181 - LEISURE POSSIBILITIES: THE RELIGION AS ALTERNATIVE PRACTICAL

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INTRODUCTION

Inside of this subject, one becomes significant to argue the increasing reference of the offered activities of the leisure being in the religious spheres, in which the controllers of cults are protagonists in such a way (shepherds) as its hearing (fiduciary offices and "sympathetically frequent adores" of the Pentecostalism). As example, we can cite the movement of Gospel music and its shows, religious retires spirituals, cults and some products of liturgical entertainment: CDs, DVDs and exclusive canals of radio and TV. This study it has for objective to approach some of the possible relations between the estimated theoreticians found in the practical studies of the leisure and the religious ones of Christian bias, as the Pentecostals, as well as, the relation of these with the leisure in the century XIX and XX, while a cultural consumer good of mass. For this, in we considered them to analyze some forms of participation in the Christian Church Marinates, with focus in the characteristics of the leisure, as disconnection and longest (distance) of the obligations day to day, that is, day by day, as one "another time". We opt to the categories: no contraction, emotion, joy, practical speech and of the friendship, combat to the tedious and fault that to make. In this study, we choose the women as citizens of the research a time that, empirically, can be said that it has a predominance of inserted them in religious groups. They are they who still in numerical superiority in the churches assure the religious life of its children and become visible the religious character of our society as "guards of the morality". (Souza, 2004).

PENTECOSTALISM

The Pentecostalism if characterizes basically with the manifestation of the Spirit Santo and of the Sacred one, one of its "distinctive signals" around which they turn the others that allows a bigger corporal expressivity during the cults, that is, the body starts to try the contact with the sacred one singing, dancing and praising the God with liberty of speech, many times marked for the joy. The glossary, "speech in languages" or "language of the angels", also if of the one at the moments of conjuncts, during the cults and are considered a social test of the presence of the Spirit Sanctus. The practical theological ritualistic and of the Pentecostalism is constantly accused to sub estimate the rational cognition and the intellectuality as constituent elements in the construction of the Pentecostal identity, in detriment of the performance and corporal expressions during the louver (cantos) and the oral (glossaries) as stowage's for the manifestation of the Spirit Santo. It strengthens and it reproduces more the "affective elements and emotional, that is, the intellectual aspects on the affective aspects are not prioritized." (Babdini, 2004: 43).

Literature on religion in the contemporarily, particularly the evangelicals movements, which it has called of Pentecostals and neo Pentecostals protestants, indicates that this they more go if becoming each time institutionalized, becoming enlarged themselves demographically, constituent themselves today as the more important religious phenomenon of the contemporarily. In contrast of what it can seem, mainly for the approach given for the media, these movements want prestige, respectable and social recognition, with the objective to reach a certain social hegemony. They believe the transformation of the society, cultivating by means of the faith and individual conversion, the conquest and the existence of a better world. The visibility of these movements and its transforming impact Rees-echo in the habits of faith, behavior and cultural. (Fernandes et al., 1998).

The National Advice of Christian Churches (CONIC), in 1990, pointed descending quantitative estimates with respect to the "traditional Christian Churches (2%)", and ascendants stop "Pentecostals Churches (25%)", talking, in the time of the research, witch about at 30 millions de members. (Hunter, 1995: 8). Dados mais recentes revelaram, igualmente, a aceleração e expansão dos grupos pentecostais e o declínio dos católicos. Axe (2005) presents in its study on this group, the census carried through for the Brazilian Institute of Geography and Statistical (IBGE), namely *[...] acceleration of the trend of decline of the Catholics and the intensification of the expansion of the evangelicals [...]. Thus, while the representation of the Catholics in the Brazilian population fell of 83, 3% for 73, 8%, the percentage of the evangelicals jumped of 9, 0% for 15, 4% between 1991 and 20001. (Axe, 2005: 387).*

In Brazil, the Pentecostalism arrived at the beginning of century XX, having its explosion enters the decades of 1970 and 1990, marking its visibility. The most recent movements, the Pentecostals, had become more structural. Segundo Sanchis (1997) these if guide for the clienteles universe of reply to the daily necessities (cure of the bodies, affective, economic, professional problems, amongst others), with the delivery of itself to the Spirit Santo, receiving Jesus in its heart, having this to fear the God. Pierucci (2004) presents in quantitative data, the census carried through for the Brazilian Institute of Geography and Statistics (IBGE, 2000), where it discloses given fondants for this study, justifying the reason of the choice for the women. The evangelicals meet enter the religious groups that present the biggest taxes of fiduciary offices of the feminine sex in its rows. The ratio of the women "- 56% - is superior in 5 percentile points to the feminine representation in Brazilian population 51% -, and alone it loses for the spirits, where the women represent 59.7% of the counter ones." (Pierucci, 2004: 19). According to author, valley to remember despite, in some Pentecostals denominations - Universal Church of the Kingdom of God, Quadrangular Evangel, and God is Love, etc., the no proportional between the men and the women reveal bigger of the one than the one that represents the set of the evangelicals, what he finishes for giving "a feminine face to the Pentecostalism*."*

Despite the corporal expressivity in the rituals, the Pentecostals traditionally are identified by its restrictive way to take care of the body. Considering it temple of the Spirit Santo, no permit tobacco, drink or another form of poisoning, beyond restricting styles to dress or vanities that can seem provocation sexual. It can be said that it has another type of vanity adopting a fashion that breaches with the one of the more sober or discrete society amplest for being. Without a doubt, many of its rules, as the described ones above disclose cares with the health. This logic, amongst others, that the identification of the Pentecostals determines directly is related to one of the logics that also permeate the leisure that is the care with the health. Value this, present and pursued each time more in such a way for the individuals, how much for collective and the social one, as existence projects human being.

LEISURE

The studies of the leisure, in a general way, are centered in the social changes, the styles of life, the unemployment (use of the time, forcibly exempts), in the values, the quality of life, the health and well-being, with concern come back in such a way toward the individual one as for the social one. The quarrels if withhold in the admittedly constructive lines of direction so that,

through the leisure are proportionate, pragmatically, better conditions of life, citizenship, autonomy, personal and social relations. The practical possibilities of leisure in the society contemporary point with respect to a scene favorable to a bigger availability and possibilities of leisure forms. In this configuration, Elias and Dunning (1992), when considering its theory of the leisure, delimits the activities in accordance with, classifying them the routine forms. They present typologies of the free time grouping them in three sub items:

1) "Routines of the free time" - routine provision of the cares with the proper body (to eat, to drink, to rest etc.), domestic activities and familiar routines.

2) "Activities of formation and auto development" - voluntary social work, study, *hobbies*, religious activities, update of knowledge etc.

3) "Activities of leisure" - formal or informal social meeting, games, and mimetic as activities, and mixture of pleasant activities, as trips, suppers, walked etc.

These sub items had been inserted as situations and/or illustrative, therefore, in we withhold them in the religious activities that if insert in sub item it intermediate and are constituent of a civilization mark, with a coefficient of autonomy and freedom of choice. These if constitute in a set of activities that the individuals can carry through at its moments of leisure, generating a pleasant excitement, of bigger importance for well-being while individual or society. Leisure, in the conception adopted and endorsed here by diverse sources, as not being labor, and nor for this , less useful activities to the individual, the intermediate activities can then, to be configured in the scene of the exercise of the citizenship, practical the religious ones and the informal education, this, dismissed of formality and segments.

Segundo Lovisolo (2002), in citing anthropologist Marshall Sahlins, the primitive societies already dedicated more time to the leisure or leisure "to stop the tasks, necessary for the survival, to dedicate the diversion or entertainment to it was a spread out behavior well." (Lovisolo 2002:52). This "time" was also configured under the form of religious rituals. This demonstrates that, not rare, as much the societies, primitive, how much modern and contemporaries defended the culture of the leisure, in which we always find present in literature, the religious and its rituals. Paradoxically, Marcelino (1983: 194) it presents the gestation of the phenomenon of the leisure, as resulted of the Industrial Revolution, with the propulsion of the technological advances that put in relief the division of the work and the alienation of the man "of its process and its product".

In it does not interest them to oppose the authors, polemic or disagreeing, but necessary if it makes to remember that both present contextualized analyses historically, and that in elapsing of them, less they do not leave to characterize the importance of the leisure in the life of the people. Valley to remember that the free time does not only possess preached positive of rest, no have what to make, recess and happiness. This vision is developed by Padilha (2004) in the summary of the book *Le to contemporary leisure,* of Michel Bellefleur[1], philosopher and Professor of the Department of Sciences of the Leisure and the Social Communication of the Université du Québec, Canada.

[...] It also can install the tedious, the fear, the solitude not desired, and the anomie. In itself exactly, it is only one carrying vacuum of multidirectional potentialities. (...). This is what the author calls `the hidden face of the leisure'. (...). The leisure also has its deaths, its suicides, its mutilated e, in a general way, its physical morbidity as in such a way mental. The negative boarding's of the leisure only can be accidental, but they are part of the structure of the human behavior, what, for itself, already if it shocks with the conceptual boarding that treats the leisure only in its positive aspects as if they were only. (Padilha, 2004: 153).

The author tries in showing them that, in the leisure; he has also the negative forms to exist. We consider this look a little oblique, not less important, a time that the leisure deals with the search of the pleasure. If to consider the leisure, only as free time, it loses its direction. In this aspect it would enter what the author considers as negative side; however this is a restricted vision. It is common to hear the following phrase, "empty head, workshop of the devil", a suggestive phrase, of "predatory" force and congregational effect, not only of the leisure, but, overall, of the religious field. To get rid itself of the "free time", here it is one of the empty where if it restores the maximum sentence of the culture of the leisure and the religion, to fight the tedious and the no have what to make..

He is allowed, that today, it seems to have a bigger valuation of the leisure, in economic terms, therefore this would increase the productivity of the workers according to generating more logical profit it capitalism. The generation of the work force would happen of the necessity of rest and replacement of energy expenses. We believe that the leisure was not immune of the economic aspects of the productivity perhaps, what as much movement in direction to its importance in the society has take the bad vision at respect of the contemporary, as survival of the "human being in the man" (Marcelino, 1983: 17), with voluntary participation and less subjects the constraints.

O lazer deverá, sob pena de alienação da liberdade de escolha, ser guiado pelo princípio do prazer, como pré-requisito para sua significação, e concebido como um ato escolhido ligado a uma pulsão de vida percebida como positiva, que comporta aspectos subjetivos e idiossincráticos.

EMOTIONS AND FEELINGS

As emoções humanas são frequentemente apresentadas como uma forma de expressão centrando-se em características sensíveis. They orient for the representation of an auto-image human being, "where what she is inside of the individual if she identifies for an expression; in any way, if it cannot lose of sight that the sensible component prepares a person for the action." (Gebara, 2002: 83). These actions hold subjective aspects of experimentation and manifestation of some feelings. The laugh, I cry it, the joy, the anger, the sadness, the euphoria, the motivation and all other forms of expression of the diverse spheres and situations of the life configure the emotions human beings. Given its multiplicity, for what in them she seems, they also are provoked and felt for practical and ritual the religious ones through the faith, that realists become them. Inserted in the emotions human beings and, particularly, tried in the leisure and the religion, the joy and the pleasure they in such a way conserve an initiative definitive and generated by the individual that emanates of the pulsing of life, accepted, but not only perceived as positive in one as in the other.

The friendship, in a general way, is seen as an affective, bilateral relation, of mutual aid, that has a specific form to think the individual and its relation with the others. It brings in its aspects as, taste, personal sense of mood, spontaneity, revelations, close exchanges, confidence, mutual support, affection and esteem. (Rezende, 2002). The autonomy, in accordance with Electronic the Aurélio Dictionary, is the college of if governing exactly for itself, a right of freedom or moral or intellectual independence. We can affirm that it has a relative consensus in the definition of the term, as well as a consecration of the personal choice that of the direction when human acting, and ours "to be in the world."

[...] Durkheim (1971) was one of the first ones to argue the social dimension of the emotions, from its studies on the religious phenomena. In a similar way that all society has collective representations that the individuals and through which impose themselves to organize its experiences, it also produces collective, necessary feelings for the maintenance of the social consensus. Thus, the rituals many times of religious character, would have the paper to regularly reaffirm the collective feelings

that give unit to the society. (Rezende, 2002, P. 4).

In accord to this analysis, the leisure is placed, reaffirming its proximity with the aspects, practical and ritual religious.

STUDY OF CASE

The evangelicals cults are public and observed and present some identities marks in accordance with the denomination of the Church. Each one adopts programs and processes that shape the behavior of its public. In the Christian Church Maranata, selected for us, it was possible to perceive how much the people presented similar behaviors, if no identical, at the louvers moments, that include singing and dancing. The hands if raise and the body balance of a side to the other, infecting that (a) that is to the side, if being similar to the movement of a wave. The emotion, the joy and contentment are visible, and that entire one that if approaches without the critical look to the fiduciary offices, if involve in this rocking[2]. *[...] is impossible to be stop here seeing my sisters (of faith) to dance… [...] as he is like to praise the God…, ah! In the optimum cult moment is this of the louver, knows… [...] people if carries in the arms from this joy and this faith to here from the Church.*

For the participants, the body is an essential constituent of the religious experience. The body is the temple, the dwelling Mr. The corporal expression of the fiduciary offices demonstrates the functionality in the contact with the sacred one. The majority of the songs has a romantic tone, of strong emotional matrix and takes care of to this intention *[...] is as if the Spirit Santo entered in my body, is until emotions… [...] as he is wonderful to have a body to praise the God….[...] does not have bigger pleasure of the one than this to be here singing together with my sisters. I forget the life it are there and alone I think about Jesus and with it I have faith that my problems will be in the hands of it and go to be decided…*

In this contact with the sacred one, the Shepherd detaches the cares with the body. Here we can point one of the objectives of the leisure that is also the search of the quality of life and the health. One of the cults pronounced by the Shepherd was recorded and transcript literally, on the change hope. The joy and pleasure had been salient; *[...] The God, who all we richly let us be ahead blessed of your word Sir, in this afternoon. [...]. The psalmist it says that, a blessed life, is a happy life. [...]. This life, it has pleasure, it has joy in pried in the word of God, in the Law Mr. [...]. I am speaking of a general form to the women, who have pleasure in, that they have joy to be in the way Mr., of walking heart according to Mr.*

Qualities for a more harmonic life are salient for the Shepherd, where it makes mention to some categories established for us, as the joy, the allegiance and the proper domain representing the freedom and autonomy. *[...] The fruits of the Spirit Santo de Deus. E we, as women of God, us have that to have constancy in these fruits of the Spirit of God, who is in us? Joy, the peace, the patience, the goodness, the straightness, the allegiance, the proper domain. Glories the Mr.! We have that to have constancy. We need to know who we are (emphasis).*

The majority of the songs has a romantic tone, of strong emotionalist matrix and takes care of to the characteristics of the emotion and the bows of friendship. *[...] Close I want to be. Next to your feet. Therefore pleasure does not have that to relieve me and to adore you. It presses the hand of its brother and gives a smile for it. It presses the hand of its brother and sings this song. God loves you and I love you and thus we must live and thus we must follow.*

The pleasure and the satisfaction to participate of the cults of the afternoon could be perceived with the way with that the women if produced. Differently of the nocturnal cults where the participation was open, with presence of women, men, young of some ages, children, sympathetically and fiduciary offices. We consider this form produced and arranged well of the women, always in sober style, with adornments, adherences, light performance beauty, as representation of the social identity of the group. A belonging code.

At the moments of the snack, that occurred always and soon after the cult, he was clear, clearly, evident and manifest the pleasure and the joy to be next to the group at constriction moment. The women laugh and counted to cases of all type, increasing the affectivity in the group, with elapsing of the cults. The warmer unarms each time, pried promised to help a sister, the invitations for meetings and meeting are of the Church. The meeting of the afternoon followed the same trend of behavior, a little more relaxed, for being unprovoked of the cult format. Always with a great number of women sympathetically fiduciary offices and guests to the rules of the church. It had an increasing and visible involvement in take half experiences. Also the attempt of doctrinal the sympathetically there was common gifts. The joy, the pleasure, the receptivity, the friendship, the affection, the shelter, the exchange of experiences drew a pleasant and harmonic environment extremely. Our study it was, necessarily, a practical attempt of approach of the some directions, values and of the leisure, with the some directions, religious practical values and. We believe that this possibility can in such a way extend our agreement of one how much of the other and of the two at the same time. We are basically considering a way, a way or a valid guiding for this partnership.

ANALYSIS ARGUMENTATIVA

In this section it is possible to make a parallel with that Dunning (2003) signals as the “wakening of the emotions”. When transforming the cult into a mimetic context (of I sing and dances), the church obtained a similar emotional wakening what it is searched in the practical sportive and corporal activities, as singing, dancing, representatives of the gesture to praise the God, and that it possess “a break tedium” function. Although Dunning not to fit the religious cult as being part of the activities of leisure, its socialized character, of awaking emotional and “break the routine” function made possible to constitute a bridge with what it is searched in the cults of the Christian Church Maranata.

The religious activities, under the prism of intermediate activities, proposal for Elias and Dunning (1992), beyond being able to be considered activities of leisure/free time, will be able to indicate a widening of the concept of present leisure in the society. Thus being, the dialogue between these institutions - leisure and religion, mentioned here, can consist a way for (reverse speed) the reading on both in the contemporarily.

Considering that the leisure is not a state in same itself, but a way to the service them here boarded purposes and that the individual pursues, we conclude, that the Pentecostals fiduciary offices also are motivated by the attitudes of escape or rupture with the fault what to make and the tedium, and the Church, with its rituals and cults, is a fertile land for the dutiable of such ruptures. Such argument can finally search support in the classic definition of Geertz (1989), that in its book *Interpretation of the Cultures*, it supports the religion as “cultural system”, describing it as “a system of symbols that acts to establish powerful, penetrating and lasting disposals and motivations in the men.” (Geertz, 1989: 105).

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The leisure, when understood in a multicultural perspective, does not have to neglect one of the aspects that the free time of Pentecostals fiduciary offices has organized, as religious leisure. If it has a fort I appeal to the adoption the practical ones leisure, as consequence of the development of the capitalism, the religious activity cannot be placed in a secondary space in this debate. It does not have as to disrespect the power of enchantment of the religious activities and its determinative paper as promotional of emotions and commotions, being acted as an entertainment of low cost, available, of free initiative and personal choice.

Words Keys: Religion, Leisure, Free Time.

POSSIBILITÉS DE LOISIRS: LA RELIGION EN TANT QU'ALTERNATIVE PRATIQUE

Les loisirs, une fois comprise dans une perspective multiculturelle, ne doit pas négliger un des aspects que la période libre des bureaux fiduciaires de Pentecostals a organisés, en tant que loisirs religieux. S'il a un fort je faites appel à l'adoption les pratiques des loisirs, comme conséquence du développement du capitalisme, l'activité religieuse ne peut pas être placé dans un espace secondaire au cours de cette discussion. Il n'a pas quant à l'irrévérence la puissance du sortilège des activités religieuses et de son papier déterminatif aussi promotionnelles des émotions et des agitations, étant agi en tant que divertissement de bas coût, disponible, de l'initiative libre et du choix personnel.

Mots Clés: religion, loisirs, Temps libre.

POSIBILIDADES DEL OCIO: LA RELIGIÓN COMO ALTERNATIVA PRÁCTICO

El recreo, cuando está entendida en una perspectiva multicultural, no tiene que descuidar uno de los aspectos que la época libre de las oficinas fiduciarias de Pentecostales ha organizado, como ocio religioso. Si tiene una fortaleza yo abrogue a la adopción los prácticos ocio, como consecuencia del desarrollo del capitalismo, la actividad religiosa no puede ser colocado en un espacio secundario en esta discusión. No tiene en cuanto a desacato la energía del encanten de las actividades religiosas y de su papel determinativo tan promocionales de emociones y de conmocionas, siendo actuado como una hospitalidad del bajo costo, disponible, de iniciativa libre y de la opción personal.

Palabras Llaves: religión, ocio, Tiempo libre.

POSSIBILIDADES DE LAZER: A RELIGIÃO COMO PRÁTICA ALTERNATIVA

O lazer, quando compreendido numa perspectiva multicultural, não deve negligenciar um dos aspectos que tem organizado o tempo livre de fiéis pentecostais, como lazer religioso. Se há um forte apelo à adoção das práticas de lazer, como conseqüência do desenvolvimento do capitalismo, a atividade religiosa não pode ser colocada num espaço secundário nesse debate. Não há como desconsiderar o poder de encantamento das atividades religiosas e o seu papel determinante como promotora de emoções e comoções, atuando como um entretenimento de baixo custo, disponível, de livre iniciativa e escolha pessoal.

Palavras Chaves: Religião, Lazer, Tempo Livre.