71 - SOCIAL LIVED SPACE THROUGH PHYSICAL ACTIVITIES BASED ON CAPOEIRA: AN EXPERIENCE IN POLAND

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INTRODUCTION

This research was developed for describing social experiences into a specific context - the social space. Through this, phenomenology was the principle to reach this goal. This philosophical principle rather than methodological gives the foundation for observing an event or experience in the perspective of the person that lives that phenomenon. (Reis, 2004). Heidegger (2000) considers that researchers should be aware of things that are immanent or hidden into the everyday experiences (p.123).

The phenomenology discussed by Marleau-Ponty (1962) incorpored "body scheme" ideas. The author understands phenomenological body as the natural element that keeps in contact with life through impulses that are present in itself. In this sense, Eldred (1997) clarifies that phenomenological body distinguishes differences from physical and existential sensations.

The capoeira elements (playing the game, musical instruments, staying in the group) were explored by the work established by Van Manen (1990): lived body, lived space, lived time e lived relations. This framework provides what the author considers as the existential life in the world, on where the most of people's experiences could be located. In this article, the social space hold the relevance for this purpose of study.

According to the author, the social space is around the participants and it can effects the way they feel it. He believes that our fundamental sense of existence is linked to the sense of social space and how we live in it. This is the transcendent sense of the physical space (eg: church, school, house, city). It signifies the psicophysical sense in which humans move on and how they feel like home. Moreover, it indicates the significance of that particular lived space for the person experiences. Finally, it implicates in our sense of existence and the social and cultural space where we feel comfortable sharing with others.

Capoeira was considered the physical space where the social experience happened. This space delivered opportunities for social experiences. Considering these aspects, this study describes how participants are stimulated for the space they live in (Alexander & Seidman, 1999).

Prolonged and regular physical activity based in capoeira might be a tool for increasing social connectivity among participants related to subjective well-being. In the same way, it may qualify the social space as second home. However, the feeling of being out or uncomfortable might be a negative outcome for someone experience in that social space.

METHODOLOGY

This work is considered as qualitative-exploratory study using phenomenology and hermeneutics as the philosophical and methodological principles. This researched searched for process of collecting-analyzing-interpreting information (Benner, 1995; Colaizzi, 1978; Creswell, 1997; Garrick, 1999; Heidegger, 2000). The field work was developed in Warsaw, capital of Poland. Fifty non-structured interviews were collected from different subjects conducted from a period of 3 to 5 months of regular participation in capoeira classes. The period for collecting information started after three months from initiating the activity. The opinion collected through interviews were categorized and reduced according the thematic given. In this case, subjective social well-being was the filter. Thereafter, this categorization and codification considered part of the narratives on which there were indicative for the elucidation of the phenomenon under investigation.

After collecting information related to the participants point of views of given phenomenon, started the process of interpreting. In this case, hermeneutic principles were the approach adopted. This philosophical principle assumes that interpreting should allow describing what is implicit in the narrative. From this, describing someone experience is a process of counting a history at the perspective and intuitive sensitivity given by the person that lives it. In that information there is subjective meanings such as: love, disease, believes, success, hope, fear, effort, loss, etc (Van Manen, 1990). It gives active participation of the participants that better know the environment where happen that experiences. Moreover, the researcher technical and scientific knowledge promoted credibility and legitimacy for treating with the object of study. In this case, the researcher is the capoeira teacher and lived the experience using participant observation. In this way, both teacher and participants could identify themselves as the protagonist of the phenomenon, living and cohabiting with its feeling.

The information were categorized and reduced to rebuild the lived experience of the participants. As exposed early, the phenomenon in that experience will show how participants felt the social space of capoeira and its relationship with subjective social well-being.

RESULTS AND DISCUSSION

SPACE AND CONECTIVIDADE SOCIAL

The lesson of capoeira consisted as the social space on which people could know each other. In this sense, to many participants the place for improving physical activities was not of great importance. The space promoted a process of gathering people from its own neighborhood. Such question of being with others might contributes to decrease the number of people spending time alone (ABS, 1999). In despite of this affirmative, it is interesting to note that the construction of friendship is a natural and individual process. As example, the experience demonstrated that some participants made friendship easily, others were neutral about this matter and some others did not thought about this possibility. According to Diener, cited by Cooper (1992), it depends of individuals need for social contact and the presence of similar others as friend (Zeggelink, 1995).

There was indicative that space where occur common activity is a positive way for social connection. Moreover, the specific rules, the discipline or the code of behaviour of specific groups produces strong sense of connectivity even though alienation arises from that social space. In this sense, Farrel (1995) asserts that participants in a group divide values and believes. It becomes facts that are incorporated as the way people behave into and outside the group.

The space in capoeira could allow changes in the ability of not consider the positive side of competition. In this way, participants experienced a different way of competition that are not conducting for high levels of rivalry and animosity among people. It is opposite with Howard (1994) stated as a common sense in sports through the sentence: "For me to win, you must lose" (p. 67).

The space accommodates different levels of ability from diverse individuals. According to Rittner (1999), this structured space facilitates increasing of self-esteem, reducing negative thoughts and stimulates the person to engage in

physical activities in group.

Considering participant experiences, the practice of capoeira created a way that encouraged intimacy between the inhabitants of that space. This means social provision understood as psychological intimacy between participants and the context where the experience occurs (Shaver, 1973). This aspect can promote an ideal social scenario. However, it does not solve everybody problems. It indicates that conflicts, arguments and disagreement are inevitable in a group. According to Forsyth (1996) and Farrel (1995), it is part of the positive process of adaptation. In that situation, there will have opportunity to refine ideas, self-knowledgement, understanding others, and increasing relationship (learning social abilities and socialization with members). Considering Baum et al (1999), the space experienced in capoeira could allow the social ability to negotiate with differences.

The social contribution of capoeira might be the offer of a social space, on which participant could feel identity and sense of belonging. At the same time, this space occupies their spending time with common interest. In this sense, Berkman (1995) states that person spending time with others may contribute to decrease psychological problems from social isolation. The space of capoeira also promoted and maintained sense of connectivity, which is important for the sense of inclusion (ABS, 1999). As result of that interaction, positive features of socialization grow among the participants into a social environment and it is very important for social connection (The European Federation of Sport Psychology, 1996; Cobb, 1976; Kahn& Antonucci, 1980; House, 1981; Shumaker& Brownell, 1984).

SPACE RELATED TO IDENTITY AND SENSE OF BELONGING

According to the participants, the space of capoeira seemed miniature of the social world. They usually used uniforms and that feature showed level of equality. Moreover, the uniform is part of the code of conduct, and it also included body and verbal language. In this field, Hermanowicz (1999) established that symbolic and ritualistic elements are very important for group identity and sense of community. Corroborating with that statements, Chou (1999) judged the use of uniform as a meso-ecossistem. The author asserts that it may bring probable benefits for psicossocial competence. The author evaluates that uniformed group are associated to great level of social ability and it encourages initiative and leadership.

The group, with reference to the institution, which the teacher pertains, is a recognized school of capoeira from Brazil. It has special rules, respecting, identity, etc. This matter implicates in a balance between the gymnastic movements and values such as philosophy-history-ritual and its meanings. The space was identified such as home form some participants, neutral to others, and some others just considers the social place for capoeira. For the last one, the school and its philosophical aspects did not make any difference.

The lived time showed the space impregnated with philosophical elements. According the participants, it could be transferred to the outside. The understanding was that being a capoeira player was not limited to the classroom, and that participation would represent reference for their personal lives.

SOCIAL SPACE RELATED TO THE CAPOEIRA GAME, MUSICAL INSTRUMENT AND THE GROUP

The experience shows that with time, seems that participants acquired domain in the sense of "playing-with-other" and it developed the sense of community. This process might reach satisfaction from social support. As consequence, people are more open to stay with others as a personal aspiration for well-being (Diener& Fujita, 1997). The social space and the way that uniformed people filled it. This social attitude represented identity and a closed space with membership. According to Forsyth (1996), this equivalence may minimize difference, tension, vulnerability, insecurity and reach the as consequence.

As mentioned, the experienced social space attracted different individual, it produced community feelings and integrated to individuality. Moreover, This community space continued meeting adept along the experience. In this sense, the capoeira-based-group was a space for social interaction and connectivity. In agreement, Bullen & Onyx, quoted by Bayly & Bull (2001), stressed how the social is characterized and essential to create opportunity to what a person finds with the other at the perspective given by mutualism (Bullen& Onyx, quote by Bayly& Bull, 2001).

The social space outside capoeira always defines condition to the continual participation. As example, some students were obliged to desist of the experience in capoeira. They were fighting against difficulties in exams at schools and university. Besides, the need of extra time in works also were additional problems that resulted in stopping participation in the social group.

The space was understood as a school of capoeira, which the teacher had to demonstrate the philosophical meanings. It was positive for establishing the group ideas. The instructor seems conscious of this importance. Moreover, the Brazilian-way-of-life was part of the lessons in the meaning that capoeira is related to the Brazilian behavior. From this, many participants were planning to visit Brazil in order to know the place were capoeira born.

Another process of learning were related to the everyday-ordinary-life, on which bad and good things co-habit. The experience demonstrated this aspect and it was the discernment. However, according to Myers & Diener (1995), this is a healthy learning. It occurs in every life experience. In this, according the author, the meaning of health is the existence of positive feelings, relatively some negative feelings, but the experienced participant understands the average events as positive.

Time showed that pressure for skills improvement is heavier as more experienced participants are. They felt under pressure related to their own performance. It might have negative consequences for good feelings of well-being. In this case, the contradiction aroused from the excess of competition and productivity implicit in the social world may have influences in the capoeira social space. Callaghan & Morrissey, cited by Hildingh (1995), stressed that comprehension of life that come from the social world may improve people's health if it foments value that are not ambiguous for the person's life.

The experience demonstrated that social space related to physical activities in group might help people to explore and evaluate social duties. In reality, this comprehension is not guaranteed. It depended how participants apply value to social learning. Moreover, according to Fletcher (1993) and Koerner (1999), the subjectivity of each participant's experience could produce knowledge from the relationship with their own believes, expectancies, values and membership. It is the internal process of living experiences (Van Manen, 1996). As opposite example, some participants criticized the idea from what the space or school of capoeira would become a self-help group. Clarifying this idea, it meant that they just wanted a place for practicing and learning physical skills in capoeira.

The social space understood as a cultural process of interaction could be congruent for mixing cultures. As example, some participants had cultural background from "hip-hop". The music and specific movements from this sub-culture divided common space with capoeira. According to Almeida (1986), the dance stylus called as break-dance, a contemporary of hip-hip, has some background that came from capoeira. It may explain the closeness between capoeira and hip-hip. After lesson, some participants usually listened and started dancing in the capoeira space with break dance songs playing in a stereo.

FINAL CONSIDERATION

The knowledge was mutual process of intersubjectivity between participants, capoeira social space and the outside world. As process of living in a group, the participants formed small groups inside the big group. It is normal due to internal and individual process of making friends. There was variety of people and characters. In this field, people interact with someone they feel like to do friendship. Another learning was the understanding that conflicts are inevitable in a group, since it not necessarily transform in rancor or hates. Positively, the experience showed that activities in groups promote social arena social for specific learning.

The ability of maintaining and sustaining activities in a group depends on the personal level of the identification to the group and to the activity. This is subjective and it is related to the autonomous process that belongs to each individual.

The experience contributed with the idea from meanings of health. WHO (1999) stressed that being healthy is not considered just for the absence of diseases. It is related to how people are living their lives and how they apply their resources in healthy life stylus. According to the participants, the social place for capoeira was indicated as a supportive social place, which facilitate healthy behavior (Callaghan& Morrissey, quote by Hildingh, 1995).

The reflexive elements of this work lied in the process of hermeneutical point. The task consisted in finding representative elements of subjective social well-being. The goal was moving from describing to interpreting common points appointed by the participants. Considering Garryck (1999), the main point of discussion was in the understanding how people attribute meaning through their experiences, how they develop and make use of rules that govern its behavior.

As mentioned through the experiences, controversial elements are inside of everyone life. As example, there were pleasant and unpleasant elements into the activity: cheerfulness, pain, friendship, intolerance, success, fail, contusion, happiness, sadness, and others. However, it was understood as parcel of the life. It is positive as a process of learning.

The comprehension of the group activity is related to the natural process of connectivity and sense of belonging. This may answer personal and individual social needs. This necessity comes from the factual participation in a group (reaching physical and psychological from the activity, being accepted as a member, identifying with the group, interacting with others). It might be representative for the whole society.

Finalizing, the identification between sport and its social duty acquire strong significance inside our contemporary society where new elements define values and meanings for the social groups.

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SOCIAL LIVED SPACE THROUGH PHYSICAL ACTIVITIES BASED ON CAPOEIRA: AN EXPERIENCE IN POLAND

Abstract: This work explored individual and collective experience of social space through physical activities based on capoeira, and its relationship with subjective social well-being. This research was developed in Warsaw, capital of Poland. The elements of subjective social well-being were understood as believes, values, hopes and expectances (Heidegger, 2000). The interaction through connectivity was defined as the main element of social well-being (Van Manen, 1990). The specific elements of capoeira, such as capoeira game, musical instruments and the group were related to the social well-being improvement. Eighty individuals participated in this study. From that participation, fifty non-structured interviews were applied in a randomized sample during a period of 3 to 5 months of regular participation in capoeira lessons. Phenomenology and hermeneutics were considered as the methodological principles (Colaizzi, 1978; Creswell, 1997). The process of analyzing, interpreting and discussion identified positive effects when relating subjective social well-being with the social space of capoeira practicing.
Key-words: social well-being, capoeira, phenomenology.

ESPACE SOCIAL VÉCU À TRAVERS LE JEU DE LA CAPOEIRA: UNE EXPÉRIENCE CHEZ POLOGNE

RÉSUMÉ: L´objectif de cet article consiste à étudier des expériences individuelles et collectives à travers la construction d´un espace social de la pratique du jeu de la capoeira et ses relation avec le bien-être social subjectif. La recherche a eté dévélopée en Varsovie, Pologne. Les éléments du bien-être social subjectif ont été entendu comme des créances, des valeurs, des espoirs et des expectatives (Heidegger, 2000). Dans le cadre de cette recherche, on a utilisé le concept de connectivité sociale comme élément pertinent (Van Manen, 1990). Dans la recherché, ont été considéré aussi les éléments spécifiques de cet activité culturelle: le jeu corporel, l´utilisation des instruments musicaux et l´organisation en groupe. Parmis quatre-vingt participants, cinquante entrevues semi-structurées ont été appliquée, durant un période entre trois et cinq mois de participation aux cours regulières de capoeira. Le sondage a commencé aprés le troisiéme mois de l´activité. La fondamentation de l'option méthodologique utilisée est basée sur la phénomenologie et l´herméneutique (Colaizzi, 1978; Creswell, 1997). L´analyse, l´interprétation et la discussion des donées obtenus ont démontré des rapport entre le espace de la pratique de la capoeira et le bien-être subjectif des participants de l´activité.
Mots-clés: bien-être social, jeu de la capoeira, phemomenologie

ESPACIO SOCIAL VIVENCIADO ATRAVÉS DEL JUEGO DE "CAPOEIRA": UMA EXPERIENCIA EN POLONIA.

Resumen: Este trabajo explora vivencias individuales y colectivas através del espacio social en "capoeira" y sus relaciones con el bien estar social subjetivo. Esta pesquisa fue desarrollada en la ciudad de Varsovia, capital de Polonia.

Elementos del bien estar social subjetivo fueron entendidos como creencias, valores, esperanzas, espectativas (Heidegger,2000). Además de estos, se definió la conectividad social como elemento pertinente (Van Manen, 1990). También fueron relacionados al bien estar social los elementos específicos de la referia actividad, tales como: el juego de "capoeira", los instrumentos musicales y el grupo. De un total de ochenta participantes, cincuenta entrevistas semi estructuradas fueron aplicadas a cincuenta sujetos diferentes, durante el período de 3 a 5 meses de participación en clases regulares de "capoeira". Los fundamentos de metodología cualitativa fueron basados en la fenomenología y en la hermenéutica (Colaizzi, 1978; Creswll, 1997). El análisis, interpretación y discusión de los datos evidenciaron e identificaron efectos positivos relacionando el espacio de la práctica de la "capoeira" con el bien estar social subjetivo de los participantes.
Palabras claves: bien estar social, "capoeira", fenomenología.

ESPAÇO SOCIAL VIVENCIADO ATRAVÉS DO JOGO DA CAPOEIRA: UMA EXPERIÊNCIA NA POLÔNIA

Resumo: Este trabalho explora vivências individuais e coletivas através do espaço social em capoeira e suas relações com o bem-estar social subjetivo. Esta pesquisa foi desenvolvida na cidade de Varsóvia, capital da Polônia. Elementos do bem-estar social subjetivo foram entendidos como crenças, valores, esperanças, expectativas (Heidegger, 2000). Além destes, definiu-se a conectividade social como elemento pertinente (Van Manen, 1990). Também foram relacionados ao bem-estar social os elementos específicos da referida atividade, tais como: o jogo de capoeira, os instrumentos musicais e o grupo. De um total de oitenta participantes, cinqüenta entrevistas semi-estruturadas foram aplicadas a cinqüenta diferentes sujeitos, durante um período de 3 a 5 meses de participação em aulas regulares de capoeira. Os fundamentos metodológicos qualitativos foram baseados na fenomenologia e na hermenêutica (Colaizzi, 1978; Creswell, 1997). A análise, interpretação e discussão dos dados evidenciaram e identificaram efeitos positivos relacionando o espaço da prática da capoeira com o bem-estar social subjetivo dos participantes.
Palavras-chave: bem-estar social, capoeira, fenomenologia.