70 - THE CITY OF CURITIBA, LEISURE AND CURITIBANO CLUB

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Introduction

Leisure can be seen as a multiple possibility of visualization of local society and urban life. It is necessary to think of leisure as a symbol, a new reference for civilization, a representation, from the end of the XIX century to the beginning of the XX century.

A place of exhibition and emotion manifestation, leisure, turns out to be a solid meaning of practice of multiple configurations, expression possibility and social diversity. The control of these emotional manifestations, that is directly proportional to a degree of civilization of a society, presenting itself in two forms: one individual, in the form of self control and social control, in the form of a behavior code and of a standard behavior.

To situate leisure in the modern world means to identify changes, to understand continuation, recognize diversities and reveal inequality. The contrast and the co existence of old manifestations and ways of life not dissolved living with the new one, with new habits and customs.

In order to identify leisure as a strategic element to know society, it is necessary to understand its meaning, analyzing it deeply in a long duration process, where the beginning point is the multidisciplinary approach, that is, in a way among sociological, psychological and historical aspects.

Cultural habits cannot be analyzed as if they obeyed a predetermine objective, because they depend on power configurations among individuals and among groups, which are dynamic and are based on interdependent relations.

The concepts of society and individual, inter related, where any transformation occurred in the personality structure of the individual being (psycogeneses) produces a series of transformations in the social structure in which the individual lives in. The same way, the several transformations which occur constantly in the structures of society (socialgenesis), produce changes in the personality structure of individual beings which they consist of.

It is also necessary to observe, that the growing of impulse, emotions and feelings self control is a fact to be observed in contemporary society and that the internalized repression brings out other meanings for the search of pleasure. It is duty of leisure studies to reveal complexities of this path constructed socially.

Theory Basis

Leisure presents social problems which were neglected by many sociology experts due to not turning off standards, categories and dominant values of mind thinking of western societies.

The act of neglecting leisure, as an object of reflection and sociological research can be united to the absence or low status of it as a topic covered by books and theories of the main chains, because it is accused of going to the negatively valued side of a group of dichotomies conventionally known and put one over the other, like the ones between work and leisure, body and mind, seriousness and pleasure, economical and non economical phenomenon, rational and irrational, useful and useless. Leisure is reduced and not valued as an activity with its own significance and meaning. As a result, it is not considered a social problem as important as the ones associated to necessary business and serious things of the economical and political life.

Due to the problems referred above, Dunning points out to a distinction between free time and the whole category, and leisure, which should be treated in a more specific way. All the leisure activities are developed during the free time, but not every free time is occupied with an activity.

Leisure activities tend to involve a choice element which is stronger, along with something which is called, at least to what refers to a relatively civilized society, the lack of control of controlled emotion control.

Elias and Dunning, outline a preliminary typology about the free time activities, searching for the same characteristics of the leisure activities, in summary in three topics.

Activities related to free time routine, subdivided in routine provision of biological necessities and the care with his/her own body, and still family routine and house chores.

Intermediate free time activities, aimed to the formation, self development and self satisfaction, subdivided in private voluntary work or for him/ her self, religious activities, hobbies, participation in associations, reading and others.

Leisure activities subdivided in formal and informal social events, communitary leisure, parties; game activities or games of elevated level of organization (such as a soccer game), participate as a viewer of these activities, participate in group games of lower level of organization (walks or dance); sporadic mix of fun and multifunctional activities.

The leisure activities that are established within social limits allow emotional experiences which normally are not experienced in routine activities. Elias and Dunning comment that leisure activities are a category of activities in which the routine restriction of emotions can be, up to a determined point, reduced public ally and with social approval, more than any other. The individual can enjoy pleasant feelings, without endangering others and himself. But the risk component is present, being part of the pleasure, and through it, it is possible to challenge the rules of a routine life (up to a determined point).

The category of number three contains activities provide the destruction of routine, the “uncontrolled control” of restrictions on the impulses and the emotional manifestations. In this case, human beings can experience the activities in which the routine emotion restriction reach a reduced level, with social approval, more than in any other part of life.

Two variables to be considered which characterize the leisure activities. The first one refers to the level of social compulsion, which is much lower, that is, the voluntary choices are higher if compared to the other parts of the day by day routine. The second variable is about the lower social embarrassment in which the person is exposed in leisure activities. In complex societies, the leisure activities are planned from the upper level of individual choice, giving pleasant feelings.

The leisure activities cannot be considered as individual activities, but as activities developed by individuals dependent of rules established by a determined group of individuals. Leisure activities are actually individual activities, “ they are communications received or sent by people inside specific groups.

Decisions taken during leisure offer a wider field of action for individual entertainment and relatively spontaneous if compared to the other parts of life. As the authors expose, “ they represent a part of life which offers more opportunities to people to experiment a nice emotion stimulation, a fun stimulation that can be experienced in public, shared with others and enjoyed with social approval and good conscience, established within social limits.

Leisure activities present specific characteristics related to the civilization stage: fun, repugnance to violence, but what is more characteristic is the possibility of experimenting strong emotions in public, willing to give collective manifestations of excitement, different from the serious excitement known in the day by day routine of life.

The initial synthesis related to leisure activities, as social area of liberation of restrictions due to the non-leisure, is to allow controlled excitement and good emotions. The term that Elias uses is *mimetic*. The structures of mimetic organizations are not more than forms of representation of a fantasy world, and the mimetic sphere consists of a distinct and full part of social reality. There are possibilities of living nice sensations in what we consider the “serious part of routine life”, but mimesis is related to the renewal of tensions.

Leisure activities turn the creation of tensions possible, cheering up feelings, above all in an imaginary sphere, where fear or pleasure, sadness or happiness, among other feelings, are called out and put in contrast.

Leisure in Curitiba

What did leisure mean to the people who lived in Brazilian cities in the end of the XIXI century and beginning of the XX century, and mainly in the city of Curitiba? Where was the place of leisure of the society of Curitiba, in human relations of a society that was beginning to become complexed and more refined, confirming itself in an urban space?

The leisure places (theaters, new cinemas, new parks, clubs and associations) where the people of different economical status. The nights in the city of Curitiba, the Guayra and Hauer Theaters, presented dramatic play companies, operas and concerts, the small theaters and clubs only allow members to watch the presentations. They all have music, representation, poetry and art. It is also inside the theaters where the first cinematography movies are shown, which became very requested of turned out to be of high financial exploration.

And this way the city changed with the public spaces, theaters, cinemas, amusement parks, squares, coffee bars, and ballrooms. Curitiba was having fun in public. People had fun in the evenings watching the military marching bands in front of the town squares, or in the carousel of Colyseu Curitibano, where there were also the cinema, the skating rink, bands and a great bar service. At night, the healthy entertainment in ballrooms and coffee concerts: Parisiense and Tigre Royal.

On weekends, numerous families had picnics in leisure areas, especially in parks of the beer companies, or going for nice walks along the Botanical Garden, Public Zoo, created in 1886.

Another privileged area for leisure in Curitiba was represented by the clubs: recreational, sportive, charity, for music and gymnastics. They were spread all over town, due also to the big immigration of German people in associate activities. Among the German clubs of that time, there were Thalia, Deutscher Sagerbund (present Concórdia), Teuto Brasileiro (present Duque de Caxias), Handwerker (present Rio Branco), and others. There was the Polish club, Sociedade de Educação Física Juventus; The Italian clubs, Sociedade Dante Alighieri and Sociedade Garibaldi; the Ucranian club, Sociedade dos Amigos da Cultura Ucraína; the French clubs, Sociedade Gauloise, Cassino Curitibano; the women association in clubs such as the Violets and Bouquet, Curitibano Club of the high society and many others.

The clubs also opened options for a new kind of activity which became a big hit in 1910: the practice of exercises to have bigger muscles. Brought to by the German immigrants, sports found their way in inside many associations built for this reason. While soccer and rowing were considered man sports, women dedicated themselves to basketball, tennis, bike ridding, gymnastics and even mountain climbing.

The high level clubs found a problem with places that were already tradition in some cities in Paraná: the game houses. The clubs were specifically for balls, theater, things related to literature, poetry reading, music and poetry sessions and meetings to discuss politics and social gatherings.

The city's culture life was also intense. From the part of the society, which had origins from Portuguese descendents, we could see a search for trying to imitate the culture from the royalty. The activities from immigrants began to grow higher in the clubs, churches and schools. Besides maintaining habits, the mother tongue, food and housing, there was also the habit of keeping strong their culture for their music, theater, and dance. The process of combining the population of Curitiba with these habits was done in a slow way, and began in the lower level of society. In 1880, a law was established legalizing the cheerful *sumpfs* name given to balls that were held in German immigrants houses. In these balls, other immigrants could participate, slaves, Portuguese descendents, poor people and even young people from very rich families.

Curitibano Club

The brief presentation of the birth of this traditional club in Curitiba, tries to visualize part of the local society, using leisure and its manifestations as an element for strategical analysis.

It was founded on September 25, 1881 in Lindemann Room by the aristocrat group of Curitiba in that time. The first president was Commander Ildephonso Pereira Correia (who became Baron of Cerro Azul in 1888), an industrial businessman, a man who sold wood and mate, and a pioneer in the bank business in town.

Curitibano Club was born due to the wish of the rich people to have something different from what the immigrants were creating, a place for people born in this country and also to have a carnaval group to go in competitions. And also for these rich people to have a place where they could meet, for culture and leisure reasons.

On December 8 of that same year, the first session for rule making was held, where the director was chosen and all of the rules approved. These rules defined the objectives of the club, how it would promote useful fun time, recreational and instructional games and activities, like dance, games, lectures and reading. To be a member of the club the person should be older than 18 years old, have an honest occupation, and show good manners, and being presented by the director or one or more members of the association. On January 6, 1882, all of these requirements were filled in by thirty-five men from traditional families from the capitol of Paraná.

Its educational power for young people was decisive, for the austerity of costums and conduct line were always important qualities for those who wished to be part of the association. Dignity in social life, by the costums, education and work, were final factors to help decide if the person could be part of the club.

The first moments of the club held activities like: balls, games such as pool, domino, chess, some card games and bar service. In a city with not a lot of leisure activities, where the favorite pastime was the game, a real addiction, and dance.

Curitibano Club came also to fulfill a blank space regarding to black tie balls. Bringing sophistication to town, the balls, in the end of the century were a reference to refinement.

The first years of the XX century were characterized by a city that was beginning to have modern things, part of this was due to the immigrants, but also because of the initiative taken by its governants. In the leisure area, theater was a great success, competing with the new cinemas brought to town, the building of parks and squares for the entertainment of the population. Curitiba offered conditions for a good social and cultural life, and now more sophisticated.

It was from this 'new" city that Curitibano Club was born and influenced the society. Inside the club there were spaces for politics discussion, or discussion of ideas in general, the intellectuals of the city had their space for discussion, creation of magazines and lectures, a cultural exchange and cultural and educational meetings.

All of this had a great educational role in the club activities, giving the associates the opportunity to have information and culture. Curitibano Club became to its members a school for civilization, giving them constant knowledge for the new generations, educating them for the society and giving them all the information needed to live among others in an “up front” society.

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OF CURITIBA, LEISURE AND CURITIBANO CLUB.

Abstract
Leisure can be used as a multiple possibility of visualizing the local society and urban life. It is necessary to think of leisure as a symbol, a new reference to civilization, a representation, from the end of the XIX century and the beginning of the XX century. In order to identify leisure as a strategic element for knowing society, it is necessary to understand its meaning, analyzing it through a long duration process, which has its beginning in a multidisciplinary view, that is, in a combination of sociological, psychological and historical aspects. The leisure activities done in a socially limited way, allow emotional experiences that usually are not lived in routine activities. Leisure activities are part of an activity category in which the emotion routine restriction can be publicly reduced and with social approval, more than any other. The individual can enjoy pleasant emotions, without endangering others and himself. But the risk component is present, making part of pleasure, and through it, it is possible to challenge the rules of a routine life (up to a determined limit). What did leisure mean to all the people who lived in Brazilian cities in the end of the XIX century and beginning of the XX century, and mainly in the city of Curitiba? Curitiba, which began to be modernized, part due to the presence of immigrants, but also due to the initiative taken by its administrators. In the leisure area, theater was a great success, with the competition of the first cinemas, the building of parks and squares answered the necessity of fun and pleasure for the population. Curitiba now offered conditions for a more sophisticated social and cultural life. It was in this “new” city that Curitibano Club appeared and influenced the local society. Key Words: Leisure, Civilization, Curitibano Club.

LA VILLE DE CURITIBA, L´AGRÉMENT ET LE CLUB CURITIBANO.

Résumé
L'agrément peut être utilizé comme une multiple possibilité de visualization de la societé local et de la vie humaine. Il faut penser aux loisir, comme un symbole, une nouvelle référence, de la civilization, une representation, depuis la fin du XIXème siècle et le debút du XXème. Identifier le loisir comme un élément stratégique pour connaître la societé, il faut avoir une compréhension de leur signification, moyennant un méthode d'analyse empirique de long-courier, dont le point de départ c'est un'abord pluridisciplinaire, autremant dit, dans une articulation parmi les aspectes sociologiques, psicologiques et historiques. L'activités d'agrément sont categories d'activités auquelles la routinière restriction des l'émotions peut, jusqu'ici être officielement réduitent et avec l'aprovation social, plutôt que quelqu'une. La personne peut jouir l'agréables émotions, sans s'exposer au danger l'autres et à lui même. Pourtant, le composant des difficultés peut être là, constituant une partie intégrante du plaisir, et par lui c'est possible mettre au défi les routinières règles de vie. Que signifie le loisir pour les personnes qui vivent dans les villes brésilienes la fin du XIXème siècle et le debút du XXème et, en particulier dans la ville de Curitiba? Cette ville gagnait spaces de modernization, en partie pour la présence des l'immigrants, mais aussi en funtion des l'initiatives prisent pour leurs administrateurs. Au lieu de l'agrément, le théâtre faisait un grand succès, avec la concurrence des premiers cinémas, la construction des parcs et places, attendrait les besoins de diversion et répit de la population local. Dorénavant Curitiba offrait conditions pour une vie sociale et culturelle plus sophistiqué. A été de cette «nouvelle» ville que le Club Curitibano naquît et influençât la société curitibana.
Mot-clé: Loisir, Civilization, Club Curitibano.

LA CIUDAD DE CURITIBA, EL LAZER Y EL CLUB CURITIBANO.

Resumo
El esparcimiento puede ser utilizado como múltiple posibilidad de visualización de la sociedad local y la vida urbana. Es necesario pensar en el esparcimiento como un símbolo, una nueva referencia, de la civilización, una representación, a finales del siglo XIX y inicio del siglo XX. Identificar el esparcimiento como un elemento estratégico para conocer la sociedad, necesita de una comprensión de su significado, analizándolo empíricamente en un proceso de larga duración, cuijo punto de partida es el abordaje multidisciplinario, o sea, en una articulación entre los aspectos psicológicos e históricos. Las actividades de ocio dentro de los límites establecidos socialmente permiten experiencias emocionales que normalmente no son vividas en las actividades cotidianas. Las actividades de esparcimiento son categorías de actividades en que la restricción cotidiana de emoción puede, hasta cierto punto, ser públicamente reducida y con aprobación social, más que cualquier otra. El individuo puede disfrutar de emociones agradables sin poner en peligro los otros y a si mismo. Para tanto, el componente riesgo está presente, constituyendo parte integrante del placer, y por medio de él es posible desafiar las normas de la vida cotidiana (hasta un determinado límite). ¿Qué significó el esparcimiento para las personas que vivían en las ciudades brasileñas al final del siglo XIX e inicio del siglo XX, en particular en la ciudad de Curitiba? Curitiba que ganaba foros de modernización, en parte por la presencia de los inmigrantes, pero también en función de iniciativas tomadas por sus administradores. En el sector del esparcimiento, el teatro tenía gran éxito, con la concurrencia de los primeros cines, la construcción de parques y plazas que servía a la demanda de diversión y descanso de la población. Curitiba ofrecía, ahora, condiciones para una vida social y cultural con más sofisticación. Fue de esta “nueva” ciudad, que el Club Curitibano, surgió e influyó en la sociedad curitibana. Palabras-claves: Lazer, Civilización, Club Curitibano.

A CIDADE DE CURITIBA, O LAZER E O CLUBE CURITIBANO.

Resumo
O lazer pode ser utilizado como uma possibilidade múltipla de visualização da sociedade local e da vida urbana. É necessário pensar no lazer, como um símbolo, uma nova referência, da civilização, uma representação, a partir do final do século XIX e início do século XX. Identificar o lazer como um elemento estratégico para conhecer a sociedade, necessita de uma compreensão do seu significado, analisando-o empiricamente num processo de longa duração, cujo ponto de partida é uma abordagem multidisciplinar, ou seja, numa articulação entre os aspectos sociológicos, psicológicos e históricos. As atividades de lazer dentro dos limites estabelecidos socialmente permitem experiências emocionais que normalmente não são vividas nas atividades rotineiras. As atividades de lazer são categorias de atividades em que a restrição rotineira de emoções pode, até certo ponto, ser publicamente reduzida e com aprovação social, mais do que qualquer outra. O indivíduo pode desfrutar de emoções agradáveis, sem colocar em perigo os outros e a si próprio. Para tanto, o componente risco está presente, constituindo parte integrante do prazer, e por meio dele é possível desafiar as normas da vida rotineira (até um determinado limite). O que significou o lazer para as pessoas que viviam nas cidades brasileiras no final do século XIX e início do século XX e, em particular na cidade de Curitiba? Curitiba que ganhava foros de modernização, em parte pela presença dos imigrantes, mas também em função de iniciativas tomadas por seus administradores. Na área de lazer, o teatro fazia grande sucesso, com a concorrência dos primeiros cinemas, a construção de parques e praças atendia a necessidade de diversão e descanso da população. Curitiba oferecia agora condições para uma vida social e cultural mais sofisticada. Foi desta “nova” cidade, que o Clube Curitibano, surgiu e influenciou na sociedade curitibana.
Palavras-chaves: Lazer, Civilização, Clube Curitibano.