

## 112 - THE GAMES AND THEIR RELATIONS ON THE EDUCATION FOR THE HEALTH OF KAINGANG INDIGENOUS PEOPLES OF PARANÁ

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### INTRODUCTION

The game, seen as a manifestation of physical culture, present in humanity since the earliest times of its existence, reflects the utilitarian nature of expression, religious and recreational activities (Ramos, 1982, p.56). History shows that through the records found on cave walls worldwide.

Something concerned to the man's culture, considering that is thought game that humanity develops itself and this factor is exactly what distinguishes man from animals, giving them the possibility of autonomy and creativity (CHATEAU, in: FENSTERSEIFER, PE and G., Fernando, J. (eds) 2005, p. 270).

This way, games express much more than a simple empirical meaning, focused on play, to Huizinga (1999), the game is older than culture itself, because it's the game that holds significant elements of a people's culture.

Culture arises in form of gambling, culture is played, and in its original moment emerges through cultural phenomena, where the game brings sacred aspects. Hidden in the play meaning, depending on the values that is attributed, also permeated by such elements as folklore, poetry, philosophy. How explicit Marilena Chauí:

*... The culture boms on the way that human beings interpret themselves and their relations with nature, increasing it new directions, intervening in it, changing it through the work and technique, giving it symbolic meanings and values. To say that rain is good for plants requires the cultural relationship between humans and nature through agriculture. Consider the beauty of the rain presupposes an evaluative relationship of humans with nature, perceived as an object of contemplation, charm and delight. The rain is natural, if it's good or beautiful, is a cultural interpretation or evaluation (2003, p. 307).*

At the heart of many games, there are two different types of activities, with symbolism, meaning and opposing goals, having the competition as a process of social interaction, whose goals are mutually exclusive, the actions are isolated or in opposition to each other, and the benefits are concentrated only to a few, Brotto (1999). Even the competition being individual, the response to this objective is always to win, and that about another person, or some mark or record, above the nature or on himself, with a supreme significance of overshoot.

The cooperation is a process of social interaction, whose objectives are common, the actions are shared and the benefits are distributed to all. Brotto (1999). Exercising through the game the creative reflection, candid communication, decision making by consensus and openness to new experience, enabling its practitioners to feel able to interact positively in building their own identities as individuals, group and community where they live as social beings.

Indigenous peoples in general, traditionally bring their cultures, rituals, games, celebrations, ceremonies, showing similarity in some aspects between indigenous people and others cultures. In a way, sports have been inserted to these people practices, even the non-traditional ones, by the government encourage on social inclusion, and of such scope and capacity of information systems, beyond the power of sports spectacle.

To Gruppi (2009) citing his experience with Kaingang, this society maintains festivals, beliefs, and especially its social organization, which can be seen in their daily lives, as an example, I cite the KiKi-Ko-la party, that happens usually once per year, once with the corn from the garden you can make the Kiki drink, a kind of hominy with honey and fermented. It shows aspects of social organization brought traditionally and modified by time and knowledge of new cultures, including the games.

However, indigenous peoples in Brazil are still seen so judgmental, primitive and prejudiced, which somehow reflects the conditions in which they find themselves today. Indigenous peoples are part of the population still characterized by the scarcity of epidemiological and demographic information, which restricts the development of social and health interventions (KühlAM et al. 2009).

In this regard problems such as malnutrition, infectious diseases, lack of sanitation and garbage collection, lack of information about sexually transmitted diseases, alcoholism, so like, poor living conditions, make it even more impossible the survival of these peoples.

Kaingangs, in particular, are not so different, and this article seeks to elucidate some of the methods used to interact with this population, focused on health education involving games.

### METHODOLOGY

This proposal was carried out on Ivaí and Marrecas villages, located in central-west of Paraná, with students from 1st to 8th grades of the Fundamental Education of the indigenous schools of the mentioned locations, covering an age range from 5 to 20 years.

There were four days of activities, previously scheduled, during the 1st semester of 2010. To define the activities that were developed, a brief discussion among those involved in the project, in order to better adjust them to reality in question - children and young Kaingang, happened.

The materials used were primarily from the Department of Physical Education of UNICENTRO, or purchased with funds from the project and even fruits of recycling.

The activities, specifically the recreational games, could be characterized as Juninas Traditional Games such as the "ring game", where the child is intended to launch a ring to fell on the bottles (PET) and thus score points; the "fishing", which consisted of fish made with paper, properly secured in the sand, all with a ring attached to them, which should fit the hook made of (clip) and thus be caught, the "clown's mouth", where the goal is to make the greatest number of hits launching small balls through the mouth of the clown, made with paper box. These games were aimed at an integration between students and different cultures and traditions.

The competitive games, that have contests character is aimed to the sense of victory acquiring, conquest, and also a goal to which we may cite as enriching, to demonstrate the reality of social life of the disputes and the need to inform, study, develop, knowledge, to excel, overcome limitations, these topics well discussed before some games. The competitive games

were: "the bag race" with the formation of columns, the goal to each participant in their it's to turn jump with his legs inside the empty bag of fertilizer to a marked point and return to their place of origin, passing the bag to the next teammate, and so on ... until everyone could make the race; "courier games" in the same column format, aiming to run to a point realizing the challenge pre-established as the bouncing the ball and run back and forth, until the entire team can complete the activity and win, and finally a game called "10 passes", where participants divided into two teams are intended to complete 10 passes with their hands between his team, without letting the ball touch the floor while the other team tries to stop intercepting the ball to start a new count.

The cooperative games, seeking a sense both playful and social, so-called cooperative are intended to enhance, through play and games, self-esteem and cooperation, along with the development of positive interpersonal skills (Brotto - 1999). In this aspect stood out games like the "crazy burning" where the participants divided into teams and positioned on opposite sides of a volleyball court, participants had to throw the ball to the opposite side, with the aim of hit the opponent, when that happens the opponent becomes your ally, and so forth, without an end, this game is important to understand that everyone is important, I need this player because that's the only way to achieve their goal, keeping his team formed.

It is noteworthy that the basic information and further guidance to their games were presented considering the culture of the participants, without infringing any aspect considered inadmissible for them. The dynamics were conducted in a context, relating them to events of daily life of participants in a playful perspective. Predicting the monitoring of Kaingang's teachers, with the purpose of making the necessary translations, at times when they were necessary.

## RESULTS

The initial proposal to use the games to disseminate information regarding health, environment and welfare to Marrecas and Ivaí's Kaingang indigenous people of was fully achieved. Following the planned structure, the elaborated sets in their approaches: recreational, competitive and cooperative, plus information about social aspects, under which indigenous people have the knowledge and social problems, especially those affected by sports celebrities, such as alcoholism, drugs and others in order to emphasize the negatives and not compatible aspects with sports. In addition to information about health conditions and better quality of life for practitioners.

As results that were and are being achieved, highlights the contribution to the intercultural exchange of experiences, taking the games as a vehicle to express attitudinal values, show a need for unity, fellowship to achieve a common goal, whether cooperative or competitive games. Witch, arouse feelings of help and satisfaction helping, contributing to the formation of their identity as a social being. In the competitive aspect, highlights the resilience, growth, development, acquired knowledge and the search for better results, to achieve a goal as well, encouraging the development of creativity to win. With regard to recreational games the focus was made through the exchange of cultural and social experiences, which allowed the games to represent a society rather unknown to most of the villages.

Nevertheless, it is noted as a significant result achieved, the incentive to practice activities related to physical education, health and hygiene; themes that

deserve further clarification for these people and that often go unnoticed by the responsible agencies, particularly related to Marreca's population, because, for being smaller and with fewer inhabitants, as well as being located in an area with difficult access, is more affected by lack of investments in infrastructure and materials.

## FINAL CONSIDERATIONS

The main focus of this proposal was to encourage the playing of games in its dimensions: recreational, competitive and cooperative, in an inclusive perspective, developing values, working with important elements about health, hygiene, environment and quality of life. The methodology used enabled diverse and creative dynamic, which provided greater motivation and participation of Kaingangs, thus encouraging their interest and learning. For this to happen was important that those involved in the proposal had clear objectives to be achieved on the proposed activities. It was crucial to offer challenging situations that motivated the participants, stimulating creativity, discovery and rediscovery, because play activities allow an alliance between theory and practice. It was developed through the games that children and adolescents could Kaingang experiencing, especially various situations, developing team spirit and leadership, in a playful manner - pleasant.

It is perceived that such activities have begun a work that should be perpetuated. These are initiatives that should be more constant and even lose a little of its assistance nature, becoming something that would foster the creation of these leaders and really accomplish these practices in indigenous communities everyday. In order to ensure a considerable improvement in the health and quality of life of its adherents.

Little is done in relation to the real needs of indigenous communities, but is from projects like this that prompt and direct gaze toward the issue, not only in relation to Physical Education, but the other areas and in an interdisciplinary way, leading the society as a whole to interact in pursuit of a world capable of sustainable living, dignified and most importantly healthy.

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**THE GAMES AND THEIR RELATIONS ON THE EDUCATION FOR THE HEALTH OF KAINGANG INDIGENOUS PEOPLES OF PARANÁ**

**ABSTRACT**

The University without Borders program, developed by the Ministry of Science, Technology and Higher Education of Paraná, holds the project "Relationship between University and Indigenous Education with focus on Education for Health and Environment", prepared and executed by a multidisciplinary team composed of educators, recently graduated professionals and students of UNICENTRO / G. This article examines aspects of the Marrecas and Ivaí indigenous people realities, describes the methodology used by the involved in the project, with a dynamic focused on the realization of intervention activities for the health education and environment, using the practice of recreational games, competitive and cooperative, in a inclusive manner.

**KEYWORDS:** Health; Games; Kaingang Indigenous people.

**LES JEUX ET LEURS RELATIONS EN MATIÈRE D'ÉDUCATION POUR LA SANTÉ DES PEUPLES AUTOCHTONES KAINGANG PARANÁ**

**SOMMAIRE**

Le programme de l'Université Sans Frontières, élaboré par le ministère de la science, la technologie et de l'enseignement supérieur du Parana, détient le projet "Université de valeur et de l'éducation autochtone avec Focus sur l'éducation pour la santé et l'environnement", préparé et exécuté par une équipe multidisciplinaire étudiants composé d'éducateurs, de professionnels et récemment diplômé Unicentro / G. Cet article examine les aspects de la réalité des peuples autochtones et MARRECAS Ivaí, décrit la méthodologie utilisée par ceux qui sont impliqués dans le projet, qui a appelé à une mise en œuvre dynamique des activités d'intervention axé sur l'éducation de la santé et l'environnement, les obligeant à recourir à des la pratique de jeux récréatifs, compétitifs et coopératifs, d'une manière inclusive.

**MOTS-CLÉS:** santé; Jeux; Kaingang autochtones.

**LOS JUEGOS Y SUS RELACIONES EN LA EDUCACIÓN PARA LA SALUD DE LOS PUEBLOS INDÍGENAS KAINGANG DE PARANÁ**

**RESUMEN**

El programa Universidade Sem Fronteiras, desarrollado por la Secretaria de Estado da Ciencia, Tecnologia e Ensino Superior do Paraná, mantiene el proyecto "Relación Universidad y Educación Escolar Indígena con enfoque en Educación para la Salud y Medio Ambiente", elaborado y realizado por una equipo multidisciplinar, compuesta por educadores, profesional recién-formado y estudiantes de la UNICENTRO/G. El presente artículo retrata aspectos relevantes de la realidad de los pueblos indígenas de Marrecas y Ivaí, describe la metodología utilizada por los involucrados en el proyecto, en una dinámica que preconizó la realización de actividades de intervención destinadas a la educación para la salud y medio ambiente, haciéndose valer de la práctica de juegos recreativos, competitivos y cooperativos, en una perspectiva de inclusión.

**PALABRAS-CLAVES:** Salud; Juegos; Pueblos Indígenas Kaingang.

**OS JOGOS E SUAS RELAÇÕES NA EDUCAÇÃO PARA A SAÚDE DOS POVOS INDÍGENAS KAINGANG DO PARANÁ**

**RESUMO**

O Programa Universidade Sem Fronteiras, desenvolvido pela Secretaria de Estado da Ciência, Tecnologia e Ensino Superior do Paraná, mantém o projeto "Relação Universidade e Educação Escolar Indígena com Foco em Educação para a Saúde e Meio Ambiente", elaborado e executado por uma equipe multidisciplinar composta por educadores, profissional recém-formado e estudantes da UNICENTRO/G. O presente artigo retrata aspectos relevantes da realidade dos povos indígenas de Marrecas e Ivaí, descreve a metodologia utilizada pelos envolvidos pelo projeto, numa dinâmica que preconizou a realização de atividades de intervenção voltadas à educação para a saúde e meio ambiente, fazendo-se valer da prática de jogos recreativos, competitivos e cooperativos, numa perspectiva de inclusão.

**PALAVRAS-CHAVE:** Saúde; Jogos; Povos Indígenas Kaingang.