80 - ECHOES AND REFLEXES OF PENTECOSTALISM IN THE CLASSES OF PHYSICAL EDUCATION AND FOLKLORE

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Introduction

This study is about the first ideas of the project of research " Religious Practices and Physical Activity" that it is being developed in Master Program in Sciences of the Physical Activity of the Universidade Salgado of Oliveira, UNIVERSO. It analyzes the relationships and interferences of the religious practice in the classes of Physical Education, when of the development of teaching contents related to the popular culture, more specifically to the Afro-Brazilian folklore. The focus of this study is in the analysis of the internal regiment of a religious institution in relation to the corporal practices, being observed, mainly, the ones that are anchored in the imaginary Afro-Brazilian.

As starting point, the internal regiment of a religious institution is analyzed in relation to the expressions of the body and of the symbols, myths, faiths and values that, in some way, they can interfere in the development of the folklore in the classes of school Physical Education.

In the last years, several academics have been studying the problems that affect the afro-descending ones and its legacies in Brazil. They are teachers, sociologists, psychologists, philosophers, anthropologists and theologians, everybody if making an effort to give important contributions to the theme. Even so, in the Brazilian literature, a great vacuum still exists on the thematic proposal in this study. The oppositions to the popular corporal practices that come from the Afro-Brazilian culture they have been showing a little more explicit and affecting even the classes of physical education. This assertive one is made starting from systematic observations accomplished in the School Municipal Isaías Alves and in the classes of popular culture and folklore in the University Center Celso Lisboa.

Few are the works in the area of the physical education (Conrado, 1996; Santos, 2005; Silva, 2006), that they present in its comments, be rehearsals, newspapers or books, reflections on the influence of the religious practices in the corporal practices linked to the Afro-Brazilian folklore.

According to Ayoub (2001), the folklore is an indispensable component for the development of the culture, leaving of a strong and rich popular language, where it is had a combination of different images, sounds, words, colors, forms, parties, rhythms, songs, movements. Those contents are also developed by the school Physical Education, promoting a significant dynamics in the process teaching-learning accomplished by the school, that has fundamental importance for the cultural growth of our society.

It is introduced a subject that places the teachers of education physical front to the inquiry object. What to do when we see students of a class of physical education leave the class for religious reasons, when themes of the Afro-Brazilian culture are they developed?

Reflexive modernity and religious practices

When analyzing the reflexivity concept, Lash (1997) the modifications that the structures of information are producing in the individuals' formations points and of the communities of a capitalist modernity. In its text, it demonstrates the need of we be more careful in our intentions of understanding, to explain and to interfere in the existent tensions of the relationships individual-society or " me us ", that are being configured in the several atmospheres: political, economic, ethnic, social in the current world of the information and of the knowledge.

Before that dialogic me us and individual-community, we found some possibility in a " ethics based in the care " (p.196). it is our mission to bring the subject and the possibility of the exclusion risks, exacerbation of the competitiveness among individuals, of the possible gender disputes, racial, nuns, ethnic, etc., and of the several discrimination types when that individualization is processed.

Besides, It is important to contemplate on the understanding that is made her of community, social class and political parties. Class associations or parties can just represent the opportunity of some individuals if they benefit in certain situations. In this study, we won't deepen this reflection. However, in the quality of approach with the thematic physical activity and religious practices, we showed, starting from Weber, the economic influence, politics and social in the development of new religious practices.

In agreement with Weber (1995), periods of economic crisis, politics and social they can be favorable to the appearance of charismatic and prophetic religious practices. This process, that it has in its prophet's maximum representative illustration, it takes place due to the followerses' dissatisfaction and believers, with its religious tradition, view for them, on that moment, as unable to execute with its precepts and, therefore, ineffective in intermediating the desires and needs of these with its object of faith.

Such prophets found sects that, with the process of routine of the charisma, they end up becoming churches (Weber, 1995). Those new practical nuns are driven by the force that disposes the prophet, independent manager of the salvation whose pretense consists of to produce and to distribute goods of salvation of a type, new and prone to devaluate the old ones (Bourdieu, 2001:60).

The increase growing certain religious practices in Brazil can be framed in this process, having provoked changes in the practices and visions of world of significant number of individuals in Brazil.

Historically, in the modernity, the body is affirmed as the sanctuary of the individuality and of the subjectivity. The man acquired the call " individual " freedom starting from the moment in that it was recognized as its property, besides its life, its own body. That, in the juridical sphere, the control of that body-sanctuary cannot be accomplished by punitive codes that make it the main object of the feather. The punishment of the body would place in check the individual freedom and the own notion of the body as temple of the individuality and of the human subjectivity. It becomes like this necessary other control form, other technology of

power, other normalization of the body: the punishment of the " soul ", that juridical apology of the individual freedom. It becomes necessary, finally, a new form of control of the body: the discipline (FOUCAULT, 1977).

Through Foucault, it is possible to understand aspects of the religious phenomenon and its practices, be in the relationships of power or in the subjects of constitution of the religious subjects.

In this sense, we acted with the objective of building a reading of the phenomenons that you/they bring near the body and its social representations, considering the existent differences among our students and valuing, spheres of the knowledge, mainly to register in the memory of its people countless creations and re-creations.

In the conceptions that understand the body, that you/they interpret it as part of a to be constituted by isolated parts - body and soul, body and thought, body and spirit, body and it lies - they are internalized a series of intentions, interests that serve to the maintenance of dominance relationships.

In Barrenechea (2002), in agreement with the philosophy of Plato, to contemplate the true ideas, the soul should reject the communion with the body during all the incarnation, not assisting to its sinful invitations, of pleasure or deceiving. Just rejecting in an inflexible way the disturbances of the body, it will be possible to the soul to reach the pure truth, the essence, the ideal world, the full memory than it was seen in the other world. " In summary, the body is an enemy that we should watch unceasingly. It is a tyrant that we have to control tirelessly so that it doesn't move away us of the on the way to the perfection " (p. 179).

There are not doubts that these premises stay in elapsing of the time, and that the statements are adjusted with several interests hidden in realities moralists. Those statements create a punitive, repressive climate, that excludes and they work the service of the normatization of the manners of the people's life and consequently its submission and obedience. Thus, Hall (2000) it marks that,

" Meanings besides to regulate and to organize our conducts and practices - they aid in the establishment of rules, norms and conventions for the which the social life is ordered and governed " (p. 4).

It understands that the body is a vector of construction of identities and the practices corporal presents in the different social spaces are educational, that is to say, they forge and they conform behaviors and subjectivities. (VAZ, 2002).

Finally, that " reflection ", is not a choice subject, but a form of addressing the subject dice for the ascension and development of the cultural structures of the modern and contemporary society.

Physical education, popular culture and religious practices

The culture popular guard and it demonstrates varied expression forms, being one of the most contusing ways of expressing the country, the area, the state, the place. According to Said & Dutra (1999), the cultural construction of the body is an important tool for the teacher's of physical education activities. The universe of representations on the body composes subjects that went " forgotten ", but at the same time re-built in the teachers' memory. Such meanings of the body and of the corporal culture they allow to discover the intentions, the projects and the ideas about the school Physical Education.

The Physical Education, in its development process, comes understanding the man as to be social, that is to say, a to be necessarily dependent of social relationships and not just a to be biotic. Daolio (1995) understands the body as cultural construction and headquarters of social signs. There is a correlation between education and the different culture types (that can become unified). In the case of the folklore, it is possible to combine the heterogeneities of the different cultures, besides for the students' knowledge. For him, the Physical Education is a " middle " of cultural expression, that it should consider the beginning of the alterity, to recognize the differences (physics and cultural), without prejudices; because we are exactly the same starting from our differences. We lived with the " movements ", this is a process of incorporation of gestures. The author suggests a Physical Education, that it should be based on an anthropological approche, recognizing each student's corporal repertoire.

We presented a piece of the internal regiment now of one of the studied religious institutions. We selected some spaces in an intentional way, with the objective of we analyze the relationships and interferences of those religious practices with contents corporal culture.

FORBIDDEN INSTRUMENTS

It is prohibited in cults or in rehearsals, to use battery or *pandeiro*, even in playbacks. It is also prohibited the use of playback of other recording ones, and play back engraving in private studios. It is allowed to use only playback of the recording the Voice of the Liberation. Itess. 5.23 = heb. 12.14 = fil. 2.3.

In this space, there is not a reference the battery use or *pandeiro*. This not demonstrates the acceptance of instruments that produce sounds of the type *batuque*. The item "Forbidden Instruments" demonstrates, by itself, the importance given by the regiment to the subject. It is evident the concern with sounds that can create an atmosphere with rhythms marked by belonging cultural influences the other credos.

MUNDANE PARTIES

To participate in dances, discos, *boites*, carnival, movies, circus and similar things. It is prohibited. According to the Bible, in Mat. 14.1 to 12 = Rom. 6.13 = Rom. 6.19 = Icor. 7.35 = Tito. 2.12 = Gal 5.18 to 21.

In this space, it is noticed the concern with the mundane parties, among them they are the folkloric parties.

SANCTIFICATION - TO ATTEND TV

It is not allowed to have or to attend television, or video, or to hear mundane music, or you program mundane of radios, or TV, or film in video. Or programs of radio, because these programs remove the fear of God and they move away the believer of the presence of God. Ijo. 2.15 to 17 = Salt 101.3 = Icor. 7.35 = Tiago. 4.4 = Gal. 5.24.

In this space, the isolation idea is ratified with the popular culture. Everything that is mundane is not sanctified. This way, *folguedos*, games, folklore, dances, among other expression forms, they are vetoed for the followers of this religious practice.

SATIFICATION - GAMES

It is prohibited to participate in games, of any species as: soccer, pack of cards, domino, lotteries, game of the bug, sena, raffles, and any game type for any reason, and also to participate in consortia and *sorteios*. Dan.6.4 = Luc. 12.15 = Rom.. 6.19 to 23 = Icor. 7.35 = Gal. 5.19 a24. = Tiago 4.4 =Ijo. 2.15 = Mat. 27.35.

In this space, the participation in games is forbidden. The soccer, one of the most important manifestations of the Brazilian culture, it is included in the list of the prohibitions.

Final considerations

The proposal of this work is to bring for the focuses of the academy a problem that introduces to the teachers of physical education in the daily of its actions: the development of specific contents of the physical education, when approached in a cultural dimension, involving, mainly, the Afro-Brazilian folklore, finds resistance in places that have strong influence certain religious practices.

This study begins the debate in our area, presenting an analysis of the internal regiment of one of the churches *pentecostais* and the relationships and interferences of the norms of conduct, with the development of activities that involve typical cultural elements of Brazil.

In our first approach with the theme, we verified that the regiment of that church tends to hinder the participation of its members in cultural activities that involve sound rhythms produced by batteries and *pandeiros*. In a certain way, these instruments are very used in the Brazilian culture. From the samba to the *candomblé*, the *batuque* instruments are present in an explicit way. Besides, the practices of the soccer, other element of the national culture, and other cultural activities are forbidden for the regiment.

The regiment gives a lot of attention to the mundane parties. We can include the folkloric parties there, the of June parties, the carnival, and so much another. Consequently, the Physical Education, when proposing thematic of the corporal culture in certain social contexts can find serious difficulties in the development of the activities.

The subject is ethical. Does tend in view the growth of the cultural structures of information and communication in detriment of the social structures, as to preserve the partner-cultural patrimony without confronting it with the new cultural structures what they come more and more strong? Could the popular culture serve to the "resistance" and not to the dominance? How to develop contents of the popular culture in the classes of physical education in way to question the dominance structures exercised by new cultural structures of religion?

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ECHOES AND REFLEXES OF PENTECOSTALISM IN THE CLASSES OF PHYSICAL EDUCATION AND FOLKLORE

ABSTRACT

The objective of this work is to analyze the relationships and interferences of the regiment of the church "Deus é Amor" in the classes of Physical Education when contents of the Afro-Brazilian folklore are developed. The focus is in the analysis of the internal regiment of the religious institution in relation to the corporal practices, being observed the ones that are anchored in the imaginary Afro-Brazilian. We verified that the regiment of that church tends to hinder the participation of its members in cultural activities that involve sound rhythms produced by batteries and *pandeiros*. Besides, the practices of the soccer, other element of the national culture, are forbidden for the regiment. The subject is ethical. Does tend in view the growth of the cultural structures of information and communication in detriment of the social structures, as to preserve the partner-cultural patrimony without confronting it with the new cultural structures what they come more and more strong? Could the popular culture serve to the " resistance " and not to the dominance? How to develop contents of the popular culture in the classes of physical education in way to question the dominance structures exercised by new cultural structures of religion?

Keys-word: physical education, religion, racism

ÉCHOS ET RÉFLEXES DE LE PENTECOSTALISM DANS LES CLASSES D'ÉDUCATION PHYSIQUE ET FOLKLORE

RÉSUMÉ

L'objectif de ce travail est analyser les rapports et interventions du régiment de l'église " Deus é Amor" dans les classes d'Éducation Physique quand satisfait du folklore Afro-brésilien est développé. Le centre est dans l'analyse du régiment interne de l'institution religieuse par rapport aux entraînements corporels, être observé les ceux qui sont ancrés dans l'Afro-Brésilien imaginaire. Nous avons vérifié que le régiment de cette église a tendance à entraver la participation de ses membres dans activités culturelles qui impliquent des rythmes sains a produit par les piles et les pandeiros. En plus, les entraînements du football, autre élément de la culture nationale, sont défendus pour le régiment. Le sujet est éthique. Soignez dans vue l'augmentation des structures culturelles d'information et communication dans détriment des structures sociales, comme conserver le patrimoine partenaire-culturel sans l'affronter avec les nouvelles structures culturelles ce qu'ils s'élèvent de plus en plus fort? Est-ce que la culture populaire pourrait servir à la " résistance " et pas à la dominance? Comment développer contenu de la culture populaire dans les classes d'éducation physique dans façon de questionner les structures de la dominance a exercé par nouvelles structures culturelles de religion?

Cefs-mot: éducation physique, religion, racisme

LOS ECOS Y REFLEJOS DE PENTECOSTALISMO EN LAS CLASES DE EDUCACIÓN FÍSICA Y FOLKLORE

RESUMEN

El objetivo de este trabajo es analizar las relaciones y interferencias del regimiento de la iglesia "Deus é Amor" en las clases de Educación Física cuando se desarrollan temáticas del folklore Afro-brasileño. El enfoque está respecto en el análisis del regimiento interior de la institución religiosa a las prácticas corpóreas, observándose las que se fijan en el imaginario Afro-brasileño. Nosotros verificamos que el regimiento de esa iglesia tiende a impedir la participación de sus miembros en actividades culturales que involucran ritmos legítimos producido por baterías y pandeiros. Además, se prohíben las prácticas del fútbol, otro elemento de la cultura nacional. El asunto es ético. ¿Tienda en vista el crecimiento de las estructuras culturales de información y comunicación en detrimento de las estructuras sociales, acerca de la confitura el patrimonio compañero-cultural sin confrontarlo con las nuevas estructuras culturales lo que ellos vienen más fuertes? ¿Podría servir la cultura popular a la "resistencia" y no a la dominación? ¿Cómo desarrollar temáticas de la cultura popular en las clases de educación física de manera de cuestionar las estructuras de la dominación ejercido por nuevas estructuras culturales de religión?

Palabras-clave: educación física, religión, racismo

ECOS E REFLEXOS DO PENTECOSTALISMO NA VERSÃO DA IGREJA DEUS É AMOR NAS AULAS DE EDUCAÇÃO FÍSICA E FOLCLORE

RESUMO

O objetivo deste trabalho é analisar as relações e interferências do regimento da igreja pentecostal "Deus é Amor" nas aulas de Educação Física quando são desenvolvidos conteúdos relacionados ao folclore afro-brasileiro. O foco está na análise do regimento interno da instituição religiosa em relação às práticas corporais, observando-se as que se ancoram no imaginário afro-brasileiro. Verificamos que o regimento dessa igreja tende a dificultar a participação de seus membros em atividades culturais que envolvam ritmos sonoros produzidos por baterias e pandeiros. Além disso, as práticas do futebol, outro elemento da cultura nacional, são proibidas pelo regimento. A questão é ética. Tendo em vista o crescimento das estruturas culturais de informação e comunicação em detrimento das estruturas sociais, como preservar o patrimônio sócio-cultural sem confrontá-lo com as novas estruturas culturais que se apresentam cada vez mais fortes? Poderia a cultura popular servir à "resistência" e não à dominação? Como desenvolver conteúdos da cultura popular nas aulas de educação física de maneira a questionar as estruturas de dominação exercidas por novas estruturas culturais religiosas?

Palavras-chave: educação física, religião, racismo.