

118 - THE SOCCER PASSION AND THE SECRETS OF THE BAIXADINHA: A VIEW BY THE SYSTEMIC PERSPECTIVE.

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INTRODUCTION

This article was arose on the following poem: "what I've missed, the dawn of my life, my childhood sweetheart, that the years bring no more. Playing ball with the family in childhood baixadilha, with cousins, were and are moments of the construction of individual and collective identity as a "web of life," elucidated by Capra (1996).

People and/or communities need to join to build the sports places that host and serve temporarily in the individual and collective aspirations of its residents. The use of these sportive spaces is the importance given by their pairs and meaning of the expression. The sportive practice is the promoter of many families and communities in building and maintaining these informals places of practices, unlike those workers who do not identify themselves with these spaces, therefore, do not satisfy their biological urges.

The diverse topography surrounding the school life and the baixadilha, provides psychomotor improvements from the biological level. The practice of soccer in baixadilha became a place of collective freedom of the individuality, expressed in its space as a platform in the party, the principles of our educational training. This parts evolution to the whole, according to Capra (1996) determines as a holistic or systemic, as more technical scientific term.

By this way, one can consider that humans develop as the possibilities and limits of their training actors and often in situations of simplicity. What is needed to transform the socio-sport of a family or community? This descriptive study aims to rescue the historical facts of the childhood, permeated between the sports and work, and their reflections on the construction of identity and career choice.

Descriptive research is defined by Cervo and Bervian (1996) as "the one who observes, records, analyzes phenomena or facts without manipulating them". In this way, the family soccer practice in baixadilha, small field bordered in the middle of a paddock for the soccer practice, with goalkeepers made on Angico wood with greater resistance, rationalized our individual conduct with the space outside. Touching on the body in everyday life, Gonçalves (1994) mentions that the way to deal with the body control "are not universal and constant, but rather a construction company, determined by a "historical process".

1 THE BAIXADINHA

The baixadilha was not a soccer field. It was a small space in a paddock, surrounded by those made by farmers for grazing cattle, who shared that space with us. They were not well regarded as they passed, having already made a trail in the middle of the field, commute back and forth in search of better grasses to graze.

But, sometimes, our best allies because, with the pasture grass preparing for the baixadilha games. The ball rolled sometimes quick, sometimes not. Our limited space in the paddock, with minimum dimensions, but with something different. When we played was huge, it was sad one. On the one hand, in the back of one of the goalies, there was a "sanga", with clear water. Your whole stream was surrounded by trees, from the birth. On the sides, the diversity of flora, with trees, some nails cat, thorn bush that contributed to the ball does not get lost in the immensity of the paddock and stalks specific beat and returned to the field. To Capra (1996:25) "(...) The deep ecological awareness recognizes the fundamental interdependence of all phenomena, and the fact that, as individuals and society, we are all embedded in the cyclical processes of the nature".

The baixadilha, after the other goalie had a sharp rise with stones and some 20m higher up, a small flat section with several loose stones. On one side of the barbed wire fence that separated the pasture crop, livestock intimidated. The fence was five strands of wire attached to the posts. The lateral line of the field was almost under the bottom wire to wire, near the ground and filled with sharp pieces. Were placed to exclude cattle plantations and played without perceiving them. On the other side of the field, had two feet of sturdy China trees that surrounded the lateral line, not straight from the roots, built with hoes by brothers and cousins. At midday and in the afternoon, the trees offer shade to the field and resting cattle and protect themselves.

It was located about 700m away from our house in the village, today Segredo Town, RS, Brazil. The baixadilha was far, but at the same time close to home. In this place we could play, but usually on weekends, depending on the cleaning of the crop or crop of tobacco. The confidence game was only on Sundays. Sometimes we ran up there at the time of noon, interrupted by the harsh cry of the father who called for the service. The family experience is reinforced in Gallardo (2000):21), which touches on physical activity and leisure" current changes in the level of production and qualification for the job, are diminishing the importance for Physical Education in this process in preparation for the workforce (...).

2. THE BAIXADINHA AND THE AMATEUR TEAM OF THE VILLAGE

We were growing and, in this context, the requirement to go to Mass on Sunday mornings. The father took us by car and, after prayers, the talk was fast and we returned to the work of twisted tobacco. By the afternoon, the elders returned to the village to see the Internacional team, local amateur team, in their disputes. He listened to house the rocket explosions and screams of the crowd that Colorado was fanatic. For each goal, the screams seemed they were in baixadilha close to home. His father was the first to go see the games, he liked to watch others play.

At baixadilha the games were different, perhaps because none of our families played in the team's village. Luis, one of the older brothers, he began playing the second team after the first frame and the crowd rose family. Then came Pedro, the fourth sibling of nine. Finally, the training at baixadilha flourished early results. We began to go also to the amateur game in town, sparking a major passion for soccer. When we returned to the disputes in baixadilha, it was inevitable to imitate the gestures of the players. We ran some crazy made behind the ball. Sometimes, the game was interrupted for kicking a "ball of dung dry" left by the result of feeding livestock. Other "bigger pie" took hands and in an instant the camp was clean and the hands washed in Sangha. This site, small space in the lower paddock, turned into a wilderness of joy, celebrated with dances and gestures to each

goal scored. Using Capra (1996), which emphasizes that all ethical values or the man-centered (anthropocentric), but the deep ecology focuses on land (egocentric values).

The joy was sometimes interrupted when at some kick against the barbed wire fence pierced the ball. Frustration reigned when not found the solution. He seemed not to be true. Opinions were several repairs to the ball and nothing concrete. Each dialogue a new perspective unsolved. On this subject we find support in Capra (1996:29) that says: "(...) Logic does not persuaded that we should live with respect for certain rules, since we are an integral part of the web of life. (...)". Once the ball got stuck for almost a week without talking about the game at home until her father discovered what had happened. - You will not win another," he said. It was what we expected and everything was silent. Niggaz still looked older. We, the younger, nor sigh. We are totally still and upside down. We had already agreed that only the older is that they would talk. The stuck ball strengthened our union.

On Sunday the team was still amateur disputes, and one morning I could go to Mass. I was delighted with the players, all in uniform with red coats. They had stayed overnight at a concentration that night, room exists in the Catholic parish hall which was located beside the church. Being part of that framework was divine sports. Divine, yes, because this morning all went to Mass and the priest João in prayer and blessed the whole team, fueling the passion in me to return to baixadinha. This context that scientific knowledge and religious knowledge, according to Gaya (2008) "The religious knowledge rests on revealed doctrines. But unlike so much common sense as scientific knowledge, both verifiable, the religious is not verifiable".

Participate in that framework Sunday was the fulfillment of a dream. Talking with the players in uniform, playing in shelters red, it seemed impossible, divine. The players were special, who had played better in Sobradinho city, 10 km distant. Marino, the unic black guy in the team, stood out in dribbles and headers. Everyone made sure to greet him, shaking his hand. We shared any of this ritual, but not even dream that one day we could be part of this team. To Gonçalves (1994:13-14) "every body expresses the accumulated history of a society where they mark their values, their laws, beliefs and feelings, which are the basis of social life".

3. THE SCHOOL AND THE SCHOOL PLAYS

In the fifth year of elementary school, our school started doing sports disputes. Initially they were disputes among classmates. Then, with colleagues from other schools. And suddenly, we were selected to represent our educational entity. Already demonstrating some skill at recess, but without any formality for our sport. To Gaya (2008) through sports and gymnastics school, dance, among others, allows the formation of values, attitudes, education and body movements. At this point in baixadinha practices contributed in the collection engine improvements. Our school had a yard-wide field where we divided the players of the teams, the same experience in baixadinha. The playground was the most anticipated moment, the young Americans shouting out to start the game because teams were already formed. Goleirinhas of flip-flops, bare feet and "the ball to kill the game is a championship." The more we played the more grew the desire to go to school. On this way, Gaya (2008:45) described that can be transmitted to adolescents in general "body culture of human movement" and "train citizens to be trained to use the various bodily practices throughout its existence."

The teacher Geba noticed our difficulties in mathematics and began charging a "multiplication tables" before leaving for recess-game. To our surprise the multiplication table every day was different. Me and my cousin, Didi, were the first to deliver the assignment in writing. She corrected it, and if he was right, we went to the game. Remember, we studied the multiplication table during the week to lose no time for sports. The five times table was easy, so fast did she demanded to improve the letter. That day it took over and delayed for recreation. In this context, Gallardo (2000) mentions that liberal ideas of society and structural support that made the sport at school, students will learn that among them there are others and the world, and that for group work obedience is required.

The Tamanduá School, 11 km distant from Secredo, had a school team that played soccer very well. She was invited to participate in our civic and sports programming. So now we trained at recess thinking in those disputes. The games were alluding to the Fatherland week in September. There were several ball games, hunter, race bag, messenger, volleyball, soccer, etc... Talking about the game and its socio-cultural contribution, Silva et al (2010:40) mention that, "regardless of age, culture, social class and playing games ever made and make themselves present in the lives of human beings".

That week we were blessed with a new ball and went back to baixadinha. The ball was small and not pierced and repeatedly kicked through the barbed wire and remained intact. When the four cousins were participating, players who grew demanded increase in the size of baixadinha. So inevitably the two China trees became part of the field and contribute in developing our abilities to dodge obstacles, without losing the ball to both. When the ball was kicked out by the sideline in a field larger, the race was around 30 meters. If the score was adverse, the speed of pikes to get the ball was more intense. All to hold the scream of celebration for each goal scored. Gaya (2008) shares with mentioning that this ritual, every athlete who makes the goal look at the sky and thanked God for the beautiful goal, the result of many years of training.

At baixadinha, running behind the ball for throw-in also increased, whether it was in the clearing of one side, on the slope behind one of the goalkeepers, especially if the ball stopped on the rocks over the top or the chance to get through to the other side of the Sangha. Sometimes it seemed that the ball was hidden in the middle of the feet and nails pitangueiras cat. But somebody always where she was warned and immediately we returned to the game. That green ball seemed eternal, unbreakable, and much later discovered that the small ball and green was used for tennis matches.

So, the time passed and taught us to appreciate the game on the radio eavesdropping appreciated by his father. In the construction of a work, Oliveira Junior (2010) mentions that you need to create a narrative by ranking the facts and episodes more or less known, examining representations of subjects at different times and at different speeds.

Everything was being changed in times of baixadinha. The size of the balls and the players, the number of participants, the field dimensions and degree of study, from primary to junior high and our perceptions. In junior high and high school, current, primary and secondary education, physical education classes aroused the most attention. The participation was intense sports: athletics, volleyball, soccer, among others. The new environment of lessons, interspersed with the disciplines of Portuguese, Mathematics, History, etc., became more interesting. I remember one of the evaluations of a soccer game made by our new teacher's specific area where we were all sitting in the training of a large circle and slowly he spoke about the performance of each. When my turn came, I remember what he said: - You talk a lot and do not play. I was upset with the comments at the moment but he was the teacher and no one questioned anything. We were adults and in the opposite turn, I shared with the educational work on family farms.

4 THE ENTRANCE EXAM FOR PHYSICAL EDUCATION AND TEACHING

I traveled to Santa Cruz do Sul which distanced 120 km from our village to sign up for college in Physical Education. Moments of indecision about choosing which course I should. My father talked a lot about politics and general subjects who

listened on the radio but did not interfere in the choice. Ah, but baixadinho was decisive! At that moment I was helped by the fourth brother who played soccer as well and was studying Physical Education. He showed me how the classes were in FISC – Faculdades Integradas de Santa Cruz do Sul / RS, today UNISC. I realized all of his colleagues in the same school uniform. Reminded of our games with the cousins in baixadinho, the coats of the International team, and finally I chose the inscription for Physical Education. I passed the exam, I began to attend and when returning home from class understood the importance of being part of a select group of higher education, and family status that had, as one of two among the nine siblings who were able to attend a university and the area sport.

In college, each new issue from different disciplines was inevitable association with the games and contests in baixadinho. The tactical soccer did not work, because in baixadinho was three (3) against three (3), five (5) against five (5), very different tactical formations of the time, 4x3x3, 4x4x2. But games with a small number of elements, and worth only goal in a goalie, recall the workouts today. To Gaya (2008:49) interdisciplinary knowledge is understood from the production of a certain perspective that seeks to meet the demands of a complex object "in that the multiplicity of their perspectives undergoes unity of its object."

The understanding of that experience goes back to the first defender should have a concern with the defense, the mid-field were responsible for the frame moves, and the attackers, the goals and assisting in marking. Our "popular knowledge" was part of that context that facilitates understanding. I linked to the anatomy of soccer and I realized that the muscles of the anterior thigh were responsible for the movement of the kick. What to head with more force needed to make use lever made by the body and not just the movement of the head: the pitching itself.

In summary, we can say that the outside of baixadinho contributed greatly to the understanding of the technical-sports. We understand that on the heels of the Sangha round trips were part of physical training, either in improving the horizontal or vertical jump, body movements, dance and play games or plyometric training. Since the searches at the side of the ball about 15 or 20m away from the field were part of the association with work or anaerobic intervals. Pikes were short and quick. We found that 15m of climb to get the ball behind the goalkeeper in one baixadinho were identical to the slope from the track of the Ibirapuera complex, Sao Paulo, used for general training of runners and jumpers. Also, both China trees within the dimensions of baixadinho helped in the work of agility and dexterity, a similar work with cones or stakes in soccer practice, also in circular movements of gymnastics and dance.

So the Secret's of soccer practice in baixadinho contributed significantly to the construction of identities, in a systemic way in personal and professional relationships as a way to overcome to get beyond the discipline, capable of building cores that combine knowledge and complex such as the partnership of my fellow teachers, who assisted in this production by bringing their experiences in recreation and sport initiation ² in the early grades, with basic gymnastics and dance ³, with my indoor soccer, soccer and athletics in UNISC ¹. Interacted in such trade is popular knowledge with scientific knowledge, interdisciplinary.

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THE SOCCER PASSION AND THE SECRETS OF THE BAIXADINHA: A VIEW BY THE SYSTEMIC PERSPECTIVE.

ABSTRACT

This study was a descriptive and historical report seeks to build through the habits and rituals of day-to-day work and sports, soccer passion lived since childhood in Baixadinho, small field located in vila de Segredo, city at RS, Brazil, as a contribution to the construction of identities and professional choices. Descriptive research is defined by Cervo and Bervian (1996) as that which observes, records, analyzes phenomena or facts without manipulating them. Identities are constructed from various fragments in order to obtain a structured view of reality between work and family soccer game, a systemic approach, according to Capra. The story, such as lifetime, is consolidated into single spaces, in a daily life of family and society and man and nature. It has been the experience systemic, maintenance and disputes in Baixadinho divided the space with cattle, the observation of the amateur team from the village, in games and school in career choices. The "web of life" translates into interdisciplinarity as a way of overcoming and building core knowledge among teachers, interacting popular knowledge with scientific knowledge.

KEYWORDS: soccer, systemic and identity construction.

UNE PASSION DU FOOTBALL ET BAIXADINHA LE SECRET: UN OEIL DANS LA PERSPECTIVE SYSTÉMIQUE. RÉSUMÉ

Cette étude a été d'un rapport descriptif et historique cherche à construire à travers les habitudes et les rituels de travail au jour le jour et de sports, de la passion du football a vécu depuis son enfance dans baixadinho, petit terrain situé dans le village de Secret, le courant municipalité RS, Brésil, en tant que contribution à la construction des identités et des choix professionnels. La recherche descriptive est définie par Cervo et Bervian (1996) comme étant celui qui observe, enregistre, analyse des phénomènes ou des faits sans les manipuler. Les identités sont construites à partir de divers fragments en vue d'obtenir une vision structurée de la réalité match de football entre le travail et la famille, dans une perspective systémique, selon Capra. L'histoire, comme la durée de vie, sont consolidées dans un espace unique, dans une vie quotidienne de la famille et de la

société et l'homme et la nature. Il a été l'expérience systémique, l'entretien et les différends dans baixadilha divisé l'espace avec le bétail, l'observation de l'équipe amateur du village, dans les jeux et l'école dans les choix de carrière. La «toile de la vie» se traduit par transdisciplinariedad como un moyen de surmonter et de renforcement des connaissances de base parmi les enseignants, les savoirs populaires interaction avec les connaissances scientifiques.

MOTS-CLÉS: football, systémique et construction de l'identité.

LA PASIÓN POR EL FÚTBOL Y EL SECRETO DE LA BAIXADINHA: UNA MIRADA EN LA PERSPECTIVA SISTÉMICA.

RESUMEN

Este estudio de carácter descriptivo histórico procura relatar y construir a través de los hábitos de la vida y de rituales del día a día de trabajo y de la práctica deportiva, la pasión por el fútbol que vivió desde su niñez en la "baixadilha", pequeño campo ubicado en la villa de Secreto, actual municipio, en el RS, Brasil, como contribución en la construcción de identidades y opciones profesionales. La investigación descriptiva es definida por Cervo y Bervian (1996) como siendo aquella que observa, registra y analiza los fenómenos o hechos sin manipularlos. Se construyen identidades a partir de varios fragmentos con el fin de obtener una visión estructurada de la realidad entre trabajo familiar y el juego de fútbol, en una perspectiva sistémica, según Capra. La historia, como tiempo de vida, se consolida en espacios simples, en la vida cotidiana de familia, sociedad y el hombre de la naturaleza. Se tiene la experiencia sistémica, en la mantención y disputas en la "baixadilha", dividida con el espacio del ganado, en la observación del equipo de amadores de la villa, en los juegos de la escuela y en las elecciones profesionales. La "red de la vida" se traduce en la transdisciplinariedad como un camino de superación y construcción de núcleos de conocimientos entre los docentes, interactuando el saber popular con el saber científico.

PALABRAS CLAVE: fútbol, sistémico y la construcción identidad.

A PAIXÃO PELO FUTEBOL E OS SEGREDO'S DA BAIXADINHA: UM OLHAR SOB A PERSPECTIVA SISTÊMICA.

RESUMO

Este estudo de caráter descritivo histórico procura relatar e construir através dos hábitos de vida e rituais do dia-a-dia de trabalho e prática esportiva, a paixão pelo futebol vivida desde a infância na baixadilha, pequeno campo localizado na vila de Secreto, atual município, no RS, Brasil, como contribuição na construção de identidades e escolhas profissionais. Pesquisa descritiva é definida por Cervo e Bervian (1996) como sendo aquela que observa, registra, analisa fatos ou fenômenos sem manipulá-los. Constroem-se identidades a partir de vários fragmentos, visando obter uma visão estruturada da realidade entre trabalho familiar e jogo de futebol, numa perspectiva sistêmica, segundo Capra. A história, como tempo de vida, se consolida em espaços simples, numa vivência cotidiana de família-sociedade e homem-natureza. Tem-se a vivência sistêmica, na manutenção e disputas na baixadilha, dividida com o espaço do gado, na observação do time amador da vila, nos jogos escolares e nas escolhas profissionais. A "teia de vida" se traduz na transdisciplinariedade como um caminho de superação e construção de núcleos de conhecimentos entre os docentes, interagindo o saber popular com o saber científico.

PALAVRAS CHAVES: futebol, sistêmico e construção de identidades.