

111 - PHYSICAL EDUCATION AND CUBAN REVOLUTION

CAROLINA MACHADO DE OLIVEIRA
 EDUARDO CARTIER
 Universidade Regional de Blumenau – FURB
 Blumenau, Santa Catarina, Brasil
 carolinamachadodeoliveira@gmail.com

INTRODUCTION

There are many positions in relation to external systems - economic, political and social - developed in Cuba, especially with regard to the centralization of power in the hands of the Castro family. However, observing the pre-1950 Cuba and the Cuba of today leads the viewer into a state of contemplation and surprise, because while many other indicators have risen too failed to sustain the same level.

Among the gains of the Revolution's physical education, especially with their expressions "Sport". What was once the exclusive practice of a select caste, is today one of the flags that supports the idea that the Revolution "worked out". Thus, the objective of this work is to observe the transformations in Cuban society through the prism of sport with the aim of understanding other facets of the movement that took power more than 50 years ago. To achieve this goal we conducted a survey of literature and documents, and observation of the context when traveling to Cuba. This article is part of a research whose focus is the development of Physical Education in Latin America.

This text is structured in three parts, in addition to the introductory part, for the reader to better situated, respectively, in the context of the Cuban Revolution itself, its impact on the area of physical culture and finally, some concluding remarks.

CUBAN REVOLUTION

Cuba was the last colony of Spain. After repeated attempts, the country manages to break free from the shackles Spanish, although soon after that notice under the forceful intervention of the United States.

The Spanish Empire was firmly established in Cuba in the period 1741-1868, and Cuba for ten months "given" to the British occupation due to terms of trade, which will not detail here. What is necessary at first, scored and Cuba, like other peoples of Latin America, suffered the usual abuse of the colonizer ruthlessly exploited the natural resources, have created a rich Cuban elite worried about the expense of the enslaved population in their inhuman work; set a goal to whiten the population aiming to give it prominence on the necessary moral and black residents (GOTT, 2006), among other actions typical of European colonization that was established over a long period in Latin America.

It is during this period of struggle for independence (nineteenth century) that emerges from the highest icon of Cuban history: José Martí. According to Moretti (2008, p.60), the importance of Martí is its ideology and political-educational in "full articulated motion at different times of the two organizational independence: the policy in relation to colonial Spanish metropolis, and the cheap toward the United States." According to the author, Martí also want a strong and independent Cuba, already alerted to the dangers of that ambitious that it is not our America.

The fear of the U.S. approach was already visible for Martí, because even during the Spanish occupation, the rulers of Americans were concerned with the possibility of emergence of a black republic in Cuba. They view the possible repercussions of this movement in black American states. Faced with the idea of an impending rebellion in Cuba, has watched with caution, although at a distance, the wars that occurred in Latin America for independence and, with the onset of events, the idea that Cuba was becoming increasingly close to its boundaries becoming increasingly possible.

The question then becomes, "who it belonged to Cuba," began to be treated more accurately and more systematically. Have been initiated in this period the seeds of U.S. occupation that would be consolidated in 1898 when the United States and Spain have the only significant land battles (GOTT, 2006). According to Gotti, (2006), was an unequal fight, with the United States with three thousand defenders while Spanish accounted for only a thousand defenders.

The American goal was clear, was to make the United States, a victory whose protagonist because we know that was never yours. The eminence of the "victory of Cuba by Cubans," have long been envisioned by José Martí, who led the Americans to intervene to prevent the legitimate independence of the island.

The "pseudo-republic" of Cuba was formally proclaimed on May 20, 1902, with Leonard Wood, U.S. military governor, handing the country to President Tomás Estrada Palma, a Cuban citizen born in the United States (GOTTI, 2006). The new republic, according to Gotti (2006) was characterized by severe corruption, incessant violence, military revolts and the ever present American intervention. Also characteristic of this period, had a society whose economic growth and prosperity were spectacular, but reaching only a portion of the population.

This republic of exacerbated social inequality, with Cuba appearing to be an island of the weekend in the United States is swept by the revolution of Fidel Castro and his companions in 1959.

Led by Castro on July 26, 1953 there was an armed attack on the headquarters of Cuba's second largest, the Moncada quarter. Although it has not achieved its main objective, the attack served as the foundation of a revolutionary organization, the motion of July 26, which would take power less than six years later, besides the fact that "the attack became the name of its leader known throughout the island "(GOTTI, 2006, p.171).

The Cuban Revolution at the end of the 50s, led to the installation of a government that only later came to be called a communist, clearly committed to equality of income, mass education quality, as well as the end of adult illiteracy and health public universal access (CARNOY, 2009, p.53). What the guerrillas were proposing was to uphold the Constitution of 1940, the same as Baptist forgotten in their years ahead of Cuba.

Cuban society at the time, began to change in appearance with the consolidation of the Revolution and its first steps.

PHYSICAL EDUCATION AFTER THE TRIUMPH OF THE REVOLUTION

A society committed to social change and in the case of Cuba, the revolution in this society, you need to essentially meet the needs of the population. Part of the basic premises of the revolutionary government was to universalize the crucial points of society such as education, health and housing, and other mass market, which until then had practice select, as the sport.

From the earliest days of the revolution, to think a physical education directed to any nation involved in the thinking of

the mass sports activities. Many measures were taken to the sport was no longer just for the owners of prestige and social status to become an instrument of realization of revolutionary aspirations as well as propaganda of the new society that was being built.

According to Marinho (2010, p.22) "the understanding of sport as a social phenomenon cannot consider it as part of a reality, detached from the social whole," because "we can not have it" brackets ", forgetting conditions and production of their existence." Thus, the Physical Education in Cuba led by the flag of the sport, has a strong presence in the discourse than it was in Cuba and that Cuba would become (became) the hands of the Castro government. Still quoting Marinho (2010), the fact is that the instrumentalization sport alone is not responsible for the ills in the world, nor the destroyer of them, however, he was part of the production process of consensus around the idea that if he wanted to spread: in the case of Cuba, the feeling of revolution, the creation of a new society, and within this, the formation of a new man.

The promise of a world sports power Cuba has seeds in its own history of sport of their leader and is taking shape with the implementations that were made during the historic project. It appears in the reference manuals of physical education as they were Cuban sports and bodily practices in the moment when the revolution came to power and what it does these events:

La Revolución desde sus inicios, mantuvo una estratégica preocupación por el desarrollo de la cultura física y el deporte, como manifestación plena del mejoramiento físico y espiritual del pueblo cubano, que por primera vez en su historia accedía a tan acabada manifestación de la cultura. Esto se manifiesta en toda su vigencia, no sólo en que está refrendado en la legislación vigente, la cual recoge las ideas del Fidel y el Programa del Moncada, sino también en la experiencia adquirida durante estos años, sus éxitos, el tipo de sociedad que ha generado, las políticas sociales del Partido y el Gobierno Cubano, y en aquellos documentos contentivos del desarrollo del INDER (INDER, 1998, p.10).

Until 1959, Cuba showed that, within the sphere of sport, physical education and recreation, were: stamp strictly professional competitions, sports marketing, sports stratification (approximately 1500 practitioners) by gender and racial discrimination; hegemony of practice baseball, basketball and boxing (marks of American neo-colonization), Cuban legend existed global leadership, but there was no sport, only 2% of school-age children receiving services of Physical Education were 800 physical education teachers (in mostly without specific training for it), and after the revolution, only 40% of these were in Cuba (INDER 1998).

Regarding recreation stood out in the arcades that practiced roulette, bingo, the lottery and the data, defined as true centers of betting where were the salaries of thousands of workers, and actually sporting activities with a practical estimate only 15 000 people (INDER 1986).

With regard to the most popular sports, so hegemonic baseball and boxing, were the elites' favorite sports to practice and focus, fulfilling the role of the people going to watch idly. The Cuban sports as a whole went up to this period under the aegis of the American standard, this model only being replaced (in part) years later, with the support received from the then Union of Soviet Socialist Republics (USSR), incorporating the national sport socialist model of training. The change in the method of training did not affect the representativeness of baseball and boxing among other sports, and yes, done with the sport as a whole to develop and achieve feats hitherto unthought actually Cuban and Latin American.

Still watching the achievements of the new government, a series of measures were implemented for the restoration of a new social order concerning the universe of physical culture, and the main were: elimination of professionalism within the sport, the creation of voluntary sports councils, diversification and development physical culture and sport within the country, a movement of activists of the sport; Foundation School of Physical Culture "Commandant Manuel Fajardo", dialogues between the Ministry of Education (MINED) and National Institute of Sports, Physical Education and Recreation (INDER) establishment of the Institute of Sports Medicine, training specialists, construction of sports facilities across the country, an official program of physical education in all subsystems of education, emergence of sports industry, development of national school games, sporting events "Ready to win"

The first actions concerning the field of physical education were the responsibility of the Ministry of Education (MINED) and Ministry of Revolutionary Armed Forces (MINFAR), as well as some mass organizations. Later, it created the National Institute of Sports, Physical Education and Recreation (INDER) and the purpose of bringing the entire Cuban population, the capital cities further afield, access to sports, becoming a fact of this right of the people (INDER 1986).

With the creation of INDER, sports facilities were built and sporting goods were distributed to the population, as noted in the booklet "Mensaje Deportivo published by INDER (1986) in celebration of its 25th anniversary. Yet listed in this booklet that people's participation in the form of Voluntary Councils, had a decisive impact on the massive development activities of physical culture and sports.

As shown above, the Physical Education and its most expressive, the sport, were always on the agenda of priority, which is observed since the Cuban constitution (the "Socialist Constitution of the Republic") until today, when Cuba goes to podium alongside major global economic powers, and sport an undeniable law of the population, of course always be remembered with a victory of the revolution.

It is precisely this character to make the sport as a showcase of Cuba, specifically as a tool for exposure a revolution which "worked", which makes we wonder about the power that sport has the institution, being here in our capitalist reality, being in Cuba, a society that yearns to be socialist. The sport, as well as education, health and housing, are marks of a state whose focus is the universal and free access to all these services that were once exclusive to some. However, this same land in Brazilian sport that is ideologically in the service of capital, Cuba is in the service of socialist hegemony.

FINAL CONSIDERATIONS

The emergence of the sport, famously, is given from a perspective evident in the determinations of the industrial revolution, in which bourgeois society takes on many of its ideals and becomes popular with the use of specific techniques and motor skills.

Understanding sport as a social phenomenon is one of the themes that have guided the sociology of sports, and breaks the one-sided view of the sport as an area specialized for strictly athletic performances in history. In a contradictory view we covenant with Santin (1987) shows that when this man acts, always acts in its entirety, it is impossible to speak in this case acts purely physical or organic, psychological or spiritual. Thus, the human movement is always intentional and meaningful to the world of meanings involved.

In Cuba, the sport takes the position that it is possible to establish connections with the desires of the population, insofar as it establishes itself as one of the pillars for the development of their human, showing not only the functionalist view of the sport, but the nature cooperation and the need to understand the different.

The functionalist character experienced by capitalist globalization promotes the sport as an end in itself, emphasizes the principle of categorically *sobrepujança* and promotes social exclusion. In this sense, the sport is established favoring the condition of inferiority and the explicit nature of promoting social alienation.

The sport in these conditions, according to Da Silva (2010), provides the individual with a vision to be better, to win, put the team or sponsorship on the upswing, it has the potential to show the beauty of the human body to overcome the limits, to seek new technologies and learning movement, signaling a selling process that does not allow reflection and practical autonomy.

After the Cuban revolution seems that the sport takes on a feature based on an historical-cultural production, where the sport can no longer be seen under the laws of capitalist society and meanings - one that causes social inequalities - but as a product of human beings to human beings with respect for diversity, otherness and the benefit of the community.

The practice of sport is a manifestation of the implicit expression of the human being cooperative, after all this has its wishes and desires and from this assumes different meanings depending on their historical character, social and economic development within their praxis.

We understand that the anachronistic nickname that Cuba receives from developed countries is given by the influence that technology has imposed on all components of human social life and, thus intensifying the search for power and their assignments. The universality that Cuba attaches to the sport has been evident in any discussion of that sport can contribute to the development of a nation. Therefore, fighting the commercialization of sports, the condition excessive inserted directly into this segment and condition of sale imposed by the process of capitalist globalization are negative elements that universality in Cuba aimed and aims to dismiss.

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Carolina Machado de Oliveira

Endereço: Rua XV de Novembro, 1176, Edifício Augsburg, Ap. 36, Bairro Laranjeiras,

Rio do Sul, SC, Brasil – CEP 89160-000

Endereço eletrônico: carolinamachadodeoliveira@gmail.com

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ABSTRACT

To observe previous Cuba the 1950 and the Cuba of today sends to the observer to a contemplation state and surprise, therefore at the same time where many pointers had gone up much others had not obtained to support themselves the same in level. It enters the profits of the Revolution is the Physical Education, mainly with its manifestation "Sport". What before it was of practical exclusive to chaste a select one, currently is one of the flags that the idea supports that the Revolution "gave certain". The objective of the present work is to observe the occurred transformations in the Cuban society for the prism of the sport with intention to understand others sides of the movement that took the power has 50 years more than behind. For such we carry through a research of bibliographical and documentary character for the literal construction, having in the qualitative analysis the inquiry components. We understand that the nickname anachronistic that Cuba receives from the developed countries if from the one for the influence that the technology imposed in all the components of the social life and human being, and intensifying the search for the power and its attributions in such a way. The universality that Cuba attributes to the sport has been evidences in any reflection of that the sport can contribute for the development of a nation. Being thus, the combat the sportive action mercantilist, the condition of inserted imposition in this segment and the condition of alienation imposed for the process of capitalist globalization are negative elements that the universality in Cuba aimed at and aim at to dismiss.

KEY-WORDS: Cuba; Cuban Revolution; Sport.

ÉDUCATION PHYSIQUE ET LA RÉVOLUTION CUBAINE

RÉSUMÉ

Observer Cuba avant des années 1950 et l'observer actuellement laisse l'observateur dans un état mêlé de contemplation et de bizarrerie, puisque tandis que plusieurs indicateurs sont excessivement montés, des autres n'ont pas réussi à se soutenir au même niveau. L'éducation physique est parmi le gagnants de La Révolution, surtout avec sa manifestation "sportive". Ce qu'auparavant était de pratique exclusive d'une caste particulière, est de nos jours un des drapeau qui soutient l'idée que La Révolution "a très bien marché". L'objectif du présent exposé est d'observer les transformations qui se sont accomplies dans la société cubaine sous le prisme du Sport, afin de comprendre les autres faces du mouvement qui prenait le pouvoir il y a plus de 50 ans. Ceci a été la raison pour laquelle nous avons fait une recherche de caractère bibliographique et documentaire en ce qui concerne la construction du texte, en employant le méthode qualitative pour analyser les éléments de notre recherche. Nous comprenons que le surnom anachronique que Cuba reçoit des pays développés est dû à l'influence de la technologie qui s'est imposée dans tous les éléments de la vie sociale, en intensifiant ainsi la recherche par le pouvoir et ses conséquences. L'universalité que Cuba attribue au Sport est l'évidence même qu'une réflexion sur le Sport puisse contribuer au développement d'une nation. En conséquent, le combat mené contre la mercantilisation sportive, la condition d'aller au-delà insérée directement dans ce segment et la condition d'aliénation qui est imposée par le processus de globalisation capitaliste et eux même sont les éléments négatifs que l'universalité de Cuba a envisagé et envisage destituer.

MOTS CLÉS: Cuba; Révolution Cubaine; Sport.

LA EDUCACIÓN FÍSICA Y LA REVOLUCIÓN CUBANA**RESUMEN**

Tenga en cuenta la Cuba anterior a 1959 y la Cuba de hoy se remite al espectador a un estado de contemplación y de extrañeza, porque mientras que en lo mismo tiempo que muchos indicadores han aumentado también otros no mantienen el mismo nivel. Entre los logros de la Revolución esta la Educación Física, sobre todo con su expresión "Deporte". Lo que antes era la práctica exclusiva de una casta selecta, es actualmente una de las banderas que apoya la idea de que la Revolución tuvo muchos logros. El objetivo de este trabajo es observar los cambios que ocurren en la sociedad cubana a través del prisma del deporte con el fin de entender otras facetas del movimiento que tomó el poder hace más de 50 años. Para este fin se realizó una búsqueda de documentos bibliográficos y de texto para la construcción, teniendo el análisis cualitativo de los componentes de investigación. Entendemos que el apodo anacrónico que Cuba recibe de los países desarrollados se da por la influencia que la tecnología ha impuesto a todos los componentes de la vida social humana y, por tanto intensificar la búsqueda del poder y sus asignaciones. La universalidad que Cuba concede al deporte ha sido evidente en cualquier discusión de que el deporte puede contribuir al desarrollo de una nación. Por lo tanto, la lucha contra la comercialización de los deportes, la sobrepujanza, condición inserta directamente en este segmento y condición de venta impuesta por el proceso de la globalización capitalista son elementos negativos que la universalidad en Cuba destituyó y aún destituye.

PALABRAS CLAVE: Cuba, la Revolución Cubana, Deporte.

EDUCAÇÃO FÍSICA E REVOLUÇÃO CUBANA**RESUMO**

Observar a Cuba anterior a 1950 e a Cuba de hoje remete o observador a um estado de contemplação e estranhamento, pois ao mesmo tempo em que muitos indicadores subiram demasiadamente outros não conseguiram se sustentar no mesmo nível. Entre os ganhos da Revolução está a Educação Física, principalmente com a sua manifestação "Esporte". O que antes era de prática exclusiva a uma casta seleta, atualmente é uma das bandeiras que sustenta a idéia que a Revolução "deu certo". O objetivo do presente trabalho é observar as transformações ocorridas na sociedade cubana pelo prisma do esporte com o intuito de compreender outras facetas do movimento que tomava o poder há mais de 50 anos atrás. Para tal realizamos uma pesquisa de caráter bibliográfico e documental para a construção textual, tendo na análise qualitativa os componentes de investigação. Entendemos que a alcunha anacrônica que Cuba recebe dos países desenvolvidos se dá pela influência que a tecnologia impôs em todos os componentes da vida social e humana, e desta forma intensificando a busca pelo poder e suas atribuições. A universalidade que Cuba atribui ao esporte tem sido evidencia em qualquer reflexão de que o esporte possa contribuir para o desenvolvimento de uma nação. Sendo assim, o combate a mercantilização esportiva, a condição de sobrepujança inserida diretamente neste segmento e a condição de alienação imposta pelo processo de globalização capitalista são elementos negativos que a universalidade em Cuba visou e visa destituir.

PALAVRAS CHAVE: Cuba; Revolução Cubana; Esporte