

**176 - EXTENSION POLITICS OF LEISURE IN THE UNIVERSITY: AN ETNOGRAPHIC RESEARCH**

JOÃO BATISTA LOPES DA SILVA  
 UNEMAT - Universidade do Estado de Mato Grosso  
 Sinop – Mato Grosso – Brasil  
 jb@unemat.br

**INTRODUCTION**

From the point of view that the playful dimension in the human being must also be object of attention of the public power, proves it is necessary one politics of permanent leisure, acting as a mean of cultural democratization and social promotion from a definition of priorities in defense of the conquest of the rights to the leisure as the one of the basic necessities to the affirmation of the citizenship and improvement of the best quality of life of the population in general. In order to this situation really occurs, I think that basic role of the University consists of promoting through the university extension and involve the community in the process of inclusion to the leisure.

The context of the research and the approach to the phenomenon leisure is observed in the city of Sinop, Mato Grosso, Brazil, that shelters a campus of the UNEMAT - University of the State of Mato Grosso. As it is a particular study, all analysis is fit to the investigated context, in this manner, fits to stand out, that the relations of the human being with the leisure, while a product of the culture is a phenomenon that exceeds secular borders space. In ample direction, the leisure in the State of Mato Grosso, as in the Brazilian context, has been object of ideological speeches that emphasize it, as a good in itself, something to be offered to the population in general, especially to the young public. This occurs many times without it has a reflection of the true meaning of the leisure and culture of the playful among people. In such a way, I understand to be pertinent to argue the leisure is a phenomenon socially produced and that it has direct relation with the desires and interests of each person, but that also it reflects the ways of social relationships and the subjectivity constructed in the social environment to where it belongs. This way, to discuss subjects concerning the leisure, implies in arguing the social structure, the cultural diversity, mainly in Brazil, or Brasís, formed of people who live under different realities, many times living under diverse and distinct ways and constructed by different knowledge, language stress, colors, that shows a universe where the cultural diversity is so evident and inside of which the phenomenon leisure is presented as a still more complex and interesting framework.

To argue the leisure and a whole cultural context that involves it, is at least fascinating in virtue of this multicultural formation of this country. But it is also complicated to discuss leisure in a country that still presents an enormous social-economic contrast. Besides, the competitiveness of the market makes with that the work is a supreme good and the leisure its opposite - of "being enjoyed" only in the free time of those human beings that work, produce and generate wealth.

Therefore, our locus research also considers the society of the profit and production. As subproduct of this context, the idea of the leisure is in itself to be offered by the private industry of the leisure in its many modalities – from the tourism to the "sale of health", under the form of packages that generally involve sports and other kinds of socio-cultural animation activities.

**RESEARCH MATERIALS AND APPROACHES**

The approach of the research is supported by the qualitative paradigm and presents as investigative modality an ethnographic purpose that is taking first in consideration to the culture, or the diversity of cultures. For the fact of presenting a clipping of study in the academic community of the UNEMAT, specifically the UNEMAT, Campus of Sinop, the research also is characterized as a case study. The University of the State of the Mato Grosso is practically present all over the state. In the North of the state we can find Sinop City meets. It is a region formed by people that come from different states of Brazil. They bring with them different cultural ways of living and acting resulting in a multicultural and crossbred cultural place. Therefore, comes the necessity of establishing the study concerning leisure as component of the university extension, tied with a qualitative approach that has taken in account aspects of the daily way of living, forms of expression and peculiar views of the world to one determined community.

The educational ethnography is originated from the anthropology, but it presents strong influences of other areas, as sociology and the phenomenology, with much more emphasis of the first one. The educational ethnography appeared when the anthropologists who desired to show, from the scientific point of view the way other peoples lived, substituting romantic, ingenuous, ideological and exotic views that were present to them.

The main task of the ethnographic research is to find out the view of the participant, the view of whom is inside, that is, the emic view. In the present study the emic view corresponds to the view of the university community of the UNEMAT - professors, students and external community. These participants of the research, here called social actors constitute their conceptions of leisure and its relation with the experience in the community they live and the existence of a cultural world that needs to be known and we have interest in knowing it. These conceptions of leisure influenced by the way and the personal experiences acquire a discourse that cannot be measured. Therefore, thinking about quantifying the expressed feelings and concepts in words or action would not be taking in consideration the cultural context which is essential in the ethnographic research approach. André (1995) believes that one of the main characteristics of the ethnographic research is the concern with the meaning, the proper way with people see themselves, their experiences and the world around them. The researcher must try to apprehend and to portray that personal view of the participants.

In the successive approaches of the researched object, searching for the qualitative understanding of the social behavior, we look for an interchange of information and ideas, in a meeting, interaction process/dialogue among social actors, in which we emphasize the respect for the history of life of each one of the social actors, their experiences, world point of view and co-relation between common sense and scientific knowledge.

There was the opportunity for the social actors could describe its conceptions of leisure, playful time, socio-cultural animation, university, extension, art, experiences shared in the university environment and inside the social movements. We got it by using interviews, in which they had told their experiences, especially those ones about the activities of leisure.

**RESULTS AND DISCUSSIONS**

The qualitative analysis of the ethnographic case study does not bring results that serve of patterns to be tried in any

context. Therefore the analysis is worth for this specific reality, that is, the campus of the UNEMAT in Sinop. The context is this. It has with a very specific culture. All the way drawn for the research has and a very clearly specific objective: to search answers for this reality.

The content of analysis of this inquiry, in the field exercise, was based upon concepts and ideas represented for collaborators of this research. These social actors in the condition of interviewed gave a little of themselves, a parcel of its identity and subjectivity consisting throughout its life had divulged and showed - so that this essay (not with the purpose of experiment, but of searching and finding new answers) could describe a reality. It happened mainly in the questions of leisure as component of the university extension - that was problematized and requires an intervention subsidized for a research that can especially corroborate that new actions established in the relations between knowledge and behavior, can contribute still more for the advance in the public politics of leisure. Specially those ones implemented by the academy. Besides it must be consonant to the interpretation of leisure simply as a synonymous of activity developed in the free time of the workers, old people, students, of the people in a general way still exists, promoted many times for the school, an interpretation of playful as meaning of something that can be transmitted from person to person, by the teacher of Physical Education. This external motivation is basic when we see the playful leisure/in a social context. However, I affirm in this writing, the playful as an intrinsic phenomenon, that is proper of the nature human being, it is a dimension of the human being, is of internal motivation and not a script of activities, that many times are called playful by its character of game or movement. In the view of the participants of this study, when it is said in game, a lot of meanings comes up connected to the word, especially the game related to the sport activities that, historically, consist as component cultural of the leisure. The sport activities that, many times, emphasize the competitive and selective character, are the ones that more are in evidence when we discuss leisure politics. Practically all social actors include the sport and its competitive character as basic and inherent element to the leisure. This in the flame the attention, therefore taking itself in consideration that nor all sport activity are essentially playful, we perceive one of the reflective points of this study, therefore when it is said in public politics e, in the studied case, through the university extension, it is really intended to reach a democratization of the access to the possibilities of manifestations of the playful experiences of the biggest number of people, so that the leisure if becomes a vehicle of social inclusion. For in such a way a permanent reflection is necessary on the contents of the leisure. This reflection if makes mainly necessary for the fact of the research field to consist in a social field diverse e, therefore, to identify what if it understands for leisure in this cultural context if makes emergent and permanent. The leisure must be considered from and in the context the cultural partner-description and. Not with population samples of desires and interests, but giving solution to the spontaneity of gestures and propitiated attitudes of the population through a promotion of the culture of the playful one, through one permanent politics of socio-cultural animation. This public politics, in my agreement must be directed from the university, through programs and projects of extension, for trusting that it is through the education, that if reconstruct the concepts and the actions of the collective. The identification of the playful character of the activities of leisure through politics of university extension only can be gotten with the effective participation of the community in all the process of implementation of the contents of the leisure, since its elaboration. Interpreting "you say them" of the social actors is necessary to detach that the public managers of the leisure reflect concerning the commitment of programs politicians of leisure assumed by the governments and constructed with the popular participation so that all leisure politics is reverted in benefit of the proper population from better indices of satisfaction and quality of life of the people.

### CONCLUSION

Even on the basis of the results gotten in field research and interlocutions with some theoreticians who had guided this scientific study, we consider impossible to describe which universally would be the public politics of leisure to be implanted in one definitive community, in some place of the world. This way the methodological rules that we use in this research do not fit in the closet of the universality. But it is possible to clarify that the culture is the first element to be considered to define public politics of leisure. It is possible also to identify the possibilities of insertion of politics of leisure in the universe of diversities of the universities, mainly through extension projects, always connected to the research and extension and that they are planned with the participation of the community. Considered the cultural diversity of one determined community, preserved the respect the ludicity of each person is possible to think and to make public politics of leisure, mainly from the university. But for this it is necessary that the university and all its academic instances attribute to its extension function the same importance that is given to education and the research. The extension does not have to be planned only for conscience unloading as if was only one satisfaction given to the payers of taxes. Nor this must assume a mere assistant role. It must, the extension, if to firm while reason to exist of the proper university. Expropriating the problems and, because not? - social virtues e, in these conditions, to assume the phenomenon leisure while a component of the culture, a manifestation that must be democratized, must be accessible the all human being, independently of the age, economic condition or availability of time. When I covered a little of the set of the workmanship of Silvino Santin, I one more time felt the inquietude of being able to register something that could serve to rethink the capitalist saying "time is money". Time, when if it tells of playful time, is the accurate dimension of what we are and we feel. The playful one is current. It is a time lived in its fullness, any space: in the street, in the field or the temple. Ludicity, leisure, free time, university and culture. In some points these concepts are established, determined and determinative among themselves. To revisit the concepts of playful - ludicity, having the care not to immerse into a sea of words does not consist in a tenuous task. To think the leisure and the free time about a country where it lacks job for great parcel of the population and where our formation occidental person establishes, in a hierarchic, first process the duty stops later the pleasure, is unquietful. Difficult also to argue the relation university and society in an academic context that historically has privileged education - for the professional formation - in terms of financial resources, it privileges the research - exactly of drawer - when attributes to these same financial resources to the benefit of projects, whose executors can dedicate themselves exclusively to the university. Although the dissociation of the leisure with other events of the life human being is possible to glimpse an approach of leisure that has this as an integration element and sustentation of a axle that propitiates the individual and collective development, democratization of the space, the time and the culture. It is possible to think the leisure, while politics of extension in the university, contemplated in the activities that include the culture of the same leisure and in education, where practical of the leisure if of the one from an understanding of the playful aspects of the human being and a position of the professionals of the education whom they tie the learning with the ludicity.

### BIBLIOGRAPHY

- ANDRÉ, Marli Eliza D.A. *Etnografia da Prática Escolar*. São Paulo: Papirus, 2002. 8a.Ed.  
 BHABHA, Homi K. *O local da cultura*. Tradução de Myrian Ávila, Eliana Lourenço de Lima Reis, Gláucia Renate Gonçalves. - Belo Horizonte, Ed. UFMG, 1998.  
 CERTEAU, Michel. *A invenção do cotidiano*. Tradução de Ephraim Ferreira Alves. - Petrópolis: Vozes, 1994.  
 DUMAZEDIER, Joffre. *Sociologia Empírica do Lazer*. Tradução de Sivia Mazza e J. Guinsburg. São Paulo:

Perspectiva, 1999.

ELIAS, Norbert. *O Processo Civilizador – Uma História dos Costumes*. Rio de Janeiro: Jorge Zahar Ed., 1994.

FAZENDA, Ivani. *Interdisciplinariedade: qual o sentido?* Coleção Questões fundamentais da educação. São Paulo: Paulus, 2003.

FREIRE, Paulo. *Pedagogia da Autonomia – saberes necessários à prática educativa*. São Paulo: Paz e Terra, 2001.

\_\_\_\_\_. *Extensão ou Comunicação?* São Paulo: Paz e Terra, 1977.

GRUZINSK, Serge. *O Pensamento Mestiço*. São Paulo: Companhia das Letras, 2001.

HALL, Stuart. *A Identidade Cultural na Pós-Modernidade*. Tradução: Tomaz Tadeu da Silva e Guacira Lopes Louro. 7a.edição. Rio de Janeiro: DP&A Ed., 2003.

HUIZINGA, Johan. *Homo ludens*. Tradução de João Paulo Monteiro. São Paulo: Perspectiva, 1996.

LAFARGUE, Paul; RUSSEL, Bertrand. *A Economia do Ócio*. Rio de Janeiro: 2001.

LÜDKE, Menga, ANDRÉ, Marli E. D. *Pesquisa em Educação: Abordagens Qualitativas*. São Paulo: EPU, 1986.

MARCELINO, Nelson Carvalho (org). *Políticas Públicas Setoriais de Lazer – O Papel das Prefeituras*. Campinas: Autores Associados, 1996.

\_\_\_\_\_. *Lazer e Educação*. Campinas, Papirus, 1995.

\_\_\_\_\_. *Pedagogia da Animação*. 5a. ed. Campinas: Papirus, 2003.

MARCUSCHI, Luiz Antônio. *Análise da Conversação*. São Paulo: Ática, 1999.

MORAIS, Régis. *A universidade desafiada*. Campinas: Editora da Unicamp, 1995.

PUIG, Josep Maria; TRILLA, Jaume. *A Pedagogia do Ócio*. Trad. Valério Campos – 2a ed. – Porto Alegre: Artmed, 2004.

RUSSELL, Bertrand. *O Elogio ao Ócio*. Rio de Janeiro: Sextante, 2002.

SANTIN, Silvino. *Educação Física – Uma Abordagem Filosófica da Corporeidade*. Ijuí: Unijuí, 1987.

SANTOS, Boaventura Souza. *A universidade no século XXI: para uma reforma democrática e emancipatória da universidade*. São Paulo: Cortez, 2004. – (Coleção Questões de Nossa Época; v. 120).

Rua dos Mognos, 412A-6, Residencial Village

CEP 78555-283 – Sinop – MT – Brasil

66-3532-1839

jb@unemat.br

#### ABSTRACT

This work researches about the conceptual relations of leisure and ludic in the university through the debate that has the purpose of fixing extension politics connected with leisure. It's permeated by a dialogue that understands leisure as a cultural product which is historically built as a pleasure human dimension, personal satisfaction. The research context was the State University of Mato Grosso (UNEMAT), Campus Universitário of Sinop City located in Brazilian Amazon. The methodology is drawn into the qualitative research and based on the ethnographic educational framework which suggests an immersion in the research cultural universe. It has documents analysis and in-depth interviews as methods. The interviews were done with teachers that work in extension projects that has leisure as object, students of the university and local community. The social actors were worth instruments to understand the value for leisure as a cultural phenomenon joined to the human ludic way which promoted the human development. Contemporary authors' theories Dumazedier, Josep Puig, Jaume Trilla, Nelson Marcelino, Silvino Santin, Paul Lafargue e Bertrand Russel and some others – were used for the basis of the research. The results presented here do not finish in their own but point to the collaboration of these written document in order to a critic re-thinking to the knowledge production about leisure to stimulate discussions around the blanks, fundamental action to improve the studies and qualified interventions towards Education, Culture and Society areas to allow leisure – university – society exists through an extension politics: continuing, joint and dialogic politics.

**KEY-WORDS:** leisure, education, culture and extension politics.

#### RESUMÉ

Présent travail cherche enquêter les relations conceptuelles de loisir/ludicidade et loisir/université dans un débat qui propose l'implantation de politiques extensionnistes allumées au loisir. C'est permeado par le dialogue qui conçoit le loisir comme un produit de la culture historiquement construite et ludicidade considérée comme la dimension humaine du plaisir, de la satisfaction personnelle. Le contexte de la recherche s'est donné à l'Université de l'État de Brousse Épaisse (UNEMAT), dans le terrain universitaire de Sinop, de ville située dans l'Amazonie brésilienne. La méthodologie utilisée est d'empreinte qualitative et la modalité de recherche aborde la polarisation de l'ethnographie scolaire qui suggère une immersion dans l'univers culturel cherché en ayant mangé des techniques l'analyse documentaire et les entrevues dans profondeur avec des enseignants qui agissent dans des projets d'extension qui a le loisir mangé objet, académiciens et communauté enveloppante, se sont constitués dans de précieux instruments pour compréhension de l'évaluation donnée au loisir comme un phénomène culturel allié ludicidade humaine et qu'agit dans la promotion du développement humain. Des référentiels théoriques ont été cherchés dans des oeuvres d'auteurs des contemporains mangé Dumazedier, Josep Puig, Jaume Trilla, Nelson Marcelino, Silvino Santin, Paul Lafargue et Bertrand Russel - entre autres. Les résultats ici conférés ne s'épuisent pas, ils mais indiquent pour collaboration de cet écrit avec la révision critique sur la production de connaissances sur le loisir qui puisse stimuler le débat autour de leurs lacunes, l'action fondamentale pour l'avance des études et interventions qualifiées dans le secteur de l'Éducation, Culture et Société, pour que le loisir lui-même et leur possibilité d'interface université - société soit permise à travers une politique extensionnista - permanente, inclusive et dialógica.

**PALAVRAS-CHAVES :** loisir, éducation, politiques d'extension et culture.

#### RESUMEN

El presente trabajo busca investigar las relaciones que se tiene entre ocio / ludicidad e ocio / universidad en un debate que propone la implantación de políticas de extensión vinculadas al ocio. Es circundado pelo diálogo en que se comprende el ocio como un producto de la cultura históricamente construida y la ludicidad entendida como la dimensión humana do prazer, da satisfação pessoal. El contexto de la pesquisa se quedo en la "Universidade do Estado de Mato Grosso" (UNEMAT), en el campus universitario de Sinop, municipio situado en la Amazonía brasileña. La metodología utilizada es de paradigma cualitativo y la modalidad de pesquisa aborda el tipo etnografía educacional que indica una introducción en el universo cultural

pesquisado tendo como técnicas la análisis documental y las entrevistas en la profundidad, realizadas con profesores actuantes en diseños de extensión que tiene el ocio como objetivo, académico e comunidad envolvente, si constituirán en valiosos instrumentos para lo entendimiento de la valoración dada a el ocio como un fenómeno cultural aliado a la ludicidad humana y que actúa en la promoción de el desarrollo humano. Referencias teóricas se han buscadas en obras de autores contemporáneos como Dumazedier, Josep Puig, Jaume Trilla, Nelson Marcelino, Silvino Santin, Paul Lafargue e Bertrand Russel I – entre otros. Los resultados que son conferidos no se terminan, pero van hacia a la colaboración del esto escrito con el repensar crítico sobre la producción de conocimientos sobre el ocio que pueda estimular el debate en torno de sus espacios blancos, acción fundamental para el crecimiento de los estudios y intervenciones calificados en la área da Educación, Cultura e Sociedad, para que el mismo ocio y sus posibilidades de mediación universidad – sociedad son permitidos través de una política de extensión – que sea permanente, inclusiva y dialéctica.

**PALABRAS CLAVES:** ocio, educación, políticas de extensión y cultura.

#### RESUMO

O presente trabalho busca investigar as relações conceituais de lazer / ludicidade e lazer / universidade num debate que propõe a implantação de políticas extensionistas ligadas ao lazer. É permeado pelo diálogo que concebe o lazer como um produto da cultura historicamente construída e a ludicidade entendida como a dimensão humana do prazer, da satisfação pessoal. O contexto da pesquisa se deu na Universidade do Estado de Mato Grosso (UNEMAT), no campus universitário de Sinop, município situado na Amazônia brasileira. A metodologia utilizada é de cunho qualitativo e a modalidade de pesquisa aborda o viés da etnografia educacional que sugere uma imersão no universo cultural pesquisado tendo como técnicas a análise documental e as entrevistas em profundidade com professores que atuam em projetos de extensão que tem o lazer como objeto, acadêmicos e comunidade envolvente, se constituíram em valiosos instrumentos para compreensão da valoração dada ao lazer como um fenômeno cultural aliado a ludicidade humana e que atua na promoção do desenvolvimento humano. Referenciais teóricos foram buscados em obras de autores contemporâneos como Dumazedier, Josep Puig, Jaume Trilla, Nelson Marcelino, Silvino Santin, Paul Lafargue e Bertrand Russel – entre outros. Os resultados aqui conferidos não se esgotam, mas apontam para colaboração deste escrito com o repensar crítico sobre a produção de conhecimentos sobre o lazer que possa estimular o debate em torno das suas lacunas, ação fundamental para o avanço dos estudos e intervenções qualificados na área da Educação, Cultura e Sociedade, para que o próprio lazer e suas possibilidade de interface universidade – sociedade seja permitido através de uma política extensionista – permanente, inclusiva e dialógica.

**PALAVRAS-CHAVES:** lazer, educação, políticas de extensão e cultura.

PUBLICAÇÃO NO FIEP BULLETIN ON-LINE: <http://www.fiepbulletin.net/80/a1/176>