93 - IMAGINARY THE SOCIAL ONE OF THE ADVENTURE OF BLIND ATHLETES: THE ORIENTATION IN OPENED WATERS

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The physical activity is an important resource for a health, either practiced it as trick, prevention of illnesses, socialization or competitiveness. The competition starts to be healthful when we respect our limits. The day is present in our day and, in this study, it represents the challenge and the overcoming. Several could be the benefits that such practical can offer. We find in the sports motivations that assist in the overcoming of difficulties and inequalities. Blind, practicing people of sports, exercise, beyond one practical physics, the right to go and to come with independence and autonomy.

Children who are born with visual deficiency, blindness or low vision, suffer severe related implicating to the capacity to guide and putting into motion with independence and security, what will still more affect the acquisition and development of concepts, the interaction obtaining exactly, with other people and the way. In a similar way, adult people reached by the visual deficiency, present as effect losses in physical, psychic, social and economic the aspects, that demand reorganization and establishment of new projects of interaction. This reorganization demands, in the case of blind people, conditions of reliable security and to guarantee autonomy and free citizenship to them.

It is in the exercise of this independence and freedom that we count on swimming blind athletes who dare and defy its conditions of vision, when swimming in opened waters, what she means to launch itself in a half savage (PARLEBAS, 1988), whose information, for interaction with the swimmer, run away to the control of the practitioner. The demand of an effort drawn out in the horizontal position demands a tolerance of the organism to the severe conditions of the situation. Submitted to the adverse conditions of stress drawn out, the practitioners are lead to surpass physical and social challenges.

In the jettison of a competition in opened waters, the mass if agglomerates throughout the place delimited for the departure, disorderedly. A true war for space if constraint to reach the sea. Visual people and blind people, carrying people of other deficiencies dispute the right to compete. However, the blind people present greater obstacles to be surpassed: the orientation and the mobility, that takes them to the dependence of that serves to them of conductor, who opens hand of the exclusiveness of its test to share the way to it, the performance rhythm, the proper rank between the swimmers. To swim in open waters means to win marls, waves of diverse heights, pollution of the sea, rapidest, variations of temperature of the water, winds and for the blind people more still to find the directions most efficient for the development of swimming.

Importance of orientation and mobility in way aquatic, mainly in sea, that it does not have edges nor rays as the swimming pools, that are not a space delimited, that is a different way of that one which the human beings are adapted, take them investigating the spirit of adventure of the blind people when they swimming in open waters.

To see the sea, to look at its extension take us to travel for the fancies of imagination. However, when this image is constructed, it gives subjectively for indications of perception, words, language, and not only for the vision. The imaginary constitutes images of symbols and despite the body does not see the reality it feels. The contact of the body of a swimmer who is blind with the sea comes true for its sensations and constructed images.

The adventure of blind people who swim in open waters presents, therefore, impregnated of directions. To unmask them, in the Imaginary field of the Social one, is what it is considered in this research, where if search to verify as this athlete reborn as a hero of waters of the sea, searching there forces to face day-by-day. However, along with the limitations, the deficient appearance dares and dreams. This dream if constitutes in the creation of a life style that allows it to reconstruct the corporal image and the positions that the things occupy in the space. In this manner, they apprehend the world corporal. If it lacks the vision to them, in upset of other corporal percipient mechanisms to them. Saints (1996) remember that "body is a space and, when value the individual action, we are respecting the corporal space. The space construction is symbolic and is inside the body that its notion is registered" (p.2). By means of its body, the individual must occupy some spaces, using its locomotion and orientation. The displacements of the blind people in the different spaces provide stimulators to them of memory and of organization space-weather but before everything, the accomplishment of true imaginary trips makes possible them. The fact to orient themselves and to move themselves with autonomy seems to waking heroic dreams up and desires to them of adventure. It is by means of the other, the guide, who guides, see, if it dislocates, nothing in the sea, delivers to its existence to the nature and another human being the way of the accomplishment, of the discovery, when defying the limits taxes for the blindness and the social discrimination

THE DAY OF THE PASSAGE

The day starts the dawn. E is in the hour of raising and initiating the preparative for plus a challenge, plus a passage. The expectation is great. A bath to awake and an feeding balanced with fruits, milk, cereals, bread and coffee help to restitute the forces. Inside of the bus, the way, the expectations go increasing, the thoughts take them to some questionings, and the main one of them is: Who will be my guide? It will be that the guide has experience, or will be its first passage? It takes that physically it is well prepared. E the water, will be very cold? The sea will be that he is calm? As they happen with any swimmer, several are the questionings. The bus stop, and they ask: we arrive? Yes, it is hour to go down. When going down of the bus the swimming blind person starts to place itself, with the sounds, obtains to perceive if he has many people there, if the place is full. As the wind or the breeze touches its face, has idea of the time and of as it can it is the sea. Are references given for other orienting directions, as auditory and the mechanic sensation.

Extended canes are dislocated for the walking area in beach. They have the orientation of the technician and the aid of the athletes of low vision (B3). Almost always the guides, who are voluntary people, already are waiting in the place. The coordinator presents - this in case that they are not known - each guide its athlete, for who will make responsible from the jettison until the awarding, case this athlete is classified. To the ending, the guide will have that to take the athlete until the coordinator and the mission she will be fulfilled. Together, each athlete talks with its guide. It is a moment of utmost importance, where one gives the first steps in direction to the other, first moment of interaction. This interaction is that it can define the passage of each athlete. She is necessary that it has clarity, clearness in this colloquy. The time is short, about twenty the thirty minutes, so that the details can make right all. Everything made right between them, fits to the guide to take the athlete next to the head of the group of the competition to receive the identification number and to catch the headdress that is supplied by the sponsor of the event. All certainty, some athletes go to prepare themselves for the concentration.

The place of the jettison is a delimited space, marked for ropes in the sand, next to the water. The athletes, in this space, already are guided by the guide to be in one of the extremities, therefore as they compete with normal ones, to release for the tips he is safer for the blind person, since she will have that to run to play itself in the water. The athletes are given to the jettison all run for the water. Some try to run the possible maximum, objectifying to more quickly win the force of attrition of the water. The arms help, pulling

the front water stop backwards. They make force to balance itself of foot until deepest than to obtain. Others prefer to play themselves in the water, already in the position of I swim it, with a diving, and initiate its displacement swimming. Difficult to know which of the two situations it is most efficient: each one makes its choice. Later that the athletes enter in the water and swim the twenty first meters, the guide if approaches, and starts to guide it to them direction in the passage. In the passage it is hour to put in practical what he was made right in the colloquy that guides and swimmer had had before. Ahead of any eventuality that can come to occur fits to the guide, if he will not be able to help it, to ask for aid to the boats. However he is valid to mention that, many times, during the passage, can happen of the swimmer to request aid to the boats, but it does not stop they and yes for its guide. Many voluntary people if offer to help, reveal good will, but they go for the passages finding itself apt. With little or no preparatory training for the event, they finish having cramp, hypothermia and fatigue, exactly when they swim with the duck foot, that is a norm established for the guides. The swimmers do not see, however if they prepare months for the competition and, as it is not allowed to swim without guide, when the companion is taken by the fatigue is obliged to go up in the boat, and the competition finishes without success.

The athletes when perceiving that the waves break or blow up in its body, know that if she approaches to the arrival, the beach, try to speed up the possible maximum and to use to advantage the course of the waves. Its guide, already without the duck foot, comes back to its meeting walking and she informs to it of the arrival. "He arrived! We obtain" The swimming blind person tries to be of foot. He is difficult to firm itself, after hours in the position of ventral decubitus. This change for the vertical plan next to the rocking of the water, and the agitation of the sea provokes a the lost of equilibrium. The legs tremble with as much fatigue and the repetitive movement of the pulling legs one. It falls, tries to support itself again of foot, its guide the insurance in the act to offer firmness, to give to it the control point to it of that he needs to be able to dislocate itself, but the sea with its transitory and dynamism, although to push it for front, also he pulls it stops one more time backwards and in such a way the guide as the swimmer falls, its bodies in the density of the water becomes light. The swimmer arrived at the beach, but the final arrival is when, already inside of the corridor, in the sand, its classification is written down. It needs to find forces to leave the water, stops a duel with the sea, in the direction to win the instability that the nature offers, that they are the wind, the water, the fondness of the sea. It tries, he tries, and with aid of the guide and the headers of the competition he obtains to rise itself. He needs to run for the arrival corridor. This corridor is made of rope, one of each side, with a space more or less of a meter of width and in the front and to high a band supported for two connecting rods, where it is written "ARRIVED". At the moment of the race guided for the guide, swimming listening the palms, sounds come of the microphone. Its face discloses the fatigue, but also all the satisfaction, the joy to have obtained. It smiles, it breathes, it is complimented by the friends, headers, relatives, people take off photos. For this swimming blind person, to arrive at the end of the passage is a victory. If to obtain to diminish the time of the previous passage, there yes, is a wonderful victory. But if to obtain to go up to the podium, exactly that it is in the third place, is simply fantastic. It starts to be equal, is where they are the winners, mainly if as and the first place will be seers. He surpassed the social stigma. It is a way to exactly say itself and to the society that, although all the difficulties, it are a Brazilian citizen with the same rights and duties and that he has the recognition of its place in the world. The adventure becomes conquest. It is hour to leave that natural space where the urban man harvest of coconuts of the most primitive sensation of survival, a combat, one fight that it needs to be successful to combine itself with the sea. The nature and the man if join, if they complete, if they mix, are only one.

Immersed in this sea of symbols, the awaken blind person its heroic Saga. To swim for a blind person is more than what if to guide and to move itself, therefore to swim in open sea has many challenges. The blind athlete feels the contact with the nature, and goes to the search of the stranger where the risk exists, the spirit adventurer to arrive at the firm land, the necessity to surpass limits, to create aquatic tracks in the size of the sea. For Cavalcanti (1987), the surface of the sea symbolizes the life with its advantages and dangers, always in movement, symbolically mark its character of transitory The movement is the transformation. The sea, with its waves and vacant, the agitation, the fidget, the dynamism of the life, the state of immersion and appearance of the forms, the constant transformation of the conscience (P. 43). When thinking about all the challenges, overcoming and difficulties that blind people find, we question: "Which the directions of the adventure, the orientation and corporal mobility in swimming in waters opened for blind people". Where symbols if establish these directions? This study if it must to the fact of the reduced exploration of the aquatic activity for the blind people and all the limitations that are imposed to them. Little knows on corporal mobility and the orientation of the blind person in the sea. In if treating to an activity that demands a drawn out effort and that it is carried through in opened sea, moved away from fixed and known references from the blind people, it excites a game of uncertainties and imaginations. One becomes viable for the sum of elucidating the symbolic aspects gifts in the imaginary one of the blind participants of passage and to go deep, in the Imaginary theoretical bias of the Social one, what it excites the human being to launch itself in the sea, a wild environment, whose only references are the voice and the touch of the partner - guide. It is a study of qualitative nature. The technique used in the collection of data was a half-structuralized interview e, uses the Analysis of the Speech proposal for Orlandi (2005), so that let us can understand the directions contained in the speeches of the athletes of swimming of the Institute Benjamin Constant. The technique of the allegory of the animals, of Postic (1993), will go to complement the search of tracks of Imaginary the Social one of these "actors". In this study, the intentional or proposal sample according to Gil (1987), is composed for eight blind people, being five men and three women, in the aging band of the twenty and five forty and eight years, all athletes of the Institute Benjamin Constant, in Rio De Janeiro. The interview was carried through during the daily training, in the swimming pool of the proper institution. Munster (2002) bases the studies on Visual Deficiency and in its article Conceptualization of the visual deficiency in the literature of adapted physical education, it cites some authors and different types of classification and categorization. How much to the Orientation and Corporal Mobility, Felippe & Felippe (2003) tell to conceptualizations and experiences with blind people. In relation to the Social Imaginary subject, some authors will go to guide the study. Bachelard (1991) presents the poetical image, breaching with the notion of chance in the understanding of the language, mentioning that it is not about the relation of an image with one archetypes of the unconscious one, but of a repercussion of the gift. The imagination is to devoir, the imagined fact is more important of what the real fact, a time that the dynamism of the imagined object depends on the reality. Ferreira Teves & Faermann (1994) tell that the imaginary one has different meanings for each one of us. For ones, she is everything that does not exist; a species of opposing world to the hard and concrete reality. For others, it is a production of imagination of fantastic images that allow the evasion stop far from the concerns daily. According to Coast (1999), the imaginary one makes possible to the citizen to create fancies around the representations; one consists of peripheral representations and deep structures. Also it walks in the world of the beliefs. For working with oppositions, the imaginary one, when affirming the beliefs, denies the others, that are the interdictions (P. 47).

Chevalier & Gheerbrant (1999) detach that the symbol is in the center, forming imago of the imaginative life, see secrets of the unconscious one. It is by means of it that the man gives to form to its desires, opening its spirit for the stranger and the infinite. How much to the symbolism of the Cavalcanti waters (1987), it says that the sea is always in a process, in state change. It goes it and it comes of waters of the sea symbolizes the expansion and the retraction, constant transitory movement of a point to another one. The retraction is to the search of a return to the origins, original source, searches of the lost totality. The sea is symbol of the divine fertility of the masculine-feminine water, of the responsible seed for the creation of the life and the beings. The term in agreement adventure story of Coast (1999), possess a magical character in the imaginary human being. All load in itself a will to make something different to get loose themselves of the routines of the daily one and to fly with total freedom (P. 92). Here it will be analyzed in the vision of Callois (1990), for who the vertigo - ilinx - is understood as one of the elements of the game and that it satisfies the desire to see ruined the stability of the body temporarily, to escape of the tyranny of its perception and to provoke the clutter of its playful conscience, a species of voluptuous panic (p.43). We detach, still, that Quinodoz (1995) tells to have correspondences between each vertigo and the

respective forms of pleasure, the games of the challenge of the limits and the game with the space and the time, changeable and the invariant one, with the snapshot and the duration, as well as of the relation with the balance. In the thematic one of the hero, Rúbio (2001), points that the spontaneous identification of the athlete with the myth of the hero can be credited the capacity of confrontation of the danger and unknown it. Saints (1996) detach that "the heroic adventure of the blind people gives the conditions to them to dominate the life, creating and observing its existence, allowing them to find the way of the auto-accomplishment "(P. 76). These affirmations can be observed in the swimming of these actors in open waters.

ANALYSIS AND INTERPRETATION OF THE INFORMATION

We find in the speeches of the actors, three animals that in them had brought tracks of the imaginary one of these actors: the dolphin, dog and the bird, representing the symbology of the passage, where the water is life symbol, where if they discover in the darkness, being rehabilitated. We believe unconsciously that, these actors can be searching in the passage, the source where they will go to leave the darkness. According Chevalier & Gheerbrant (1999), the dolphins become the symbol of the regeneration, the divination, the wisdom and the prudence. These qualities, added to the displacement speed that they attribute to it, had made - in the Mr. of the navigation (P. 474). Represented, frequently, as Posêidon - god of the seas, of the oceans, together with the horse and the bull, incarnates the principle of the fecundity. The dog is on to the trilogy of the elements land - water - moon. Its first mystic function, universally certified, is of psycho pigeon , that is, guide of the man in the night of the death, after to have been its friend in the day of the life (P. 176). By its clarividency and familiarity with the nocturnal death and forces, for some wizard is also considered, seer. The flight of the bird or the bird serves as symbology of the relations between the sky and the land. Synonymous of omen, message of the sky represents the slights, release of the weight of the land, fact that makes with that many times are considered "messenger", "guesses", "poet", "lunatic". It personalizes the dreamer, as well as the protector of the souls of deceased.

FINAL CONSIDERATIONS

In the speech of these blind actors, the passage in opened waters, is adventure and risk lived with the direction of exploration of itself and the space. The vertigo is told as sensation of fear and pleasure. The lucidity is in the exploration of the sea as a space of diversion and competitiveness, reaching the auto-accomplishment, of heroic conquest of itself, and that it only can be carried through with the guide, who is the cooperator, he is the mediator of the communicability with the environment and gives to the athlete the direction through the touch. To swim in open waters allowed to understand that the imaginary one of the interviewed blind people is moved by symbols of evidence, guide, interior force, overcoming, regeneration. These images are possessing collective movements of values for the soul, a perspective that livens up the life of these people. When verifying which the directions of adventure, orientation and corporal mobility are found in the imaginary one of practicing blind person of swimming in opened waters, conclude that to dislocate itself in the different spaces, it provides stimulatons to it of memory and of organization space-weather, but, mainly it makes possible accomplishment of trips you imagine to it. To orient themselves and to move themselves with autonomy seem to awake heroic dreams and desires to it of adventure. It is by means of the other, the guide, who reaches a way of accomplishments, discoveries, challenges, overcoming of limits taxes for the blindness and the social exclusion. For all the cited reasons already, we detach the necessity to organize joint training of swimmers and guides to extend the success possibilities, minimizing situations of stress, uncertainty, as well as, showing different felt of adventure, orientation and corporal mobility of these dolphins, dogs and birds in new passages. In opened waters, they search the Poseidon god, swimming freely, well next to the line to the horizon.

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O IMAGINÁRIO SOCIAL DA AVENTURA DE ATLETAS CEGOS: A ORIENTAÇÃO EM ÁGUAS ABERTAS

Resumo: Este estudo torna-se viável pela importância de elucidar os aspectos simbólicos presentes no imaginário dos praticantes cegos em travessia de mar aberto e de aprofundar, no viés teórico do imaginário social, aquilo que impulsiona o ser humano a lançar-se ao mar, um ambiente selvagem, cujas referências são a voz e o toque do parceiro-guia. A ausência do guia inviabiliza a participação do atleta na prova, sendo este fonte de referência, competência técnica , voluntário, seus olhos, sua própria extensão, mas também obstáculo, o desconhecido. O guia representa a bengala, é o objeto mediador da comunicabilidade com o ambiente, aquele que lhe facilita a passagem, o cooperador sem vínculo de cumplicidade. É um estudo qualitativo e exploratório com oito cegos do Instituto Benjamin Constant, de travessias em águas abertas, utilizando entrevistas semi-estruturadas e Alegoria dos Animais, permitindo formular sonhos projetivos dos ideais de pulsões. Visa compreender os sentidos dessa aventura, orientação e

mobilidade corporal, explicitando o mundo das significações que constituem o Imaginário Social desses nadadores, destacando alguns elementos simbólicos expressos nos discursos. Cegos praticantes de esportes exercitam, além da atividade física, o direito de ir e vir com independência e autonomia. É no exercício dessa prática que com liberdade, ousam e desafiam suas condições de deficientes. Renascer heroicamente das águas do mar, buscando forças, superação, conquista que parecem conseguir na perspectiva inclusiva, para encarar a discriminação social. Interpretando os resultados detectamos três animais, o cachorro tem função de psicopompo, clarividência, guia, vidente. Os golfinhos regenerescência, adivinhação, sabedoria, prudência, deslocamento, senhor da navegação. Vôo da ave estabelece relações entre céu e terra, libertação, presságio, mensagem do céu, leveza. Aventura no mar permitiu-nos compreender esse imaginário, onde água é vida, surgindo das trevas, regenerando-se. Move-se por símbolos de vidência, força, superação e conquista.

Palavras-chave: travessia / aventura / cegos.

IMAGINARY THE SOCIAL ONE OF THE ADVENTURE OF BLIND ATHLETES: THE ORIENTATION IN OPENED WATERS

ABSTRACT: This study one becomes viable for the sum of elucidating the symbolic aspects gifts in the imaginary one of the blind practitioners in passage of open sea and to go deep, in the imaginary theoretical bias of the social one, what it stimulates the human being to launch itself the sea, a wild environment, whose references are the voice and the touch of the partner-guide. The absence of the guide makes impracticable the participation of the athlete in the test, being this source of reference, ability technique, volunteer, its eyes, its proper extension, but also obstacle, the stranger. The guide represents the cane, is the mediating object of the communicability with the environment, that one that facilitates the ticket to it, the cooperator without bond of complicity. It is a qualitative and exploratory study with eight blind people of the Institute Benjamin Constant, passages in opened waters, using half-structuralized interviews and Allegories of the Animals, allowing to formulate dreams projective of the ideals of pulses. He aims at to understand the directions of this adventure, orientation and corporal mobility, explicated the world of the significances that constitute Imaginary the Social one of these swimmers, detaching some express symbolic elements in the speeches. Practicing blind people of sports exercise, beyond the physical activity, the right to go and to come with independence and autonomy. He is in the exercise of this practical that with freedom, they dare and they defy its conditions of deficient. Reborn heroically of waters of the sea, searching forces overcoming, conquest that seem to obtain in the inclusive perspective, to face the social discrimination. Interpreting the results we detect three animals: the dog has function of psychopigeons, clarifying, guide, seers . The dolphins regeneration, reminding, wisdom, prudence, displacement, gentleman of the navigation. The flight of the bird establishes relations between sky and land, release, omen, message of the sky, the slightness. The adventure in the sea allow-in understanding them this imaginary, where water is life, appearing of the darknesses, being rehabilitated. They are moved for symbols of seeing, force, overcoming and conquest.

Key- Words: passage/adventure/blind

IMAGINAIRE LE SOCIAL DE L'AVENTURE DES ATHLÈTES AVEUGLES : L'ORIENTATION DANS LES EAUX OUVERTES

RÉSUMÉ: Cette étude une devient viable pour la somme d'élucider les cadeaux symboliques d'aspects dans les imaginaires des praticiens aveugles dans le passage de la mer ouverte et pour entrer profondément, dans la polarisation théorique imaginaire de la sociale, ce qui elle stimule l'être humain lancer lui-même la mer, un environnement sauvage, dont les références sont la voix et le contact du l'associé-guide. L'absence du guide fait inutilisable la participation de l'athlète dans l'essai, étant cette source de référence, technique de capacité, volontaire, ses yeux, sa prolongation appropriée, mais également obstacle, l'étranger. Le guide représente la canne, est l'objet de médiation de la possibilité de transfert avec l'environnement, qui un qui facilite le billet à elle, le cooperator sans lien de la complicité. C'est une étude qualitative et exploratoire avec huit personnes aveugles de la constante de Benjamin d'institut, passages dans les eaux ouvertes, en utilisant des entrevues de moitié-structuralized et des allégories des animaux, laissant formuler des rêves projectifs des idéaux des impulsions. Il vise à comprendre les directions de cette aventure, orientation et la mobilité de caporal, explicated le monde des significances qui constituent imaginaire le social de ces nageurs, détachant quelques éléments symboliques exprès dans les discours. Les personnes aveugle de pratique des sports exercent, au delà de l'activité physique, la droite d'aller et venir de pair avec l'indépendance et l'autonomie. Il est dans l'exercice de ce pratique qui avec la liberté, elles osent et elles défient ses états de déficient. Le rené héroïquement des eaux de la mer, recherchant force surmonter, conquête qui semblent obtenir en perspective incluse, pour faire face à la discrimination sociale.Interprétant les résultats nous détectons trois animaux : le chien a la fonction des psychopigeons, clarifiant, guide, seers. Les dauphins régénération, rappelant, sagesse, prudence, déplacement, monsieur de la navigation. Le vol de l'oiseau établit des relations entre le ciel et la terre, dégagement, le présage, message du ciel, le slightness. L'aventure en mer permettre-dans l'arrangement ils cet imaginaire, où l'eau est la vie, apparaître des darknesses, étant remis en état. Ils sont déplacés pour des symboles de voir, de force, de surmonter et de conquête.

Mots clés : passage/aventure/abat-jour.

IMAGINARIO EL SOCIAL DE LA AVENTURA DE ATLETAS OCULTOS: LA ORIENTACIÓN EN AGUAS ABIERTAS

RESUMEN: Este estudio uno llega a ser viable para la suma de aclarar los regalos simbólicos de los aspectos en el imaginario de los médicos ocultos en paso del mar abierto y entrar profundamente, en el diagonal teórico imaginario de el social, qué estimula el humano lanzar sí mismo el mar, un ambiente salvaje, que referencias son la voz y el tacto de la socio-guía. La ausencia de la guía hace impracticable la participación del atleta en la prueba, siendo esta fuente de la referencia, técnica de la capacidad, voluntario, sus ojos, su extensión apropiada, pero también obstáculo, el extranjero. La guía representa el bastón, es el objeto el mediar del communicability con el ambiente, que uno que facilita el boleto a él, el cooperator sin el enlace de la complicidad. Es un estudio cualitativo y exploratorio con ocho personas ocultas de la constante de Benjamin del instituto, pasos en aguas abiertas, usando entrevistas de la mitad-structuralized y las alegorías de los animales, permitiendo para formular los sueños descriptivos de los ideales de pulsos. Él tiene como objetivo para entender las direcciones de esta aventura, orientación y la movilidad del cabo, explicated el mundo de los significances que constituyen imaginario el social de estos nadadores, separando algunos elementos simbólicos expresos en los discursos. La gente oculta practicante de deportes ejercita, más allá de la actividad física, la derecha de ir y de venir con independencia y la autonomía. Él está en el ejercicio de este práctico que con la libertad, ella se atreva y ella desafía sus condiciones de deficiente. Reborn heroico de las aguas del mar, buscando fuerza la superación, conquista que se parecen obtener en la perspectiva inclusiva, para hacer frente a la discriminación social. Interpretando los resultados detectamos tres animales: el perro tiene función de psychopigeons, clarificando, guía, seers. Los delfines regeneración, recordando, sabiduría, prudencia, dislocación, caballero de la navegación. El vuelo del pájaro establece relaciones entre el cielo y la tierra, lanzamiento, presagio, mensaje del cielo, el slightness. La aventura en el mar permitir-en entenderlos este imaginario, donde está vida el agua, el aparecer de los darknesses, siendo rehabilitado. Se mueven para los símbolos de ver, de la fuerza, de la superación y de la conquista.

Palabras claves: paso/aventura/persiana