186 - THE SOCIAL REPRESENTATION OF THE LEISURE FOR LEADING WOMEN WITHOUT LAND

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INTRODUCTION

The current panorama is formed by inaquality in the field, that is caused by the sped up capitalism of the agriculturists. In the field it had a super valuation of the capital for a production system, that started to devaluate the worker and to usurp it the capacity of decision and control of its work, moving to strongest (ROMEIRO, 1998).

The deep transformations why it has passed the Brazilian field in the last few decades have generated an increase of the agricultural social groups, in fight for the land or better conditions of work (OLIVEIRA, 2003). The question of the land today in Brazil appears strong associated to the Movement of Trabalhadores Rurais Sem Terra (MST), social movement of significant influence in the society, gift in some states, unchaining actions of the most varied shades to reach its objectives.

Its conflitual and collective character, shows a relation of being able, whose its development implies in the change or the conservation of privileges, values, norms, rules that condition the relations, while social movement (SILVEIRA, 2000).

In this scene it has been distinguished men and women who fight in the field for an effective (re) distribution of lands. Forgotten for the society, militant the movement comes it creating, and, consolidating, throughout its history, its identity, occupying lands, fighting for credits, educating militant children, young and, constructing to houses, schools, participating of elections, demanding right and searching its freedom.

To enter in contact with these differences made possible as GONÇALVES (1994), to know the man in its social context, in which it interacts of dynamic form, acting and modifying its reality, influencing and directing its forms to think, to feel and to act.

BOSI apud BOGO (2000) says that the culture in the antropológica question is the set of ways of being, living, to think, to speak of a certain social formation adds still more that its expansion if more gives little for the written form and for the verbal form, sentimental, visual, that is, as express it if for the world. The present culture in the MST inserts in its individuals its marks, dictating norms and fixing ideal in the dimensions intellectual, affective, social and moral, ideal these that intervene with the militant ones.

We had as purpose to develop this work in the MST, due to curiosity, the lack of information and the marcante and revolutionary presence of this movement in the country. That throughout its 22 years of history of fight for the land, it started to exist each stronger time before the society. The way as it constructed its history, its proper education and customs of Without Lands. E of the concept of that the woman works, according to Crawford (1994), for two reasons: money and auto-accomplishment.

The research presented as objective the verification of the social representation on leisure for women Without Land. To understand as they are instituted in imaginary of the atoras the relations between the free time and the work, and as this if becomes excellent, in the measure where we believe that in function of its paper politician in the movement we will be able to understand which the meaning of the social practical leisure and its.

METHODOLOGY

The present research if characterizes as being qualitative, having as focus to the "essence" of the phenomenon, where the objectives are first the description, the understanding and the meaning (THOMAS & NELSON, 2002).

This qualitative research goes to follow the way in the fenomenológico direction, aiming at to examine the world through the phenomenon and of its experiences, being understood the human behavior from what each person or small group of people thinks of the reality, allowing to the researcher to see the world as the studied citizens see it (SILVA, 1996).

They had been interviewed leading of the eight existing brigades in the encampment, being that each one of them is responsible for fifty families. These women had been chosen intentionally, therefore they carried the essential pointers for the development of the research: specific studies, participation in the meetings and decisions of the encampment, leaders of its responsible brigades and for the decisions of the encampment.

We use a half-structuralized interview of not fixed script, in way that in elapsing of the interview the instrument could be adapted the distinct realities with which in we come across them. The instruments used in the research: half-structuralized interview, script recording not-fixture, ribbon k7, daily of field and photographic machine.

It had the necessity to pass for a period of approach with the excessively seated social atoras and, for two basic reasons to the success of the research: the first one sends the constitution of a teia of relations that contributed so that the atoras if felt more to the will when of the accomplishment of the interviews; as the reason is tied the necessity that we had in knowing the reality of the women and the encampment, as well as its difficulties, conquests, history, friendships, and all the aspects that in allowed one better approach them of its daily reality. These information had been all registering in daily of field. They had been carried through some visits to the encampment passing a period or even though the day all. The social atoras are alfabetizadas, had between 26 and 45 years, some married and the other separate and average it is of 3 or 4 children.

In this context, we establish our research in an Encampment suggested for the Itepa de Santa Terezinha de Itaipu, the Encampment Without Chico Land Mendes de Matelândia - Paraná, about 50 km of the city of the researchers. We contact the coordinators for a meeting regarding the work, being authorized later.

ANALYSIS AND INTERPRETATION OF THE COLLECTED DATA

From the speeches of the social atoras, we verify that its behaviors one of the characteristics marcantes predominant between these women were to the ideology. In its you speak appear its beliefs, cultures, customs and proper characteristics of the social group that they are part, because they are individuals that follow the general principles of the MST. This movement is a bigger force that obtains to discipline its citizens to fight for its ideals. Its formadora base is based on the criterion of a new man for the society, and to obtain new values thus socialist humanists and.

WOMEN WITHOUT LAND: ITS VIDA

The analysis of the speech left of as he is the daily one of these women who work and if they dedicate for the purposes of the MST. Its day-day is of "fights" for the Agrarian Reformation and of resistance to reach its objectives. Had to such circumstances in the life of the woman Without Land, each day that passes it finds more difficulty in being mother, wife and worker. Bruhns (1995) quotation that the diligent woman, married and with children, possesss in its relation of leisure and more difficult work, due to double

hours of working that the same one faces (work and domestic obligations), sobrando little time to dedicate itself to it to the leisure. For all they life happens it in the Encampment, and believes that the same it can supply everything what they need, as in says of this lady:

"My husband you here, my son you here, the school you here… then, what I have you here. The friend you here."

WOMEN WITHOUT LAND: ITS WORK

In these colloquies on the daily one of the women a separation of the work of the Movement does not exist and the work of the house, them is linked. Sabe that the MST is inside of the house and vice versa, because these women release its family, its children, its husbands and its house will follow the system that the MST concerns to it. The bond with the MST is much more strong, making with that these women leave for second or third plan the family. As we can see in speaks of an author:

"Only that lately people have forgotten sufficiently this side, mother. The movement… of the community has care more than that this in our hand, that has that of the guiding. Né".

These women assume the work in the Movement as main part of its day. The developed work is for the collective one, for its mass and formation of its militant ones, is a commitment that they all assume before the encampment and the MST of Brazil. All work, controllers or not:

"This week is one week of very work not only for the controllers, as for the women of the encampment".

WOMEN WITHOUT LAND: ITS TIME

Thus, the analogy of the time where it follows in its lives is of the work, disciplines, advice, sentry box, school, community and many unexpected ones. The time for the atoras inside of the encampment obeys an order imposed for them in accordance with the priorities. When initiating its day, they know that the tasks of the encampment must come before any another task, no matter how hard it is important. Every day they are equal, similar. The services or tasks of the militant ones Without Land happen exactly in holidays, Saturdays or sundays. As they say:

"I lost the notion of the time". Or even though recess: "It never arrives: today I go to make a coffee, I wash mine loça, I go to rest! He does not exist. He does not exist".

As we saw in its you speak, the representation of time constructed for them exists in two times: public time (collective work) and private time (barraco/canvas/house). The collective time comes in first place occupying great stops of its day, and the private time only happens when it allows to this time in the barraco/canvas/house.

They find much difficulty in distinguishing its free time. When the women are not involved with work of the encampment are involved with domestic tasks in its barracos/canvases/houses, as she says the atora:

"More when, mine mainly, when he does not have meeting I take off my time. Vo back in house I make the service, I go po tank… né".

WOMEN WITHOUT LAND: ITS LEISURE

Had to its daily one very to be atarefado, as much of day as the night, sends to the barraco house//canvas as space for the accomplishment of the leisure:

"Mine it is in house. It is in house". Or another one still, "Pra me is makes one crochê back in house, there it paints, or you make a thing inside of my same barraco".

They not only create a place feeling mentioning itself to its barraco/canvas/house, but to the proper MST. What it happens with these women in the reality, in accordance with Harvey (2003), is that its practical social if espacializam instead of falling in some repressive mesh of social control.

Thus, each group produces of spaces and different times sensible, that vary its social formation in accordance with. However, house that they find some identities, as of woman, mother, wife, friend and neighbor is in this space of the barraco/canvas/. It is where it obtains to construct its relations of affectivity and fellowship when they go the house of a neighbor, tomão chimarrão in wheel, being these carried through activities when they are in house washing insane person, cooking or until when they they are in the tank washing clothes. Because before this, it is woman Without Land with proper name, that she needs to work to reach its dreams and of its friends.

FINAL CONSIDERAÇÕES

The women Without Land, in special pertaining of the Chico Encampment the Mendes de Matelândia - Pr, are responsible for the development of the encampment, for all worked of formation and the ideological education of the excessively integrant ones of the encampment.

For being women - women without land - of the agricultural zone, its hopes are on to the ones of other women - camped or not, of the agricultural or urban zone - therefore, also are women kept out of society for the society, but that in the social seio of the movement and through its practical they conquer an identity.

The life of the woman Without Land does not differ in such a way from the woman of the city that works, therefore also keeps pair daily hours of working, finds the same difficulties for exerts its social papers of mother, wife, worker and woman. Mother why it lacks to time and attention for the children and family to it; wife because the husband finds difficulty in accepting its independence in the world of the worker work, therefore still goes has much preconception how much its capacity to produce in the work and as woman because she believes that the work politician still is a masculine field of performance, what it can vulgarize its wife.

Segundo Estés (1995), the modern woman, woman of the current days, are a blot of activity, it suffer pressures in the direction from being everything for all. The woman Without Land does not differ itself from this paper, assumes the work and she inside disciplines it of the encampment as an obligation, being the work the only resource of its life and its children for the accomplishment of its objectives and the MST.

The free time is characterized as the moment at which they are in the interior of its barracos/canvas/house carrying through its domestic tasks. Because of the comprometimento that they devote to the MST, these women have much difficulty in distinguishing its free time from the work time and even though to perceive it as real time. On this, ELIAS (1998) believes that men who belong to other societies and obey other norms possess another time. Thus, the time socially is based on the historical construction that each group attributes to it, in this case of the women Without Land.

In this way, the barraco/canvas/house starts to be a place where it finds the rest even though and the domestic work as rescue of its position of woman. The direction that the collective work assumes in its life is the fight for the acquisition of its dreams. Therefore, it is in its barraco, while ticket that it finds the true woman, sad tapeworm and, and that nor therefore it leaves of being happy and sonhadora. Surviving, because according to These (1995), it is capable of if adapting the circumstances in constant mutation. Finally, to the directions of the representations on leisure constructed on the looks and the imaginary one of the leading women Without Land they make with that they present a conditional leisure for the ideology of the MST. Thus, exactly that it has in its imaginary o feeling of freedom of free time, it believes Dumazedier (2004) that that one that works is not dominated of what that one that works, exactly this happening in the societies or socialist groups that as much had undertaken efforts politicians in favor of the freedom and equality of the woman.

These women do not exclude the leisure of its lives, but yes, had left it of side "momentarily", therefore in the movement they are the priorities while organization that must be followed to reach its objectives. Currently, the order of its priorities is the work, the education, the formation and the consolidation politics of its militant ones. Finally, the leisure appears as a project for the future only after having reached its objectives, which they in such a way work. We believe this presented look, because in accordance with PARKER (1978) the leisure can assume specific forms and diverse meanings in different groups of the society and the different periods of training of our lives.

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THE SOCIAL REPRESENTATION OF THE LEISURE FOR LEADING WOMEN WITHOUT LAND

ABSTRACT

The objective of the study was to identify the instituted social representations in the imaginary ones of Women Without Land on the leisure. We work with leading women of the movement - Chico Encampment Mendes de Matelândia/Pr - in function to be responsible for the actions the politics of the organization, formadoras of opinion and for the disciplinamento of the encampment. We made use of the technique of the half-structuralized interview in order better to absorb the speeches of the social atoras. From the speeches it was possible to identify that it has little practical of leisure, therefore the priority is the work politician. Free time was represented as the "time of the barraco". The representation on leisure sends practical the solidary ones, being that the central nucleus of the representation presents as anchorage the calls values humanists. The women present conscience of the importance of the leisure, but, its objective conditions and subjective of life they make them to occupy its time, prioritariamente, with practical come back toward the education, formation and consolidation politics of the movement.

Key Words: Leisure - - Women - Movement of the Agricultural Workers Without Land

LA REPRÉSENTATION SOCIALE DES LOISIRS POUR DE PRINCIPALES FEMMES SANS TERRE

ABSTRAIT

L'objectif de l'étude était d'identifier les représentations sociales instituées dans les imaginaires de femmes sans terre sur les loisirs. Nous travaillons avec de principales femmes du mouvement - Chico Encampment Mendes de Matelândia/Pr - dans la fonction pour être responsables des actions la politique de l'organisation, formadoras d'opinion et du disciplinamento du campement. Nous nous sommes servis de la technique de l'entrevue de moitié-structuralized dans l'ordre mieux pour absorber les discours des atoras sociaux. Des discours il était possible d'identifier qu'il a peu pratique des loisirs, donc la priorité est le politicien de travail. Le temps libre a été représenté comme la « période du barraco ». La représentation sur des loisirs envoie solidary les pratiques, étant que le noyau central de la représentation présente comme ancrage les humanistes de valeurs d'appels. La conscience de femmes d'importance des loisirs, mais, ses états d'objectif et subjectif de la vie ils les incitent pour occuper son temps, prioritariamente, avec pratique revenu vers la politique d'éducation, de formation et de consolidation du mouvement.

Mots clés : Loisirs - - femmes - mouvement des ouvriers agricoles sans terre

LA REPRESENTACIÓN SOCIAL DEL OCIO PARA LAS MUJERES PRINCIPALES SIN DE LA TIERRA

EXTRACTO

El objetivo del estudio era identificar las representaciones sociales instituidas en las imaginarias de mujeres sin la tierra en el ocio. Trabajamos con las mujeres principales del movimiento - Chico Encampment Mendes de Matelândia/Pr - en la función para ser responsables de las acciones la política de la organización, formadoras de la opinión y del disciplinamento del campamento. Hicimos uso la técnica de la entrevista de la mitad-structuralized en orden mejor para absorber los discursos de los atoras sociales. De los discursos era posible identificar que tiene poco práctico de ocio, por lo tanto la prioridad es el político del trabajo. El tiempo libre fue representado como la "época del barraco". La representación en ocio envía solidary los prácticos, siendo que el núcleo central de la representación presenta como ancladero a humanistas de los valores de las llamadas. La actual conciencia de las mujeres de la importancia del ocio, pero, sus condiciones del objetivo y subjetivo de vida los hacen para ocupar su tiempo, prioritariamente, con práctico vuelto hacia la política de la educación, de la formación y de la consolidación del movimiento.

Palabras claves: Ocio - - mujeres - movimiento de los trabajadores agrícolas sin la tierra

A REPRESENTAÇÃO SOCIAL DO LAZER PARA MULHERES DIRIGENTES SEM TERRA

RESUMO

O objetivo do estudo foi identificar as representações sociais instituídas nos imaginários de Mulheres Sem Terra sobre o lazer. Trabalhamos com mulheres dirigentes do movimento - Acampamento Chico Mendes de Matelândia/Pr - em função de serem as responsáveis pelas ações políticas da organização, formadoras de opinião e pelo disciplinamento do acampamento. Fizemos uso da técnica da entrevista semi-estruturada de modo a melhor absorver os discursos das atoras sociais. A partir dos discursos foi possível identificar que há pouca prática de lazer, pois a prioridade é o trabalho político. Tempo livre foi representado como o "tempo do barraco". A representação sobre lazer remete as práticas solidárias, sendo que o núcleo central da representação apresenta como ancoragem os chamados valores humanistas. As mulheres apresentam consciência da importância do lazer, mas, suas condições objetivas e subjetivas de vida as fazem ocupar seu tempo, prioritariamente, com práticas voltadas para a educação, formação e consolidação política do movimento.

Palavras chaves: Lazer -Mulheres - Movimento dos Trabalhadores Rurais Sem Terra.