126 - A NON-CONVENTIONAL SPORT IN THE ACADEMIC WOLRD: HISTORICAL-CULTURAL SINGULARITIES AND POSSIBILITIES OF THE INCLUSION OF THE SURFING TEACHING IN THE UNIVERSITY

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1. Non-conventional curriculum inclusions: Surfing and Physical Education

Na última quarta-feira à tarde a galera da UFPel veio para a praia do Cassino realizar sua segunda aula de surfe e kite. As aulas, ministradas pelo professor César Vaghetti "Salada", e com apoio dos amigos Pablo Bech e Vico, mais uma vez tiveram o frio como presença constante, mas o pessoal da UFPel não se intimidou e participou o tempo todo dentro dágua, já que a adrenalina aquecia e a emoção de surfar pela primeira vez fazia parte do aprendizado. Neste dia, tinham pessoas que nunca haviam pisado na praia do Cassino e, muito menos, numa prancha de surfe. Por isso mesmo o resultado foi muita alegria e descontração e muitos deles não queriam sair de dentro d água. Após a aula, os aplicados novatos já estavam se programando sobre a próxima vez que iriam vir para a prática (Jornal Agora).

The Universidade Federal de Pelotas has in its array of optional subjects offered from bachelor's degree course of Physical Education (PE) to the just made subject (first term of 2007) *"Radical Sports in the aquatic environment: surfing and kite surfing."* Organized from the ideas of disciplinal changes and from the amplified experience, its program contemplates theoretical and practical subjects about the contra-cultural movement, technical and tactical principles, training of the physical capacities involved, environmental education, basic principles of meteorology and oceanography, historical ethnographical and cultural aspects of the radical sports, management of the equipments and championship rules. Administered by two teachers of different areas - Biomechanics and Cultural Studies - the subject, more than promoting the meeting of different perspectives, through the union of the areas, provides a partnership between teachers inside the classroom.

The radical sports' knowledge in aquatic environment is separated into seventeen meetings of three hours a week, with four of them being released in Cassino's Beach, in Rio Grande (surfing classes) and in Laranjal's Beach, in Pelotas (kite surfing classes). The socialized knowledge produced in classes is approached from a triple aspect: its Physical Education (schools, managements, tourism, training, professional specialization, superior course and leisure); the strong graduation element of infringing character present in the radical philosophy that supports these practices - they finish a singular way of being in life; of facing challenges, of building new values and new ways of relation between man/nature; its capacity of raising the corporal memory of the students, from the motor sample of new offers, rousing them to a better understanding of acquired knowledge in other subjects.

Surrounded by rules and limitations, the institutional sportive universe, in the most part of the time is adapted from values defined in the score. However, there are some sportive events that are out of this standard. Pociello apud Padiglioni (1995) shows the presence of non-conventional sports in the current sportive scene, which has as characteristics the individuality, the lack of rules and the presence of risk and adventure during the practice. Surfing can be included in this set of non-conventional sports, where the unpredictability of the practical environment, characterized by constant transformations of the ocean and the valorization of danger, are peculiar evidences.

What makes radical certain social behavior like the practice of a sport such as surfing? - This is a question around which are the pragmatic contents, developed inside a *conceptual micro politic scene* (Deleuze e Guattari, 1992), where a university graduation is seen as a vast and rich field of subjective production. The experience faced in the subject is organized as an empiric filed as a way to allow the teacher to visualize, diagnose, register and, finally analyze many ways in which the capacity of the students are been experienced and transformed inside the device. This experiment, orientated philosophically by the aesthetics constitution of himself (Foucalt, 1984), will guide the student to compose an own style of facing his fears, of building his arguments, his rhetoric, his corporal performances, his exposures and disputes in the work field and fundamentally, in life.

Amyr Klink (1995), talking about the constitution of himself, report:

"Não pretendia desafiar o Atlântico, a natureza é infinitamente mais forte do que o homem, mas sim conhecer seus segredos, de um lado ao outro, para isso era preciso conviver com os caprichos do mar e deles tirar proveito"(p. 22) .

The group work has been a productive experience as much as the teaching point of view, as the learning point of view. It also breaks, in a way, the conventional teaching practice and turns into a vast, complex and rich empirical field for new academic investigations in the area.

2. Cultural singularities: the feeling of surfing, the radical landscape.

"...Já foi dito que ondas são como telas brancas, á espera de linhas traçadas pelo artista..."(Revista Alma Surfe).

Surfing was introduced in California, between the 20s and 30s, it was seen as a delinquent sport, that contributed for the devaluation of the culture and good concepts. The surfers from that point were given synonyms of delinquents, tramps, and they started to give no importance to any rule established by the society, they made their own concepts and values.

In 1953, an exodus of surfers from California to Hawaii deeply marked the surfing history. Motivated by a picture found in a newspaper of a nine meters wave in a Hawaiian beach, many surfers traveled to the Hawaiian archipelago to find new emotions, in other words, to find new, different and bigger waves. These behaviors have as a scenery the sea, the ocean, the enemy without a face, wild, in which the individual can find himself.

This eternal search for the perfect wave marks culturally the surfing history. It makes the individual's existence oscillates between the security and the vulnerability, the risk and the guarantee, the shortcut and the drawn way, exactly because of this: because nothing is taken for granted.

Escura, isolada, maldosa. Recifes, águas geladas e profundas, ventos noroestes, tempestades do sudeste, correntes estupidamente geladas, focas e elefantes marinhos e coisas ainda mais selvagens que costumam jantar os tais elefantes, como tubarões brancos de 5 metros de comprimento, que ocasionalmente catam um naco de algum surfista distraído. E os animais não são o único risco: é comum ver em Maverick´s surfistas que caem e são tragados por muitos minutos debaixo dágua, para de repente serem encurralados junto às pontiagudas rochas *(Revista Fluir).*

The sea from this perspective is a wild natural reserve of senses. A world, propitious and dangerous at the same time where the man, to be at the same level, tries to demonstrate courage, capacity of adaptation, legitimacy, humility, jubilation in existence.

In the current society, according to Le Breton (2007), the individual is constantly called to show his legitimacy, where it is important to prove to himself the existent value. Therefore, facing the waves, in surfing is, for the ones who practice it, not only a way to react against a protective and prejudice society, but also a rich space of creation of a style, forged in a battle and characterized by a resulted ethics of liberty choices and ways.

O que é que vale realmente? O que é real pai? Perguntou minha filha, e respondi: "As sensações, as percepções, os amores, os sentimentos, as dores, ou seja, as vivências que formatam chapeiam a nossa alma". Essas são reais. Essas permanecem e são levadas por nós para sempre. Essas podem ou não ser levadas por nós para sempre. Essas podem ou não ser vividas, depende de cada animal" It depends on each animal" (Revista Alma Surfe).

So, the Californian surfers' travel to Hawaii to find better waves explains the effervescence, and the feeling of this modality: the search for adventure, for the unknown, the search for limits, the meeting with the concrete condition of not having how to turn back once a decision was made. The surfer is, so, a nature nomad, he does not measure efforts to look for what does not mean am easy sport for him, but a spirit state, an own way of choosing how to live.

"O surfe preenche totalmente a vida, ás vezes até demais. E transformá-lo em modo de vida não dá certo, pois há uma contradição aí. Nunca moraria na praia porque, se morasse não teria me tornado médico. Em tudo o que faço tento ser pleno, sou totalmente médico, totalmente pró-reitor, totalmente surfista, totalmente o que for" (Revista Alma Surf).

3. Historical singularities: the slip on the waves…

Certainly, diving in surfing to comprehend the transformer strength of its philosophy implicates search through the history of this cultural practice single events that made it radical.

One of them, for example, is about its supposed origin. There are some controversies related to its birth. Some accounts point out its appearance among the ancient Hawaiian kings, others say that the Peruvian, for several generations already rode on the waves of their *"caballos de totora*". However, the most popular story it is one about an experienced sailor from the19th century, James Cook, during a voyage he did to Polynesia, islands located in the South of the Pacific Ocean, observed that the local people slipped on the waves. The most part of inhabitants of that area, according to Vaghetti (2003), depended on the sea for its surviving, this way they threw themselves on the sea with their boats, and when they came back from fishing, they slipped on the waves to get faster to the coast. Some fishermen, after taking all the fishing out of the boat, got back into the water just to play on the waves, providing great happiness and enjoyment among the citizens of the area.

Some years later Cook would watch the same manifestation in the islands of the Hawaiian and Peruvian archipelago. Trying to understand how different cultures are taken from a place to the other, the sailor formulated the hypothesis that the ancient people in Polynesia, through sailing, would have taken their customs and habits to Peru. However, the hypothesis was not accepted, because the nautical letters indicated that any attempt to get to west of South America would have been frustrated due to the characteristic running and winds, which would take the vessels to different points and never to Peru. The sailor noticed that this cultural manifestation also happened in Peru independent of the type of colonization, and it did not have an actually beginning, since those civilizations could already be practicing surfing many years before his observations.

According to Spinelli, Nascimento and Yamamoto (2002), baby"s dolphins realize, among other things, the surfing, because it is part its motor development, while a baby. So, this practice could be copied for the human race and improvement by the years.

The sport became popular when a Hawaiian called Duke Paoa Kahinu Mocoe Kahanamoku, an Olympic champion of swimming and who also practiced surfing, spread the sport in the places where he went to for his swimming championships. Nowadays, surfing championships happen in Hawaii on giant waves only to celebrate the memory of this brave surfer who introduced the Hawaiian culture to the world.

The influence of the Hawaiian and Polynesian cultures can be seen on the florid shirts sold in any stores, of the surfing industry and in the kiosk on the sea shore, commonly built on the beaches around the world. On the other hand, the most remarkable aspect to be pointed out in this sport is exactly the behavior of the individuals who practice it. Despite the strong influence of the Hawaiians, it is in California that surfing is given a rebel connotation of contra-culture and lifestyle. The popularity of the sport during the 50s, set alight the life of some young people that motivated by the emotion of slipping on the waves, create a lifestyle and mobilize their lives in order to surfing. The devotion to this new sport went around everything that was related to water, and in this way, their lives were redirected, having always the contact with the sea and the search for beaches and waves as their goals. This new way of living was against the force principles, and nothing else was more interesting than eternal search for waves. So, surfing was not something that was done, but something that the individuals became.

4. Singularities of the formation: the beach is my class…

O homem e a natureza sempre mediram suas forças através dos séculos seja por meio de tempestades, vulcões ou terremotos. Mas até onde vai esta incansável batalha que transforma mortais em heróis, e temidos fenômenos em estudos acadêmicos (Revista Fluir).

Until the present moment the profession of Physical Education, past tem years of its regularization, did not constitute a solid and legitimate field of work for its professionals, if compared to the social status of fields like Engineering, Medicine and Law. The future professional, bachelor under graduation, observing this reality, on one hand sees him/herself, in a certain way, facing an uncertain future, and on the other hand, notice that part of the needed actions to change this state of things are also found in his/her own actions faced with the chosen profession. The worked content in the subject globalizes, among other things, this paradox: the professional choice, the formation and the field of work.

"As vésperas de completar meus 21 anos, eu não tinha planos a longo prazo. Meu pai um oftalmologista bem sucedido, queria me preparar para cuidar dos olhos dos seus cinco mil clientes. Mas eu estava no auge do meu próprio processo de aprendizado em lidar com mares grandes e situações limites" *(Revista Fluir).*

The choice for the profession Physical Education is a radical decision, since the student is faced with an uncertain future, the same way is the surfer, he chose the pleasure of the sport and left the guaranteed life behind, doing it for the feeling of pleasure because he knew that in this way he would really be capable of finding himself.

Surfing, the influence of all sportive modalities that use a surfboard is, through the years, dictating rules, fashion, customs and interfering in the culture of the peoples around the world. Together with these happenings, the sport has become today a highly competitive modality, with a high technical level, where the surfers have patterns of physical conditioning identical to the professional athletes of other modalities such as marathon runners and swimmers (Lowdon e Lowdon, 1988). Considerable part of the success of this modality is found in the power of its philosophy in the aesthetics beauty of their performances, generator of "beautiful images", in the radicalism of their clashes.

The professional career is a choice, such as that of the individual who chooses to reveal the secrets and mysteries of

the sea. So the man, producer of his identity, is subdue to the approval of his society, and to conquer a place on the social context, he outlines his limits, tries to overcome them, in a way to build a style faced with extremely protective society, to justify his existence. When a student makes his choice, he chooses the pleasure of working with the body, for the body and, therefore knows that in the sea of the adversities is going to face characteristic difficulties of the profession. As Costa (2000) says, the appearing of the sports that have as features risk and adventure, makes a break with the conventional sportive practice, and in this way has an intimate relation with the current society, in what refers to the political, economic, social and cultural uncertainty, making the individual notice the risk, and to coexist with himself as the result of the multiple social contingencies.

Following the analysis, it is still possible to ask what aspects are possible to bring out in the practices of surfing that makes it a radical sport in the sense of providing us an excellent space to analyze the professional formation in terms of its demands and subject offers, of the challenges established by the filed of work to the curriculum formation, of the consumption demands produced by the cultural industry around the practices of surfing in the whole world.

A non-conventional sport forced the constructions of a different program, maybe because of its cultural diversity, maybe for being a mix of corporal practice, sport and art. The lack of specific literature (Brasil et al. 2001) on the phenomenon of the sport competition, also force the use of a non-scientific material, worked in class. The Fluir magazine, for example, is a magazine that has as a goal, publishes photos, makes the coverage of events and, in a certain way, reveals the essence of surfing, the “feeling”. However, this kind of magazine empirical, not scientific, made it possible a huge work in class.

Ao longo da história recente do surfe, digamos dos anos 60 até hoje, as revistas especializadas têm cumprido com louvor uma importante missão, a de refletir em suas páginas, como se elas fossem espelhos mesmo, as feições de um universo em contínua expansão, sempre em mutação, mas nunca se esquecendo de suas raízes. E nesse ofício, os fotógrafos assumiram um papel fundamental, o de expor ao mundo o quanto este estilo de vida é especial, não poupando esforço e criatividade para obter as imagens mais impressionantes possíveis. (Revista Fluir).

This way, this survey had as its objective to make an essay about the possibilities of working with non-conventional sports, the limits of this universe, goes from the sports-competition, sport training, cultural's aspect until historical context.

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A NON-CONVENTIONAL SPORT IN THE ACADEMIC WOLRD: HISTORICAL-CULTURAL SINGULARITIES AND POSSIBILITIES OF THE INCLUSION OF THE SURFING TEACHING IN THE UNIVERSITY

ABSTRACT

This analytic essay presents the first reflections resulted from the teaching and research work developed in Radical Sports Subjects in the aquatic environment, from the teaching and bachelor's degree curriculum of Physical Education in UFPEL. The analysis was done in the experience of administering the subject, and is focused on some emerging singularities of the inclusion of this non-conventional cultural practice in the university graduation curriculum, indicated by the teacher of the subject and authors of the essay, from the observations, photos, filming, and statements of the students. The first inference of the data we have available resulted in the elaboration of the subject program in which the analysis allows to indicate where the singularities of the surfing radical practices forced an introduction to new elements to the program. Following this, the authors bring out: the use of the Fluir Magazine as a source, in the same way that the existence of the academic bibliography about the subject is still rare; the non-linear elaboration of the script content for the subject; complicity and the corporal availability of students, the reason for the success of the subject in terms of accessed profit.

KEY WORDS: Radical sports, surf, academic formation.

UN SPORT NON-CONVENTIONNEL DANS LE MONDE ACADEMIQUE: SINGULARITES HISTORIQUE-CULTURELLES ET POSSIBILITES D'INCLUSION DE L'ENSEIGNEMENT DU SURF DANS L'UNIVERSITE.

RESUME

Cet essai analytique présente les premières réflexions résultantes du travail d'enseignement et de recherche, mené dans la discipline « Esportes Radicais em Meio Aquático » [Sports Radicaux en Environnement Aquatique], intégrant le curriculum du cours de *Licenciatura e bacharelado em Educação Física da UFPel.* L'analyse a été realisée tout au long de la première expérience de mise en place de cette discipline. Focalisée sur quelques singularités historiques et culturelles, emergentes de l'inclusion de cette pratique culturellle non-conventionelle dans le curriculum de formation académique, et signalées, au bout de séances d´observations, de photos, de vidéos et de témoignages d´étudiant. par les professeurs de la discipline et les auteurs de cet essai. Les premières inférences déduites des données obtenus ont aboutis à l'élaboration du programme de la discipline, dont l'analyse permet de remarquer que les singularités des pratiques radicales ont forcé l'insertion de nouveaux éléments dans le programme. Dans cette perspective, les auteurs en dégagent : l'utilisation de matériel empirique, magazine de surf, comme base de données pour la recherche, vu que la bibliographie académique sur ce sujet est presque inexistante ; l'élaboration non linéaire d'un scénario de contenus pour la discipline ; la complicité et la disponibilité corporelle des

étudiants, raison du succès de la discipline considérant les résultats positifs obtenus lors de l´évaluation.

MOTS-CLES: Sports radicaux, surf, formation académique.

UN DEPORTE NO CONVENCIONAL EN EL MUNDO ACADÉMICO: PARTICULARIDADES HISTÓRICAS - CULTURALES Y POSIBILIDADES DE LA INCLUSIÓN DE LA ENSEÑANZA DEL SURF EN LA UNIVERSIDAD.

RESUMEN

Este ensayo analítico presenta las primeras reflexiones resultado del trabajo de la enseñanza y pesquisa desarrollado en la disciplina DEPORTES RADICALES en el medio acuático, del currículo del curso de licenciatura y bachillerato, particularidades históricas en la Educación Física de la UFPel. El análisis fue siendo realizado en la experiencia de enseñar la disciplina, y está enfocada sobre algunas particularidades históricas y culturales emergentes de la inclusión de esta disciplina y autores del ensayo, a través de observaciones, fotografías, filmación y manifestaciones de los estudiantes. Las primeras deducciones sobre los datos que tenemos en las manos, resultaron en la elaboración del programa de la disciplina cuyo análisis permite mostrar donde las particularidades de las prácticas radicales del SURF forzaron a la introducción de nuevos elementos al programa. En esta parte, los autores destacan: la utilización del material empírico, revistas de SURF, como material de consulta, en la medida que la bibliografía académica existente sobre el tema, todavía es insuficiente; la elaboración no es lineal en el programa de contenidos para la disciplina; el compromiso y la disponibilidad corporal de los estudiantes, son los factores más importantes para el suceso de la disciplina en términos de aprovechamiento y evaluación.

PALABRAS-CLAVES: Deportes radicales, surf, formación académico.

UM ESPORTE NÃO CONVENCIONAL NO MUNDO ACADÊMICO: SINGULARIDADES HISTÓRICO-CULTURAIS E POSSIBILIDADES DE INCLUSÃO DO ENSINO DO SURFE NA UNIVERSIDADE

RESUMO

Esse ensaio analítico apresenta as primeiras reflexões resultantes do trabalho de ensino e pesquisa desenvolvido na disciplina Esportes Radicais em meio aquático, do currículo do curso de licenciatura e bacharelado em Educação Física da UFPel. A análise foi sendo realizada na experiência de ministrar a disciplina, e está focada sobre algumas singularidades históricas e culturais emergentes da inclusão dessa prática cultural não convencional no currículo da formação universitária assinaladas pelos professores da disciplina e autores do ensaio, através de observações, fotografias, filmagens e depoimentos dos estudantes. As primeiras inferências aos dados que temos em mãos resultaram na elaboração do programa da disciplina cuja análise permite assinalar onde as singularidades das práticas radicais do surfe forçaram á introdução de novos elementos ao programa. Nessa linha, os autores destacam: a utilização de material empírico, revista de surfe, como material de consulta, na medida que a bibliografia acadêmica existente sobre o tema ainda é rara; a elaboração não linear de um roteiro de conteúdos para a disciplina; a cumplicidade e a disponibilidade corporal dos estudantes, razão do sucesso da disciplina em termos do aproveitamento avaliado.

PALAVRAS CHAVE: Esportes Radicais, surfe, formação acadêmica.