68 - A REPRESENTATION OF SOCIAL ACTIVITIES OF THE BEST AGE LIVING PROGRAM

RODRIGO AMANCIO DE ASSIS*
NILDA TEVES**
* Profº. Ms. IFRJ / UGB/ LIRES - UGF – RJ - Brasil
**Profª Dr. PPGEF – UGF / LIRES -UGF – RJ - Brasil
amanciorod@yahoo.com.br

INTRODUCTION

In recent decades the number of elderly is increasing dramatically. According to the Brazilian Institute of Geography and Statistics (IBGE 2000), in 1950 there were about 204 million elderly people worldwide, a number that in 1998 rose to 579 million, this fact represents a significant increase of nearly 08 million people each year. In Brazil, according to IBGE (2008), in 2008 for every 100 children 0-14 years of age was 24.7, 65 years old or older. According to this study between the years of 2035 and 2040 have a larger proportion of elderly, an amount 18% higher than the number of children, and in 2050 the ratio would be 100 children for each elderly 172.1.

These numbers bring a challenge for this century, population growth beyond the considerable increase of the elderly population. For (Alves Junior, 2006, p. 266) "these data alone, requiring several reflections from the organization of cities, retirement, education, work, health and leisure."

In this sense, to monitor the speed of population aging should be more investment in public services, since most people do not have a financial position to bear the expenses relacionas their own health, entertainment, among others. With the arrival of the retirement income of the elderly tends to fall and there is a big drug spending and care needed to treat diseases that are typical of old age.

Moreover, we still live in a society that discriminates strongly elderly. According Assis (2010), our society is not yet prepared to live with this reality, it is the lack of structure in different areas or even negatively by as many treat the aging process.

For Alves Júnior (2006), since our childhood we have contact with stories that reinforce a negative idea of aging. To the author many children's stories teach us that beauty, goodness and dynamism are qualities of youth, this fact contrasts the ugliness, grumpiness and evil that are the stereotypes of old.

These situations contribute to strengthen the social imaginary of old age around us. To Ansart (1978), all of society creates a coordinated set of representations, an imaginary, through which she go reproducing and distributing and assigning identities (who is elderly) and roles (which is being elderly).

Thus, besides living with the diseases that arise with aging, the elderly still need to deal with a world of prejudice, in the streets, on buses and even inside your own home.

These situations can help the elderly feel less capable and start a process of isolation. Physical exercises practiced in a group can contribute to healthier aging. The regular practice of physical activity tends to make an excellent tool that not only removes the psychological diseases like can improve the lives of the elderly as a whole.

In this sense, in order to offer better quality of life for its population the city of Volta Redonda program created in 1997 to Better Living Age, it offers various leisure practices for this age group as: gymnastics, strength training, Walking, yoga, travel, dancing, etc..

Thus the aim of this study is: to understand the different meanings of the program activities Live Better Age, the City of Volta Redonda - RJ from the speeches of older practitioners. It is important to do research that can contribute to improving public policy of this population segment, encouraging more investments and allowing for better intervention.

METHODS

This is a qualitative research, a case study. We used a semi-structured questionnaire with four questions, which were analyzed on the methodology of the Discourse Analysis of Eni Orlandi (2006). Students were interviewed at the beginning or end of each class. First, however, they were informed about the study objectives and signed a statement of informed consent, this procedure, guided by resolution n. 196/MS/CNS th of October 10, 1996. To arrive at the number of interviews we used the saturation method proposed by Bauer and Gaskell (2002), the selection in this type of research should be a cyclical process, where the form and the criteria for choosing the final number of participants should be saturation ; situation where "to investigate different representations, only until the completion of new extracts not add anything new." (p. 59). How Seniors participate in numerous activities students choose participants and fitness classes, we selected two of the 32 places where the Golden Age Living Program works.

RESULTS

Taking into account the view Orlandi (2006), the discourse of the 11 respondents were analyzed and grouped by the following categories: health, health and care, living and traveling as citizenship. These linguistic marks, and bring out the desires and dreams of the elderly show, in our view, a clamor for the right to difference and the right to grow old with citizenship.

To try to avoid the discursive strategy of the agreement speech, where the respondent tends to channel your answer from the perspective projected by the interviewer used an interview technique that could minimize this possibility. This technique has already been used in other research studies involving the imaginary and representations. The structure of each question was mounted so that the individual could speak freely about their dreams, desires, emotions, etc. The following analyzes:

GYMNASTICS AS HEALTH

The first question examined the discourse of the students pointed to the practice of health-related fitness. The question was asked:

1) Tell us a little about it: if we had to start other physical activities, which should be offered?

E1: "I think what we do here is already enough, no longer need. After I started doing gymnastics for me was good, everything was fine, so I guess you do not need to add anything else, we need to exercise is right "?

E2: "At the moment I think it's all right with me, understand what I'm doing okay."

We can see that the representation of health appeared in several speeches, as the following examples: "I'm doing

okay," "we do here is already enough." Words (and good enough) show the absence of the need for more overhead, indicating that students have achieved the goal sought. This may mean that the practice gym aims only to the issue of health, because the one who trains seeking income need overloads constant and always want more.

HOW HEALTH CARE

The health in relation to vision care, appeared in the speeches of two students in question which was:

1) Imagine that (a) you (a) have won the lottery and money to create a home for the elderly do physical activities. How would this house?

E2: "(...) That doctor has to follow them (...) comes to disease, has problems, so I think it would be a home to accommodate these people, well understood, people learn to take care of them."

E3: "It would be nice, a lot of good if I had the condition because it has very old you need (...) to get here we talk, tidy lot of friendship, the teacher is very nice."

E6: "The house, understood, would be well, cum all appliances that were possible and that medical monitoring was possible to do."

The optics of care remained one of the strongest representations in dreams of the elderly. The terms "knowing look", "that has medical," "qualified person", "has the disease," among others, show how the vision of health care.

The discourse of the respondents shows that there is a concern to avoid further suffering, ie, prevent further diseases. The terms "physician who has to follow them," "has the disease, has problems" and "medical monitoring" point to the thought of the need to take care. The figure of the doctor, present in many speeches, seems to be a symbol of health, prevention and care for these seniors. The physical education teacher also appears: "a teacher, physical education teacher," the teacher is very nice. "

GYMNASTICS ASSOCIATION AS

In order to better understand the reasons that might have led the elderly to class, we formulated the following question:

1) Tell us a little about how you got here.

The responses obtained were:

E1 "(...) that if it came to that which would improve on and how everything actually improved a lot, because I was so discouraged, I started doing gymnastics (...)".

E2: "I came because I lost someone very dear (...) I was alone (...) for me not to be alone. I was going into depression, where I searched the group here, understand? Here I found friends, good teachers, understand? Anyway, for me it was, I found support here. "

E3: "I came through the other, I think really cool (...) distrait me, talk to one, one sees the problem, everyone has problems."

E10: "The friends called me, asking me, where I came from, and I liked it."

We realized from these speeches, that most respondents had, friends or acquaintances in a push to join the classes. One fact that stands out is the possibility of creating new networks of friendships, forming what we call a new tribe. People are encouraged by the bonding of friends and relatives. According Maffessoli (2000), people have sought increasingly forming new tribes, establishing networks of relationships. These formations have a logic of their own organization and are characterized by the union of people who share the same ideal.

DIGNITY AS A JOURNEY

As already stated, the Program students Viva Best Age to participate in a series of events and activities beyond the gym as classes in conjunction with other poles, trips, parties, parades, etc.. Aiming to unravel the meanings that students give to this diverse program, we prepared our last question.

2) The breakfast, large class the gym with the other poles, the journey, the parade of Queen's best age, choose one of these or other activities you enjoy and talk a little about her.

The responses obtained were:

E1: "I love to travel, then this part of trip I like a lot. In a well is because it is not free and it is because I love meeting other places, walk, walk. "

E2: "(...) trip for me I think excellent, reaching time of the trip everyone gets anxious. I'm one I'm hoping for where we go, how we will be treated, every time I went, I was very well treated by the team and where we stayed, understood. "

E3: "(...) not to mention trip for me was something that happened in my life and now, in the name of Jesus, I do not want to lose any more (laughs). We are treated like a person, is treated as a queen, a princess. What captivates us not pretend to be, but it's good, head elude us. It's very good. Our God! It's the hottest thing in my life is the best thing I've spent. "

In discourse analysis of this issue appeared the following words: "I love to travel (...) I love meeting other places", "trip for me I think excellent." Expressions like these were recurring in several interviews as presented above. With so many activities like theater, bingos, dances and fraternity parties, traveling seems to have a special place in the imagination of students.

You may notice in the speeches of the students they see much more than just a leisure option on this trip, is an event where the elderly are treated with dignity. The ample food, stunning scenery, the respectful treatment of employees of the hotels, the attention given to them, the luxury and the whole aura that surrounds the moment, that contribute to the same feel amazed, and why not say citizens. Consider: "I was very well treated by the staff", "by the time we arrive is treated like a queen, a princess that captivates us"; these statements demonstrate the sense of well being felt by the elderly. The way students are treated during the trip, contrasts with prejudice and indifference that some may suffer in many different spaces. It seems that the journey is one of the moments where respondents feel treaties, above all with respect and dignity, "we are treated like a queen." A moment of citizenship.

We can not disregard the way the whole process is conducted by the organizers, it also helps students to see that moment in a very special way. It is important to mention some important information, like the fact that students of the Golden Age Living Program will free this tour. The chosen hotels are always luxurious and important tourist cities.

It is observed that the other events held by SMEL not appeared steadily in the interviewees' speech, which may mean they do not have much importance for the collective imagination. The emotional attachment to each participant by travel shows, the plot, the potentiality of the senses that the elderly add to this moment. It's as if after the suffering experienced by disease and discrimination of the day-to-day and regular attendance at the gym, gave the student the opportunity to, at least once a year, being in paradise.

The discourse of the respondents expressed the desire of contemplation and mythical experience in power of dreams enjoy the trip.

[...] The mythical experience takes care of desires, gives them a dramatic and magnificent, assimilates the satisfaction of desires, or his frustration to the divine gesture, makes sense of accomplishment, the fulfillment of the rite, the mode supreme being and the realization of their desires. (Ansart, 1978, p.25)

Many elderly people have low purchasing power, some live only a minimum wage. Thus, take a trip inside these molds would be virtually impossible for the budget of these people. This is another factor that contributes to the desire to live this moment is so intense and expected for months.

The speeches show that the event of the trip became important for students who practice gymnastics conference. The ritualistic form as it is crafted, contributes to create, in the collective imagination, a time differential, special and perhaps mythical. There are several perks that many may not have had the opportunity to experiment within the Program Live the Best Age. Thus, the statements indicated the tour as a moment where the elderly can be treated with dignity and respect, having observed their differences and living, at least in those moments, his citizenship more flat.

CONCLUSION

The linguistic marks, found in the interviews, the show felt that this practice has for the elderly. In this sense, health was a key concern for the elderly this research, appearing in two of the issues raised. The club, in this context, has proved fundamental to the life of the elderly, whether as disease prevention and improvement of existing ones, is to maintain a healthy lifestyle. Practitioners believe demonstrated in physical activity as a way to maintain physical and mental health days.

This research demonstrates that adherence to the Golden Age Living Program is more than a quest for health care, living, socializing or occupation. Attending classes is able to exercise citizenship in society, is able to take care to keep physically autonomous.

We understand that this research does not exhaust the infinite possibility of representations arising in this group. Our look may be limited to two groups that we analyzed.

We recommend that further research be done, with new cuts, analyzing other sports offered by the Program Live Better Age.

REFERENCES

ALVES JUNIOR, E. D. Pondo em prática a intergeracionalidade. In: MELO, V. A. e TAVARES, C. O exercício reflexivo do movimento. Rio de Janeiro: Shape, 2006. p 264-281.

ASSIS, Rodrigo. A. Ginástica coletiva: a representação social do idoso do município de Volta Redonda. 2010. Dissertação (Mestrado em Educação Física e Cultura) – Programa de Pós-graduação em Educação Física/Universidade Gama Filho, Rio de Janeiro, 2010.

ANSART, P. Ideologias, conflitos e poder. Rio de Janeiro: Jorge Zahar, 1978.276p.

BAUER, M. W. GASKEL, G. Pesquisa qualitativa com texto, imagem e som: um manual prático. 5. Ed. Petrópolis: Vozes, 2002.516p.

INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA. Projeção da população do Brasil por sexo e idade 1980-2050 revisão 2008. Rio de Janeiro, 2008. Disponível em <http://www.ibge.gov.br/home/estatistica/populacao/projecao_da_populacao/2008/projecao.pdf > Aceso em Janeiro de 2010.

INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA. Perfil dos idosos responsáveis pelos domicílios no Brasil. Rio de Janeiro, 2000. Disponível em: http://www.ibge.gov.br/home/estatistica/populacao/perfilidoso/perfidosos2000.pdf > Aceso em Janeiro de 2010.

MAFFESOLI, M. O tempo das tribos: o declínio do individualismo nas sociedades de massa. 3. Ed. Rio de Janeiro: Forense, 2000.297p.

ORLANDI, E. P. Discurso e Leitura. Cortez. Campinas, 2006.119p.

Rodrigo Amancio de Assis
R. São Gabriel, 355, Niterói, Volta Redonda. RJ, Brasil.
CEP: 27288.230

A REPRESENTATION OF SOCIAL ACTIVITIES OF THE BEST AGE LIVING PROGRAM

ABSTRACT

This study aims to understand the different meanings of the program activities Live Better Age, the City of Volta Redonda - RJ from the speeches of older practitioners. It is important to do research that can contribute to improving public policy of this population segment, encouraging more investments and allowing for better intervention. To try to unravel the representations that surround the aging of the attendees of this program, we deepen our look at the theory of Pierre Ansart (1978). Methodology: This is a qualitative research, a case study. For this, we apply a semi-structured interview that was analyzed from the perspective of discourse analysis of Eni Orlandi (2006). We interviewed 11 subjects, of both sexes, in two places where they occur the program classes. Conclusion: This study demonstrates that adherence to Live the Best Age Program is more than a quest for health care, living, socializing or occupation. Attending classes is able to exercise citizenship in society, is able to take care to keep physically autonomous. The space of the classroom is a place that enables the exchange of experiences, there, you can hear the problems of others and relationships become equal, without prejudice and without discrimination.

KEYWORDS: Seniors, Fitness, Social Representation.

UNE REPRÉSENTATION DES ACTIVITÉS SOCIALES DU PROGRAMME DE VIVRE MIEUX AGE

RÉSUMÉ

Cette étude vise à comprendre les différentes significations des activités du programme Vivez mieux Âge, la ville de Volta Redonda - RJ des discours des praticiens les plus âgés. Il est important de faire des recherches qui peuvent contribuer à améliorer les politiques publiques de ce segment de la population, encourager davantage les investissements et en permettant une meilleure intervention. Pour tenter de démêler les représentations qui entourent le vieillissement des participants à ce programme, nous approfondissons notre regard sur la théorie de Pierre Ansart (1978). Méthodologie: Il s'agit d'une recherche qualitative, une étude de cas. Pour cela, nous appliquons une entrevue semi-structurée qui a été analysé du point de vue de l'analyse du discours d'Eni Orlandi (2006). Nous avons interrogé 11 sujets des deux sexes, dans deux endroits où ils se produisent les classes de programmes. Conclusion: Cette étude démontre que l'adhésion à vivre le meilleur programme de l'âge

est plus qu'une quête de soins de santé, de vie, de socialisation ou de l'occupation. Assister à des cours est en mesure d'exercer sa citoyenneté dans la société, est en mesure de prendre soin de garder physiquement autonome. L'espace de la salle de classe est un lieu qui permet l'échange d'expériences, de là, vous pouvez entendre les problèmes des autres et les relations deviennent égales, sans préjugés et sans discrimination.

MOTS-CLÉS: Seniors, Fitness, représentation sociale.

UNA REPRESENTACIÓN DE ACTIVIDADES SOCIALES DEL PROGRAMA DE EDAD MEJOR VIDA

RESUMEN

Este estudio tiene como objetivo comprender los distintos significados de las actividades del programa Vivir Mejor Edad, la ciudad de Volta Redonda - RJ de los discursos de los profesionales de más edad. Es importante hacer una investigación que puede contribuir a mejorar la política pública de este segmento de la población, fomentar más inversiones y permitiendo una mejor intervención. Para tratar de desentrañar las representaciones que rodean el envejecimiento de los asistentes a este programa, profundizamos nuestra mirada a la teoría de Pierre Ansart (1978). Metodología: Se trata de una investigación cualitativa, estudio de caso. Para ello, aplicamos una entrevista semi-estructurada que se analizó desde la perspectiva del análisis del discurso de Eni Orlandi (2006). Entrevistamos a 11 pacientes, de ambos sexos, en dos lugares en los que se producen las clases del programa. Conclusión: Este estudio demuestra que la adhesión a vivir el programa Best Age es más que una búsqueda de la atención de la salud, vivir, vida social o la ocupación. La asistencia a clases es capaz de ejercer la ciudadanía en la sociedad, es capaz de tener cuidado de mantener físicamente autónoma. El espacio del aula es un lugar que permite el intercambio de experiencias, allí, usted puede escuchar los problemas de los demás y las relaciones se vuelven iguales, sin prejuicios y sin discriminación.

PALABRAS CLAVE: Personas mayores, Fitness, Representación Social.

A REPRESENTAÇÃO SOCIAL DAS ATIVIDADES DO PROGRAMA VIVA A MELHOR IDADE

RESUMO

Este estudo tem como objetivo compreender os diferentes sentidos das atividades do Programa Viva a Melhor Idade, da Prefeitura de Volta Redonda - RJ a partir dos discursos dos idosos praticantes. É importante fazer estudos que possam contribuir para melhorar as políticas públicas deste segmento populacional, incentivando mais investimentos e permitindo uma melhor intervenção. Para tentar desvendar as representações que cercam o envelhecimento dos freqüentadores desse programa, aprofundamos o nosso olhar junto à teoria de Pierre Ansart (1978). Metodologia: trata-se de uma pesquisa de cunho qualitativo, um estudo de caso. Para tanto, aplicamos uma entrevista semi-estruturada que foi analisada sobre a perspectiva da análise do discurso de Eni Orlandi (2006). Foram entrevistados 11 idosos, de ambos os sexos, em dois locais onde ocorrem as aulas do programa. Conclusão: Essa pesquisa demonstra que a adesão ao Programa Viva a Melhor Idade é mais do que uma busca pela saúde, cuidado, convivência, socialização ou ocupação. Freqüentar as aulas é poder exercer cidadania perante a sociedade, é poder se cuidar para se manter autônomo fisicamente. O espaço da aula é um local que possibilita a troca de experiências; ali, é possível ouvir os problemas do outro e as relações se tornam iguais, sem preconceito e sem discriminação.

PALAVRAS-CHAVE: Idosos, Fitness, Representação Social.