103 - HUMAN SENSE IN SPORTS: AN ANALYSIS ABOUT THE EXISTANCE OF THE AMAZONIAN MAN

ALEX DE BARRETO LIMA1,4; CARMEN LUCIA MEIRA ARCE2; FABIO ANDRE CASTILHA3,4
1Professor of the Physical Education Course - University of the State of Amazonas – UEA/Brazil
2Professor of the Dance Course - University of the State of Amazonas – UEA/Brazil
3Professor of the Manaus Military School/AM/Brazil
4Member of the Laboratory of Human Movement Biosciences - LABIMH/UFRJ/Brazil
profalexbarreto@hotmail.com

doi:10.16887/87.a1.103

Man can be dreamy, idealistic, have dreams that can be impossible to accomplish, and besides all, still believe on human being, as Freire (2001, p.146) says. But at the same time, he is aware of a postmodern reality that ethics, idealism and truth are confused with utopias.

And though Paul Ricoeur (1913-2005) states that "all utopias have the ambiguity of claiming to be achievable, at the same time, in order to be imaginary works of the impossible" (Ideology and Utopia, p.490), we do not surrender to their impossibility, but do them our time of imagination and creativity, design and intuition, humanism and transgression. (MARINHO, 2014 s.p)

Such behavior is a constant in the Amazonian man, once despite all the difficulties, he still aims uprooting himself.

My place, according to this view, is to be here, wrapped in a reality that appears to be unique; this view imposed by globalization, which capitalism imposes through media; but as a modern man of a multiethnic Amazon, I do not want to, or can not be the man of "here" simply because, according to Andresen (2011) "[...] I have got to know who I am, to know what name of the deep that exists, and which consumes me in this country of fog and not being. [...] ".

What impels the Amazonian man to a differentiated approach is the possibility that knowledge can offer, because it dispenses a posture of persistence and seriousness, which the method and science unveil the curtain that dulls the thought of having a limited worldview.

This statement is confirmed by Monte (2011), cited by Marino (2014), when he states that

It is increasingly difficult to look at the world with our own eyes. Before we look at the world, we are indoctrinated to see only what the media shows us. And it trains us to see a bad world, where greed and wickedness drive all human actions. If we want to see the world, we must first clean up the eyes of all the ash that has blurred our vision. (MONTE, 2011, cited in MARINO, 2014, s / w)

One of the common thoughts nowadays is, for example, that a person who has a disability is bound to be discriminated, and often seen as a social hindrance; he is no longer able to produce and therefore loses its value as an individual and human being.

Against this thought, Physical Education breaks with these standards and shows that through physical activity, a handicapped can acquire an autonomous, thinking, and productive body.

According Monte (op cit), we should "[...] abandon the passive look that gets the world that show us." and open ourselves to the multiple possibilities that physical activity offers us, once the body memory strips human movement inertia, when stimulated to re-create a new reality. Besides, it's known that the movement has great influence in the improvement of the quality of life in individuals. Castilha et al (2015) states that an “[...] active & healthy lifestyle, when associated with health care and the regular practice of physical activities, can in fact contribute towards the health promotion and improvement of the quality of life in individuals”.

Marinho cites Jorge Bento, when speaking about the physical activity man:

[...] Homo Sportivus claims a correction, redemption, compensation and sublimation status, and sees himself generously invested in the opposition template function, and combats the imperfect man, framed by instincts, weaknesses, shortcomings and weaknesses in the most different planes. It embodies the utopia of the island of perfection "(BENEDICT, 2012, p. 121).

It's amazing what the body can do when stimulated and motivated to produce movement, it is from this that the change begins to occur. Such a transformation can make the man admire what he is capable of, once 90% of motor, cognitive and kinesthetic skills are latent in the course of human life.

This is the contemplation that Kierkegaard (1962) shows us in his work "The Banquet"; it's there where the author states that the amazement and admiration cause man to want to sharpen the look more and better, because

Not contenting ourselves with the apparent world around us, be attempting to propose a trans-world, seeking to know and look for what is not there, that is, be - the hidden world behind the first. (GASSET, 1885-1955, n/p)

It is in this perspective that we find the philosophical sense of Physical Education, once, according to him, the role of philosophy is,

[...] Opening, creating new perspectives, or at least new to penetrate the future, so enlightened and human, making our increasingly habitable world more suitable to the palatability of the final realization that all lives. (DOMINGUES, 1990, p. 154)

And Physical Education gets us from the condition of a paralyzing routine and sedentary lifestyle to a more active & quality life when it proposes that the health of the body reverberates in mental instances, and therefore stimulates thinking and reasoning.

While sports prerogative, it awakens men from:

[...] A deep drowsiness, appealing to the sense of humanity and conscience of an adventure that requires restless and always on the go. Paraphrasing the words of Leonardo Coimbra, we believe "Man is not a useless thing in a made world, but the constructor of a world to be made" (Creationism, p. 5), supporting their character at a wish of manufacturing of a world that is intended increasingly in the small moments of (re) human creation. (MARINHO, 2014, p.03)

When speaking about the Amazonian man, such a perspective can be glimpsed from the body codes that are established through contact with the natural environment, which are the rivers, forests and the urban environment which blends with the nature, and vice versa, in a symbiosis with the internal body environment.

A sport definition from Dr. Garcia, who is closely linked to the movement, sees the body as an internal and natural environment:

Sport is what we add to nature. Better yet, sport is what we add to physical activity even if already imbued with human values. If running, jumping, shooting and fighting are "natural" activities (of course we have to have some reservation in the

formulation of this statement), sport is what we add to these gestures and / or behaviors.

The body culture of the Amazonian man is rich in experience, where individuals show up strong and healthy, but globalization also brought up another body perspective, where the aesthetic standards of other places are targeted, with a false perfect body image, sold in gyms, for who should exalt the characteristic biotope of the region, and respect the biological individuality.

In the search for a postmodern stereotype of identical bodies as the prerogative of equality, Savater (2000) speaks about physical activity (and therefore sport):

The sports competition is born in the Greek society, as the root of the disappearance of the old family hierarchies, which made it necessary to invent other forms of distinction. And it is in such democratic society that individuals come to be the same (both politically and legally), but should never be interchangeable, they would be equal but disappear as individuals [...] if they were the same. (SAVATER, 2000, p.96)

Salvater (2000, p.96) sees no problems in this equalitarian perspective, as he believes that "[...] each group requires human types that represent excellence, worthy of admiration, models that embody the social ideal of vitality mode, both global and simultaneously individual [...] ".

Regardless of the view or opinion that has regarding this issue,

The sport has progressively conquered new territories that are also expressed in their practice sites, which are diverse in scale. I also try to realize the values justified by the latest practices, related to what is ideal, sometimes utopian, of beauty, youth and health. (GARCIA, n/d., p.143)

In the Amazon region, sport has been long sought to improve the quality of life, but also as a precondition for autonomy, provision and encouragement in performing tasks, whether domestic or professional, as well as developing socio-affective skills, for interrelations that establish interpersonal contact.

Historically sport in the Amazon had its first manifestations through the indigenous people of the region, who used the physical activity as a way of surviving: swimming, fishing, hunting, as well as moving around to reach other villages, among other activities; these people were considered excellent swimmers and good canoe paddlers. Therefore, they used to practice physical activities involuntarily, which later on denoted on the preparation for competitions they organized.

The Indians of Paumarés tribe were also considered excellent swimmers and very good canoe paddlers. In this sense the Indians practiced physical activities as an involuntary act; actually it was a necessity, which later served as preparation for competitions they were together. (VALENTE, 2011, p.24)

Valente also states that "[...] with the implementation of the Industrial Pole of Manaus, the city lived another moment in sport, market competitiveness by industries [...]" (2011, p.24), with the emergence of Industrial games, this event boosted the development of Manauara sport, with athletes taking part on competition organized by the industries, with incentives which, at that time, were given by the companies.

At this time, sport had its rise and many incentives from the Industrial Pole boosted local sports, creating many expectations to young athletes who were looking for ways to subsidize their training and achieve both state and national results. (VALENTE, 2011, p.24)

The cities have departments to manage both Olympic and non-Olympic sports. There are regulated specialized federations, recognized by COB – the Brazilian Olympic Committee. According to Valente (2011, p. 25) "[...] each confederation is responsible for the development and massification of its modality, giving them autonomy for their local projects, and developing their mode according to their peculiarities and their sports culture."

Nowadays, sport in the Amazon is run by two specific departments, these being the State Department of Youth, Sport & Leisure – SEJEL, state of Amazon, and the City Department of Sport, Recreation and Youth - SEMDEJ, managed by the city government of Manaus, the capital city of the Amazon state. Currently, all Olympic and non-Olympic sports have their own federations regulated and recognized by the confederations, and are therefore responsible for the development of their sport.

Despite all the growth and potential of the Amazon region, the sport is still an untapped segment.

The city has grown, and even holding the most important industrial pole of the country, it is lack of adequate sports facilities and physical activity & leisure programs, as well as encouraging the practice of these sports activities; when compared to the great economic contribution that this pole brings to city, sport is relegated to the background. (VALENTE 2011, p. 25)

With the city's growth and development of the urban areas, the population began to have more contact with new technologies, instruments and tools that were able to show the Amazonian man new perspectives for human development.

In such perspective, one can say that the man of the Amazon region has the possibility of contact with new knowledges, not restringing himself to what is shown through media, which at the same time traps him to an unreal virtual world, brings the possibility of revealing multidisciplinary knowledge of other realities that can be connected to the Amazon reality.

Along the urban growth of the city of Manaus, there was a natural need for people to seek sporting spaces. With the growth of this demand, the centers grew, others were built and spread through the neighborhoods, encouraging the practice of sport in the most remote areas of the city, providing opportunities for people to practice a sport leisure activity in their free time, thus improving the quality of life. (op cit., 2011, p. 25)

And, in accordance to this thought, Garcia (n/d, p.135) states that "[...] the man, every man has the potential to engineer everything that exists, and create a multitude of other things that are not in nature [...] ", so the Amazonian man re-creates his reality from the virtual and real, even if in everyday life there is lack of incentive or stimulus, such as sport.

There are many sport federations, such as the fighting ones; individual sports, such as table tennis, swimming, athletics; or collective sports, such as football. One would think that the Amazon region, as it's covered by forest and river mainly, not many sport options would be available.

However, the Amazon is far more than forest and river, as it holds the greatest biodiversity on the planet, its people holds a natural knowledge, and nature that is combined with other areas are sustainable for scientific development.

REFERENCES

ANDRESEN, Sophia de Mello Breyner. Obra Poética. Alfragide: Editorial Caminho, 2011.

BENTO, Jorge. Pelo regresso do desporto: ensaio epistemológico. In Homo Sportivus. O Humano no Homem. Belo Horizonte: Instituto Casa da Educação Física, 2012.

CASTILHA, Fábio André; COUTO, Josmar Gouveia; FILHO, José Fernandes. Qualidade de Vida de Professores de Educação Superior do Oeste do Paraná. In The FIEP Bulletin – Special Edition. Foz do Iguaçu: FIEP, 2015. Vol. 85, série II. Disponível em http://www.fiepbulletin.net/index.php/fiepbulletin/article/view/85.a2.124; acesso em 15/10/2016;

DOMINGUES, Bernardo Frei. Em que consiste a dignidade da pessoa humana. In Humanística e Teologia. Porto, volume 11, nº2, pp. 151-170, 1990.

FREIRE, Paulo. Pedagogia dos sonhos possíveis. São Paulo: UNESP, 2001.
GASSET, Ortega. O que é a filosofia? Lisboa: Edições Cotovia, 2007.
GARCIA, Rui. No labirinto do desporto, uma perspectiva da antropologia. Lisboa: Imprensa Nacional, Casa da Moeda, s/d.
KIERKEGAARD, Sören. O Banquete. Lisboa: Guimarães Editores, 1962.
MARINHO, Teresa. Sentir a excelência no desporto: retrato poético do humano. Faculdade de Desporto da Universidade do Porto, Portugal, 2014.
SAVATER, Fernando. O meu dicionário filosófico. Lisboa: Editora Planeta S/A, Publicações Dom Quixote, 2000.
VALENTE, Lílian. O Perfil do Gestor Desportivo: Um estudo nos Centros de Esporte e Lazer da Prefeitura Municipal de Manaus. Lisboa: Universidade Técnica de Lisboa Faculdade de Motricidade Humana, 2011.

HUMAN SENSE IN SPORTS: AN ANALYSIS ABOUT THE EXISTANCE OF THE AMAZONIAN MAN

ABSTRACT
The Amazon region is rich in natural and cultural biodiversity, rich fauna and flora, with a culture based on indigenous and riverside issues. All this socio-historical setting is crucial to a human stereotype that looks like a caricature of what they really are. Nowadays, the man from the Amazon region does not refer to the Indian figure or the riverside any longer; his human material is rich in multiple cultures that have settled there, and merged to the local culture, which has created a third persona. In order not to lose their regional characteristics, these people have adopted a modus vivendi where man, nature, technology and the contemporary walk along, making up a peculiar profile. For these people, this is recreated every day, and existing features are born with so many other faces of the lands. In sport, the same phenomenon takes place: the Caboclo (indigenous person) profile merges the profile of athletes and sportsmen; such affinity with the regional body culture that presents a rich gesture vocabulary experiences and everyday experiences. In this essay, such issue is addressed: a reflection on human development from the sport practiced in the Amazon region; the premise of sustainable development and quality of life.
Keywords: Sport, Philosophy, Amazonian Man.

SENSE HUMAIN DANS LES SPORTS: UNE RÉFLEXION LE EXIST DE L'HOMME AMAZON

RÉSUMÉ
La région amazonienne est riche en biodiversité naturelle et culturelle, avec une faune et une flore riches et une culture basée sur les questions indigenne et riveraines. Tout ce paramètre socio-historique est crucial pour un stéréotype humain qui ressemble à une caricature de ce que nous sommes. De nos jours, l'homme Amazon ne se réfère pas plus à la figure d indienne ou de riveraines. Son patrimoine humain est riche en multiples cultures qui s'y sont installés en se fondant a la culture locale. Creant un troisième personnage, ne perdant pas ses caractéristiques d'indigene. Il a adopté un "modus vivendi" dans lequel l'homme, la nature, la technologie et le contemporain vont ensemble et compose un profil particulier. Ce peuple est recréée chaque jour et les caracteristique existantes sont nés avec des individues d autre terre. Dans le sport, le même phénomène se produit. le caboclo fusionne le profil des athlètes et des sportifs. Une telle affinité avec la culture du corps, présente un vocabulaire gestuelle riche en expériences et vie quotidienne. Cet article propose d'aborder précisément cette question. une réflexion sur le développement humain a partir du sport pratiqué dans la région amazonienne et une préocupation pour le développement durable et la qualité de vie.
Mots-clés: Sport, Philosophie, Amazonienne Man.

SENTIDO HUMANO EN DEPORTES: UNA REFLEXIÓN DEL EXISTIR A PARTIR DEL HOMBRE AMAZONICO

RESUMEN
La región amazónica es rica en biodiversidad natural y cultural, fauna y flora, con una cultura basada en cuestiones indígenas y ribereñas; todo este entorno histórico-social es crucial para un estereotipo humano que se parece a una caricatura de lo que realmente son. Hoy en día, el hombre amazónico no se refiere más a la figura de um índio o de un río: el material humano es rico en múltiplas culturas que se asentaron allí y se han fusionado la cultura local, la creación de una tercera persona, ya que, sin perder sus características regionales, esta gente adoptó un modus vivendi en el que el hombre, la naturaleza, la tecnología y el contemporáneo siguen juntos, componiendo un perfil peculiar. Esta gente se recrea todos los días, y destas características existentes nacen tantas otras con cara de otras tierras. En el deporte, el mismo fenómeno se produce: el perfil del caboclo fusiona com el perfil de los atletas y deportistas, asi como la afinidad con la cultura que presenta un organismo regional rico em experiencia gestual de vocabulario y experiencias cotidianas. En este artículo, se propone abordar precisamente esta cuestión: una reflexión sobre el desarrollo humano del deporte practicado en la región amazónica, la premisa del desarrollo sostenible y la calidad de vida.
Palabras-clave: Deporte, Filosofía, Hombre Amazónico.

O SENTIDO HUMANO NO DESPORTO: UMA REFLEXÃO A PARTIR DO EXISTIR DO HOMEM AMAZÔNICO

RESUMO
A região amazônica é rica em biodiversidade natural e cultural, rica fauna e flora, com uma cultura fundamentada nas questões indígenas e ribeirinhas; toda esta configuração sócio-histórica foi determinante para um estereótipo humano que mais parece uma caricatura do que realmente são. Nos dias atuais, o homem amazônico não se remete mais à figura do índio ou do ribeirinho: seu material humano é rico em multiculturas que lá se estabeleceram e se fundiram à cultura local, criando uma terceira persona, uma vez que, não perdendo suas características regionais, aquele povo adotou um modus vivendi em que o homem, a natureza, a tecnologia e a contemporaneidade caminham juntos, compondo um perfil peculiar. Este povo se recria a cada dia, e das características existentes nascem tantas outras com cara de outras terras. No desporto, o mesmo fenômeno ocorre: o perfil do caboclo se mescla ao perfil dos atletas e esportistas, tal a afinidade com a cultura corporal regional que apresenta um vocabulário gestual rico em experiências e vivências cotidianas. Este artigo propõe abordar exatamente esta questão: uma reflexão sobre o desenvolvimento humano à partir do desporto praticado na região amazônica, como premissa de desenvolvimento sustentável e qualidade de vida.
Palavras-chave: Desporto, Filosofia, Homem Amazônico.