138 - FELT OF ADVENTURE AND THE LEISURE IN THE PRACTICAL ONE OF THE VAQUEJADA

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The vaquejada one is the traditional party most popular and of the cycle of the cattle northeastern. Of beginning the vaquejada one, marked only the one-step festive closing of work. To congregate the cattle to iron it, to castrate it and later "winterred" conduziz it for where still they existed green grass - this age the essential work of the vaquero. The colonels and gentlemen of device, after to perceive that the vaquejada one could be a pastime for its women, and its children, had pledged themselves in fomenting the party and a new sport. Then, they had started to organize some disputes, where the participants were its cattle tenders. Currently, the vaquejada one is a party that if commemorates on a scene where two essential personages are the oxen and the cattle tender(http:\\www.irara.com.br).

To be vaquero has well little time, was the craft desired for the young inlander, not transmissible mark of the process of formation of the people northeastern. The cattle northeastern, with its leather armor, helped to fix our traditions and is national archetype symbol. In unconscious the collective one, they are found kept the marks of the hinterland, as well as the bravery and self-denial that characterize and legitimize the vaqueiro. This imaginary one strengthens the cultural identity of the northeastern. (VOLPATTO, R. http:\\www.caradobrasil.com.br)

Observing the practical one of the vaquejada one, known as "mourão race", also carried through as leisure for children, young and adults who abdicate of more common practical others of leisure as soccer and vôlei.Children, who do not see the hour to finish the lesson to go to run its ox as witnessed and told for a colleague Professor of Physical Education in a state school in Pedra Mole-SE, and a young that we saw certain done in the clinic of physiotherapy of the University Tiradentes de Aracaju-SE, with pains in the superior members, using reflected of protection characterized for the shrinking of the shoulders and inflection of the elbow, pains in the column in the lumbar region, and adopting a deformed physical position and even with deformities in the hands, as hands in claw, where they asked for not to take off that claw of its hand, therefore it served as hook catches of the tail of the ox, or who knows, in its imaginary, it would serve as a "trophy", something that to the shown being, would give samples of its power in the treatment to dominate the ox. They are these unusual situations that had made to appear the will to carry through this study, the investigations the respect of this sport, that turns a party, and one practical one as leisure. Still that the vaquejada one is one of the parties most popular northeast, congregating the interest and the taste of the people northeastern, is inquired what takes this multitude if to interest for such event.

For the middles of the decade of 40, but without necessary registers of date, the vaquejada one - mourão race - started if to become a popular sport in the northeast region, the measure where the vaquero of the farms of the south of the Bahia to the north of the Ceará, had started to become public its abilities and of its horses in the chore with the vaquero. The flock, servant untied in caatinga and the open pasture, was to manejar for inlander with much difficulty, due to amount of thorns and tips of dry twigs that interlaced its way; the bows almost always were tied to the saddles while the vaquero made true jugglings, with the animal in movement, to escape of the scratches and to knock down, for the tail, the animal that it was needing some assistance. With passing of the time, you would mount them, that basically they were formed by native horses of that region, had been being substituted for animals of better ancestry. The beaten gravel and earthen floor, friend of the laborers aboiadores "of sun the sun", gave its place to a sand surface, with definite limits and a regulation. A band of forró, two improvisors and much pretty woman had finished making it northeastern of today, without the bow and the short jacket, a born and proud sportsman of its raízes. With passing of the time, the sport if popularized of such form that clubs and associations of vaquero in all exist the states northeast, calendars with marked dates and until sponsors of weight, giving support to the events, that involve a competition spirit and a climate of party capable to drag multitudes and "to inebriate" of emotion who of it participates (http:\\www.irara.com.br)

The vaquejada one has presented an impressive growth, mainly in the places of concentration of northeasterns and or its descendants. E therefore has raised the interest of the media and entrepreneurs in general that they see in the events, that in such a way count the participation of the agricultural population as the urban one, a expressiva possibility business-oriented as in music, clothes, animals, etc. In this study we try to identify the vaquejada one as part of the culture northeastern and as if they construct the knowledge of knowing of the daily one, shared, produced and reproduced in the speeches of the practitioners from its adhesion to this practical and thus it is intended to elucidate what it takes the individual if to venture and if to risk in the practical one of the vaquejada one as leisure form, placing in xeque its physical and aesthetic integrity, by means of tracks of the playful aspects, symbolic and mythical gifts in the imaginary one of the practitioners. This study it intends to contribute for the spreading of the representation of the practical one of vaquejada in the culture the northeastern as a leisure form. To dive in the subjectivity of the actors, in its representations, to inquire on the life lived with adventure, the directions that this motor act to surround and to dominate the ox until making to lie down it symbolically to be marked by the performance of the vaquero are part of our investigations. Originary of the chore of the work, today one practical recreativa, essentially playful becomes in which if it visualizes agon, ilinx, mimicry. Everything develops as a game of calculated risk where the vaquero and its partner, the mat, articuladamente direct the ox until overwheling it and knocking down it, thus stamping its destination on this day.

For that if it sees and it observes in the current one Been of the Art, the time transformed the carried through pastime into small farms and farms in regulated a sport - the vaquejada one is practical porting deed of division since March of 1998 - and in spectacle of increasing social, economic, tourist and cultural importance, very popular in the country. The vaquejada one is a popularity phenomenon that to each year results in crowded parks, mobilizing more people interested for the sport. The practical one of the physical activity of leisure, as well as the sports, in century XXI comes being marked for a search each bigger time of practical that they involve the contact with the nature, the adventure and maximum sensorial activation. In this context a sport meets very old, the vaquejada one, that it comes growing in popularity and accessibility. It is interesting to perceive a great number of people who, searching these practical of leisure specific, as the vaquejada one, they find an activity that it demands to them, also, physical performance, corporal perception, controlled attention, interatividade with the animal and risks. These corporal games with the animal, while leisure happens in that social time that Dumazedier (1994) called ipsativo time, allowing the personal releases of the sensations, dreams and desires, unchaining relaxation of the daily tensions. The landscape change, the life to the outdoors, the meeting with the horse, everything this has facilitated to the relaxation and the recovery of the destitute pleasure. Making an analogy to the vaquejada one, we can make the following citation on another activity that involves animals: "When if it practises riding, is necessary to understand the horse, is necessary to think, to be intent in the horse, not if it can think about another thing "(Boucault, 2002). In this approach, the interatividade with an intelligent animal must be understood as a process of reconfiguration of the communications interespécies by means of a complex system of thoughts and movements that indicate motivations and intentions of the Homo-Caballus symbiosis (Rink, 2001). Similar situation is perceived in speaks of the cattle ones when they say: "If necessary, the mat must give a touch of light in the ox", in the truth who burrow the ox is the horse, and not it mat. The fusing lived deeply there seems to be connected the archaic, imaginary structures and symbolic gifts in the society, expressing itself a magical ambiência of rites, metaphors and symbols.

Roessler, 2003, in its doctorate thesis of on hípicos sports, tells that a moment in the life of equitadores exists where the degree of communication and interaction is so intense that the two seem to disappear and appears a new to be. In the case of the speeches, the stories initiate speaking: "I made..."; "My horse made..."; "I and the horse made...". But, in one determined moment

he appears says it: "I stumbled at the obstacle..."; "I felt that I would not have force to exceed..."; "the obstacle grew my front...". Such you speak suggest an only being, integrated, that if it collates with the hípicas tests, more seems "a human brain coordinating an equine locomotive system" (Rink, 2003).

The successive repetitions of typical experiences in the daily life of the human being are printed in the psychic constitution, not under the form of images filled of a content, but mainly for forms without contents - called for Jung (2000) of archetype - representing the possibility of one determined type of perception and action. Campbell (1990) said that the myths are the dreams of the world, are archetypes dreams and deal with the biggest human problems, the myth speaks as to react ahead of certain crises of disillusionment, maravilhamento, failure or success. "the myth is a collective representation, transmitted through some generations, and that they consider an explanation of the world" (Augras, 1980). Per approximately six a thousand years the horse was part of the daily one of the human being, in a relation of physical contact direct it would mount -, situation this that involves courage moments, of decision, of freedom, expansion and, mainly, conquest of space-time beyond the genetic programming human being. The relation of the man with the horse, a repeated experience innumerable times for a long period of time, has little more than half century left of being lived. For Jung (2000), when something occurs in the life that corresponds to the one energy archetype, this is activated and the person acts of an almost instinctive form, moved for the emotion and not for the reason. The existence of the man if gives in the imaginal reality, the concretude of the reality is stimulated and catalyzed for forces you imagine. It is possible that this is the universe where if constructs the imaginary one of the people who search the horse for one practical sporting.

For Neto and Costa, 2003, the leisure is an important phenomenon of the modern life, occupying place of prominence in the studies related to the human knowledge. Either as opposition to the work or as option of personal accomplishment, the leisure congregates desires, frustrations and ludicidade of its adepts. At leisure moments the men congregate conditions to amuse themselves, to invent and to qualify other worlds.

Beyond the special personality and the taste, other factors also influence the choice for these practical. The social environment and psychological factors are important to determine the motivation for the enrollment in activities of risk recreation: high necessity of stimulaton and a strong sense of autonomy, mediated for the social environment of the person. From there, perhaps, the private, personal purpose, of expectador of itself exactly and some few partners with who shares the activity.

The adventure if presents as exterior to the global tram of the life; however, it is organicamente on and marks the acute moment of this interior necessity that impregnates personal history. It comes of is with the homogeneous chaining of the life, where each complete ring the other to give a global direction to it. It is not an amalgam of the exterior and the interior; it is an experience of incomparable tonality that only fits to interpret with a peculiar envolvement of the accidental one, exterior, for necessary, the interior one. This relation answers to deeper an interior configuration; still that it can be based on a diversity in the interior of the life; the life by itself can if lived as adventure (Simmel, 1988).

All practical sporting and of leisure implies risk of fall, collisions, exhaustion and malaise. Le Breton, when arguing the pedagogy of the risk, affirms that the acquired wait and the graduate integration of the techniques minimize the threats or they circumscribe them in points where if exerts monitoring. All know that they must be intent to calculate the risks without fear, without if displaying dangerously, risking themselves or to the others. The lesser carelessness can cause serious problems. The specialist knows that the risk is always present in its activity. Recently, the activities of sport of high risk and recreation come despertando the attention of the people, becoming more popular. "the extreme" term started to be part of the language of the daily one, bringing to the strong mind, sensations and the images of risk and emotions lived in these activities (Coast, 2000).

The Imagination and the will, as Bachelard says (1994), are the psychic functions that move the human beings. The accomplishment of the fancy of courageous, daring man, that it is capable to surpass obstacles, any that are, to surpass intempéries and to enter in corporal contact direct with the elements of the nature confers to the corporal experience a very singular tonality; this game, chosen in an activity of leisure, manifest a complicity of the citizen with its proper body, taking it to try it the plasticity of the corporal experience that folloies it. The scope of the playful one that it is not delimited to the activity in itself extends the space to it of the game - in the case of this study, northeast Brazilian to a delimited space goes of the nature of caatinga, surrounded specifically for the end. This extension directs the playful one to interior of the subjectivity of the actor, leaving it full of decision and felt. The playful activity is always presented as a manifestation of the subjectivity that stimulates the fancy: "this fancy that transform the papers and the things, until eventually the laugh or still the poetical surrealism" (Duvignaud, 1991).

Everything what the man to imagine and to want is passible to give has supported the playful activity; everything can be improvised and if to become material playful, that can come if reveal as a dispersante reality that allows to structuralize myths and dreams. What it is basic in the playful activity the one seems to be the work of the symbolic transformation that if submits the actor, elaborating the fancy in the playful corporal experience. Ahead of the possibility to get loose itself of the daily one in the playful activities, but being possible later find again, the actor perceives it, after this transmutation, more clarified, more simplified e, ahead of the possibility of being able to measure with this daily one renewed, to continue to dominate it and to relish it; the sport-adventure practitioners, at its moment of leisure, have the occasion to be only, to live intensely between the passion and the indifference, attenuating in its behaviors the aggressiveness and to angústia. To win the unexpected one is to be always made use to the execution of dangerous new things, is to be always bold, to be courageous, Is to have in the courage a passion and not a simple habit. For this she is necessary to be intent, the all on time, tended for the life, to receive from the High o passport for one another way of being in the world (Coast, 2000).

The study it was developed through research of field of interpretate ethnography basis, in a base methodology boarding in half-structuralized interview and the association free of ideas to the inductive words - vaquejada; horse; challenge; mat; ox; courage; adventure; ox was valid; risk; leisure; track; zero ox; fear; vaquero. One became fullfilled a qualitative research directed to the studies of the directions of risk and adventure and of the playful one of the practical one of the vaquejada one as leisure as well as of the symbols and myths gifts in this sport. The sampling was constituted by practitioners of vaquejada not professional and that they have this practical as leisure, they had been interviewed "vaquero" in the cityof Rio de Janeiro, RJ, Brazil, inhabitants of the interior of the state, where the vaquejada one very is practised in this form of leisure e for carrying through one of the vaquejadas greaters of the country. The study it consisted of a visit to a vaquejada party of that itserved for identification, comment, description of the environment, the actors of the event and excellent aspects to the research and the objective of the study that together with the interviews, showed the diverse faces of the vaquejada one and of its practitioners who we foresaw in our hypotheses.

Orlandi (2001) bases the procedure adopted for the interpretation of the data that if bases on the Analysis of the Speech. The author comments that the speech is the materiality of the language, when all they subject to this language, with its mistakes and lapses, and carries through, thus, a necessary mediation of the man and the social reality. It is by means of the speech that if becomes viable any change of the citizen in relation the world. The speech is present in the words, the looks, the gestures and silence; it is what it moves, is what it remains, is what it modifies the life of each one Is for the interpretation of a tipsy speech of dreams that if gives sensible to this language. It is with its histories of life, its belief, its ideology and its fancy that the man supports a speech replete of sensible equivalents to an eternity.

It is perceived for says of the "vaquero" the sensation of being able and arrogance that presents it its position on the horse, animal that considers endowed with the great intelligence and physical capacities, with which it is entered into an alliance and it dominated, it stopped of this form being able to dominate and to dominate the ox, knocking down it and "fulfilling its mission", as well as them says, therefore the ox is considered an enemy to be looser and its domination is the prize, the sublime moment of this practical carried through esporting as leisure. The mission to knock down the ox seems to indicate a relation with the sacred

one, but still we do not know if this mission is temporary or is of its existence.

We also observe the sensation of vertigo, provoked for the adrenalin discharge that all precedes and lasts during the time of the race of the ox until this either looser, whom also either perhaps fomented for the drink, that by itself provokes the impression of bigger force and power in the cattle tender who, added to its position on the horse, its sensation of being able in the dispute with the ox increases, that it is at the this weakkest moment, the pursued one.

The adventure and the game also are gifts in the story of the preparation for vaquejada, therefore all work and ritual of preparation disclose the appositive one in itself exactly that the cattle tender makes. In this same stage of preparation also verifies the playful form as this if it gives and the search for the leisure, for the diversion, therefore the spree, the party, the women and cachaça are gifts in say them as the things that move them for the practical one of the vaquejada one. There by "these good things" of the party, the vaquejada one is considered the "perdition" of the vquero, meets the dionisíaco side of these actors present: pleasure - leisure - party - sexuality.

Another found important variable is the confidence, the demonstrated friendship and the solidarity of intense form for the cattle tender stops with its friend, the mat, and its guide, the horse, therefore the interviewed ones had told of great importance in the practical one of the vaquejada one to the reliable necessity and constant tunning enters the main actors of this practical: the vaquero - the mat - the horse, what he generates a necessity of bigger contact between them leading to the formation of a great friendship and of fellowship. Interesting form of expression also verified at this moment is the intense passion demonstrated by the vaqueros stops with its horses, arriving to consider only with the animal in the search for the ox, being also existed a great concern with the treatment of the animals.

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FELT OF ADVENTURE AND THE LEISURE IN THE PRACTICAL ONE OF THE VAQUEJADA

ABSTRACT: The objective of this article is to identify and to understand the directions of adventure and the leisure that the practical one of the vaquejada one assumes in the speeches of the practitioners, Expresses through a half-structuralized interview and the projetiva technique of associations of ideas to the inductive words - vaquejada; horse; challenge; mat; ox; courage; adventure; oxwas valid; risk; leisure; track; zero ox; fear; vaquero that they had been evaluated through the speech analysis. The carried through study it showed the existence of the diverse faces of the vaquejada one and its practitioners who we foresaw in our hypotheses - between them the adventure and the leisure.

Key-words-: vaquejada, imaginary, adventure.

SENTIS D'AVENTURE ET DU LOISIR DANS LE PRATIQUE DU VAQUEJADA

RÈSUMÉ: L'objectif de cet article est identifier et comprendre les sens d'aventure du loisir que les pratique du vaquejada suppose dans les discours des praticiens, exprimés à travers une entrevue no estandarinada et la technique projective d'associations d'idées aux mots inductifs - vaquejada ; cheval ; défi ; tapis ; boeuf ; courage ; aventure ; a valu boeuf ; risque ; loisir ; voie ; zéro boeuf ; peur ; vacher - qu'ils ont été évalués à travers l'analyse de discours. L'étude réalisée a montré l'existence des visages divers du vaquejada et de leurs praticiens que nous prévoyions dans nos hypothèses entre elles l'aventure et le loisir.
Mots-clés: vaquejada, imaginaire, aventure.

SENTIDOS DE AVENTURA Y EL PASATIEMPO EN LA PRÁCTICA DEL VAQUEJADA

RESUMEN: El objetivo de este artículo es definir e compreender los sentidos de aventura y de pasatiempo que la práctica del vaquejada supone en los discursos de lso practicantes , expresados a través de una entrevista semiestructurada y la técnica projectiva de asociaciones de ideas a las palabras inductivas - vaquejada; caballo; reto; alfombra; buey; valor; aventura; valió buey; riesgo; ocio; vía; cero buey; miedo; vaquero - que se evaluaron a través del análisis de discurso. El estudio realizado mostró la existencia de las distintas caras del vaquejada y de sus practicantes quienes preveamos en nuestras hipótesis entre ellas la aventura y el pasatiempo. **Palabras-clave:** vaquejada, imaginario, aventura.

SENTIDOS DE AVENTURA E DO LAZER NA PRÁTICA DA VAQUEJADA

RESUMO: O objetivo deste artigo é identificar e compreender os sentidos de aventura e do lazer que a prática da vaquejada assume nos discursos dos praticantes, expressos através de uma entrevista semi-estruturada e a técnica projetiva de associações de idéias às palavras indutoras vaquejada; cavalo; desafio; esteira; boi; coragem; aventura; valeu boi; risco; lazer; pista; zero boi; medo; vaqueiro - que foram avaliadas através da análise de discurso. O estudo realizado mostrou a existência das diversas faces da vaquejada e de seus praticantes que previámos em nossas hipóteses entre elas a aventura e o lazer. **Palavras-chave:** vaquejada, imaginário, aventura.

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