of quality of life, that at a last instance leads to the individual plan, have at least three forums of reference.

> The first one is historical. Namely, at a given time of its economic, social and technological development, a given society has a parameter of quality of life that is different from the same society at another historical stage. The second one is cultural. Certainly, values and necessities are built and hierarchically made differently by peoples, revealing their traditions. The third aspect refers to the stratification of social classes. Researchers that analyze societies in which inequalities and heterogeneous aspects are much strong show that the patterns and conceptions of well-being are also stratified: the idea of quality of life is related to the well-being of the higher classes and the passage from one borderline to another (MINAYO et al., 2000, p.9).

Despite the cultural relativism, the authors of the aforementioned study relate the fact that a hegemonic model is one step from acquiring a worldwide significance. According to the authors, it is about the one "preconized by the western civilization, which urbanized, rich, polarized by a certain number of values" (MINAYO et al., 2000, p. 9), and that could be resumed as follows: "comfort, pleasure, good eating, fashion, appliances, trips, a car, a television set, a telephone, a computer, the use of technologies that diminish manual work, consuming arts and culture, among other conveniences and affluences" (MINAYO et al., 2000, p. 9).

Based on the aforementioned arguments, the notion of quality of life is established, regardless the forum where the debate takes place, in a way that it is connected to the satisfaction of necessities, to the acquisition of conveniences and well-being and to the notion that the transference to higher social positions is bound to this condition. Quality of life, conceptually, is related to the ascending social mobility.

It is a fact that the satisfaction of necessities has a very significant role in this process. Humanity moves in search of that satisfaction and this movement allowed it to achieve the development level it has reached.

However, the degree of dissatisfaction that strikes humanity deserves attention, as well as the level of transformation that this dissatisfaction has imposed to life in society. Regarding this sense, the term "unsatisfied society" must be recalled. As has been observed by Agnes Heller (1998), the term has been coined in order to point out a conspicuous trace of western identity. According to the author, "the idea of an 'unsatisfied society' aims to capture the specificity of our times in the perspective of necessities or, more particularly, the creation, perception, distribution and satisfaction of necessities" (HELLER, 1998, p. 29).

The observations noted by the author suggest that the modern form of creation, perception and distribution of necessities reinforces the dissatisfaction – and this is data that particularly deserves attention – regardless the fact that a given concrete necessity is or is not effectively fulfilled.

The necessity and dissatisfaction, according to these formulations, have been reasons along history so that men could produce profound transformations in society and the environment. The contemporary way of life, consequently reaches extreme standards of sophistication and civilization. In this sense, the contact of men with much of what had been considered natural; today it means a distant past, especially the contact with nature and a more serene and tranquil environment.

It is based on this context that questionings arise related to the real and universal conditions of maintaining a pattern of quality of life, which for Minayo et al. (2000, p.9) "is founded in the consumption and exploration of nature that, given its elevated predatory degree, disdains the situation of future generations, is unaware of the complicity of all biosphere and is not repeatable".

Considering this context, some investigations arise over the cultural elements in which children and adolescents are based in today's society, over the cultural elements that conduct the lifestyle of children and adolescents and over the relation of those elements with the quality of life.

3. QUALITY OF LIFE, LEISURE AND HEALTH

The key for the discussion that is proposed by this study is in the health community. Actually, in most part of the studies regarding this theme, the term of reference is no quality of life, but conditions of life. This term enables, in its semantic significance, a more accurate comprehension of the context that is studied.

If in lower social classes the concern with health is related to the access to a healthier social and physical space, and also to the access to health services, it means that, consequently, in higher social classes the aforementioned issues would be much more minimized or even completely solved.

However, considering that lifestyles that are sustained by excess of comfort, access to technology and diverse levels of convenience are a direct way to sedentariness, the concept that in higher social classes the problems related to health would be solved loses its sustainability.

It is sure that the minimum and universal level that allows talking about quality of life is related to the satisfaction of the most elementary necessities of human life: eating, access to drinkable water, habitation, work, education and health. Nevertheless,

> In our society, as in many others, there is a frequent necessity of motivating strong emotions that appear and that, once meeting satisfaction, disappear and only return some time later. Regardless the relation that this necessity might have with other more elementary ones, such as hunger, thirst and sex – all data emphasize the fact that it represents an extremely complex phenomenon, one that is less simply biological –, it may be considered that the contempt towards the attention that is dedicated to those necessities are one of the largest hiatus at approaching problems of mental health (ELIAS; DUNNING, 1992, p. 136-137).

That is the function of leisure, which consequently is not purely "a release of tensions, but the renovation of this tension measure that is an essential ingredient of mental health" (ELIAS; DUNNING, 1992, p. 137) as it is usually considered. For this reason Elias and Dunning mention the complexity of the study of leisure, a phenomenon where the factors related to the social level and the ones related to psychological and physical levels are not dissociated.

The problem, one more time, lays on modern children. Adults, sooner or later, become aware of the "necessity" related to the lack of physical and leisure activities that provide them with physical and emotional renovation and have the choice of searching for something that meets the satisfaction of this necessity. One example of this search for activities that satisfy necessities generated by the complex, urban civilized life in modern societies is the appearance of physical activities involving natural adventure (CANTORANI, 2006), activities that provide a high degree of emotional excitement and contact with activities that demand physical prowess.

Despite, if the view is extended to the reality of the pace and style of life of children and adolescents, the concern augments. It is a fact that the culture of leisure among this population has been suffering alterations. Leisure among children and adolescents is increasingly involved with technology; the spaces – time and physical – for many of the games that were common among children are evidently more reduced. It is also a fact that an increasing number of children have been hit with diseases that, some time ago, frightened adults with their spread.

ISTO É Magazine from March 2006, whose headline was "The explosion of infant obesity" featured the alert brought by a report published by the International Obesity Task Force (IOTF), a task force that has been established by experts from different nations in order to study means to fight obesity. The institution informs that the number of obese children in the world was then to the tune of 155 million and will dramatically expand until 2010. According to the organization, the percentage of youngsters with weight excess will practically double in four years.

It is evident that obesity does not affect only children of higher social classes, however, there are subsides that lead to thinking of an accented predisposition due to those children's pace of life.

4. THE CULTURE OF LEISURE AND THE QUALITY OF WHAT IS LIVED

In the perspective of the relation between culture and leisure, it is possible to interpret that the general culture of a given

society will act in the preference for ne or another form f leisure; as a specific trace of culture, leisure is subject to the relationships, significances and specificities of the more general culture and the way of life of societies.

The satisfaction, in this sense, is an important instrument for the study of leisure, or, as in the case of many studies, of free time. The perception of individuals in relation to what he/she dedicates his/her free time, aiming to understand what satisfies him/her the most, is translated into an important awareness of the intended comprehension over the occupations of free time. It is also a fact that the clarity towards the self-conditioning and the hetero conditioning must be present in a qualitative analysis regarding it.

Starting from the interpretation that the different experiences of leisure result in the quality of the experience that is lived, it leads to the understanding that leisure, or better, the forms of leisure and of experiencing it are very significant in order to form the structure, the culture of leisure and, consequently, for the quality of this culture concerning lifestyles that are close to or more distant from healthy patterns. In this scope is also the fact that the experience of what is lived and no the contemplation of what is not lived has a direct meaning in this process.

And at this point it is important to emphasize the questions that arose in the beginning, that is, the ones about the cultural transformations the (re) mean the appropriation of the forms of leisure and of the satisfaction in the leisure of children in the society nowadays; today's culture of leisure among children and its significance.

Gilberto Freyre substantially enriches what is aforementioned because according to his texts, the peoples that are less advanced concerning to modernity and that keep their roots and their cultures have a lot to teach to the ones that,

> [...] have advanced them in the technological aspects of civilization [...] have almost completely lost the capacity of living their spare time playfully. And in parts they might receive lessons from the technologically retarded Iberian peoples […] and that is why they own vast reserves of folk culture in which there is conservation of dance, music and games that are healthy either in a sociological or in a medical point of view; and able to be adapted to modern situations corresponding to the increasing necessity of playful, festive and recreational activities that the civilize societies require in order to fulfill their free time […] instead of saddening in societies of mere passive spectators of huge soccer games. Games for immense inactive crowds; of volleyball tournaments; of car races (Freyre, 19731, p. 115).

The words of Freyre summarize the negative side of the technological advance and modernity in a very rich form. And it also allows the analogy over the reality to which these lines have been dedicated, the reality in which children are inserted; and over the under standing that maybe "the leisure of the poor is not the poorest and the leisure of the rich is not the richest".

In this current process it is necessary, however, to also reflect over the other dimension of the problem. It is necessary to think about the social motivation that has an influence in the lifestyles and the appropriations and transformations of the culture of leisure.

In this sense, it seems very convenient to lead the studies that focus on the hetero conditioning. Because technology, modernity, comfort and consumption of all this are extremely conditioning. It is important to note that the media impiously publishes all of these conditioning factors.

According to Gitlin (2003, p. 17), "the media undoubtedly has an effect over the behaviors and ideas, not only because each isolated exposition is powerful, but also because they are repetitive. And repetitive. And repetitive".

This is the modern social and cultural reality. In a general way, when one is not occupied with working and/or responsibilities he/she is in the media torrent. And this is a popular culture that is globalized and that, in a way, alienates.

It is because of this alienation that Guy Debord positions his work "The Spectacle Society" with certain protest. For Debord (1997, p.13), "all the life of the societies in which the modern conditions of production reign, there is a great accumulation of spectacles". Which, in his understanding, " all that was directly lived has become a representation". According to Debord, "the spectacle in general, as an inversion of concrete life, is the autonomous movement of the nonlife".   This sort of situation is something that may also be called – in analogy the situation expressed by Sennet (2003, p. 273), when referring to the poetry of Baudelaire – the "walking backwards" of a moving body – which is increasingly fast and passive – in modern society.

The spectacle in society, as well as in media, corresponds to a concrete formation of alienation and is the center of the unrealism of the real society. Over all of its particular forms – information, publicity, advertising, etc. – the spectacle as a product of the media is the current pattern of the dominant lifestyle in modern societies. In this way, this is an aspect that acts in the form of omnipresent affirmation of the choice and the consumption that comes from this choice.

Minimizing this alienation of the mass is another point that generates questioning. It is necessary to have attention over the problems of this culture of leisure that is founded in the electronic, in the media and in the inactive motor and physical point of view. And here, the necessity of the orientation about the benefits and bad aspects that are pertinent to any given lifestyle is manifested.

Perhaps the orientation is what is pointed by Paulo Freyre when he writes that in order to teach, the recognition of being conditioned is necessary: "I like being a person because, while unfinished, I know that I am a conditioned being, but while conscious of being unfinished, I know that I can go beyond it" (FREIRE, p. 59).

5. FINAL CONSIDERATIONS

The debate in relation to the condition of life and the quality of life of children, and their relativity to the forms of leisure, is something necessary. The objective of this study is to elucidate the necessity of going deep into the study of the significance of the forms of leisure related to process of social, urban and technological development. And considering this perspective, it also aims to analyze the kind of life that the children involved in this context have been submitted. These are the cornerstones that lead to thinking about the problems that will probably arise in this reality and the likely alternatives for this process.

The study, then, focused on the connection between the ways of life and the physical activities of leisure; between the social mobility and the quality of life and between the social mobility and the appropriation of the cultures of leisure. Consequently, the starting point was the interpretation that the different experiences of leisure result in the quality of the cultural experience that is lived; and considering such interpretation, it was possible to understand that the forms of leisure and of experiencing it are significant for the formation and outlining of the culture of leisure.

The study, then, focused on the connection between the ways of life and the physical activities of leisure; between the social mobility and the quality of life and between the social mobility and the appropriation of the cultures of leisure. Consequently, the starting point was the interpretation that the different experiences of leisure result in the quality of the experience that is lived; and considering this interpretation, it is a fact that the understanding that the forms of leisure and of experiencing leisure are significant in order to form and establish the culture of leisure.

Consequently, it is also a fact that the understanding that the quality of this culture of leisure might objectively interfere in

the establishment of the ways of life that are closer to or more distant from healthy patterns.

It is also emphasized the fact that the experienced of what is lived, and not only the contemplation of what is not lived, has a direct meaning in this process. The satisfaction in this sense – a point that still must be more profoundly approached – is an important aspect that accompanies all the relation between the condition of life exposed in this work and, above all, the appropriations and transformation of the culture of leisure.

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LEISURE IN RELATION TO SATISFACTION AND CULTURAL APPROPRIATION
ABSTRACT

The present study is concerned to the relation between social mobility and the adoption of forms of leisure. Above all, it is based on the life conditions to which children are exposed in current society and searches for the relation with forms of leisure they make use of in order to achieve their own distraction and/or satisfaction. The cornerstone of this study is the reflection over these problems in relation to the process of social mobility, but also included in the process of cultural mobility. In order to attain this goal, the possible connection between social mobility and sedentariness issues and their derivatives is analyzed, as well as the connection between quality of life and different cultures of leisure.

KEYWORDS: social mobility, leisure, access.

LE LOISIR FACE À LA SATISFACTION ET L'APPROPRIATION CULTURELLE
RÉSUMÉ

Cette étude aborde la relation entre la mobilité sociale et les formes de pratique de loisirs. En particulier, s'appuie sur les conditions de vie que les enfants sont exposés dans la société d'aujourd'hui et cherche la relation avec les forme de loisirs utilisés pour leur distraction et/ou satisfaction. La base de cette étude est la réflexion des problèmes que rencontre le processus de mobilité sociale, mais, ensemble, également dans le processus de la mobilité culturelle. Pour parvenir à cet objectif est considéré comme un possible lien entre la mobilité sociale et les problèmes de sédentarité, et leurs dérivés, ainsi comme la connexion entre la qualité de vie et les différentes cultures et loisirs.

MOTS-CLÉS: mobilité sociale, loisirs, l'accès.

EL OCIO FRENTE A LA SATISFACCIÓN Y LA APROPIACIÓN CULTURAL
RESUMEN

Lo presente estudio trata de la relación entre la movilidad social y la adopción de formas de ocio. Sobretodo, toma como base las condiciones de vida a que los niños se exponen en la actual sociedad y busca la relación con las formas de ocio utilizadas para su distracción y/o satisfacción. La base de este estudio está en la reflexión de esos problemas frente al proceso de movilidad social, pero, en conjunto, también en el proceso de movilidad cultural. Para lo alcance de este objetivo es analizada la posible ligazón entre la movilidad social y los problemas del sedentarismo físico, y de sus derivativos, así como, la ligazón de la calidad de vida con diferentes culturas de ocio.

PALABRAS-CLAVE: movilidad social, ocio, acceso.

O LAZER FRENTE À SATISFAÇÃO E A APROPRIAÇÃO CULTURAL
RESUMO

O presente estudo trata da relação entre a mobilidade social e a adoção de formas de lazer. Sobretudo, toma como base as condições de vida a que as crianças se expõem na atual sociedade e busca a relação com as formas de lazer utilizadas para a sua distração e/ou satisfação. A base deste estudo está na reflexão desses problemas frente ao processo de mobilidade social, mas, em conjunto, também no processo de mobilidade cultural. Para o alcance deste objetivo é analisada a possível ligação entre a mobilidade social e os problemas do sedentarismo, e de seus derivativos, assim como, a ligação da qualidade de vida com diferentes culturas de lazer.

PALAVRAS-CHAVE: mobilidade social, lazer, acesso.