80 - CANOEING TRADITIONAL SPORTS AS AN OUTBREAK OF CULTURAL IDENTITY OF THE STATE OF PARA

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1 – INTRODUCTION

Since the beginning of human history the man had to move over the water in some stretches, and just then came what we define today as canoes, boats, ships, finally, are their various classifications according to the most varied prototypes and models that until the present day were and are created for the same purpose, of moving bout the water. And researching the history of canoeing we learn that the Egyptians in the century. Century BC and later the Aztecs in III to IX centuries AD used boats propelled with paddles that some historians claim to be the origin of today's boats, though, we know that this need for mobility on the water arose from the origin of man himself . However, the large current doctrine states that it was in the sixteenth century the record of current conceptions of canoe and kayak. This period historians recorded the use of canoes in North America, using wood and leather, light ships and fast, fit to meet the Canadian rivers full of rapids. While the boat was used by indigenous people within the continent, the kayak was used by Eskimos for fishing and transport them between two points on the coast. These kayaks were formed by a wooden structure, covered with seal skin and fat with caulked joints of the animals. In the State of Pará, perhaps one of the richest basin of Brazil. canoeing develops culturally in a very peculiar and specific here because of rich vegetation (Amazonian Forest) and wide variety of hardwood, the canoes are built by hand using techniques passed on for millennia our ancestors. Several types and models are developed according to each region where they are built, plus all of the appropriate timber and meet their daily needs.

In this sense, this study chose to stick to the traditional culture of canoeing pursued by bordering the state of Para, aiming to broadly examine their contribution as one of the fundamental aspects of regional cultural identity of the state of Para, trying to do this, identify the concept of cultural identity by their relationships with globalization, nationalism, difference and Brazilianness, which allowed setting benchmarks that could lead to canoeing or any other cultural event in Brazil, being considered as a variable positive acceptance as Brazilian cultural identity. In this sense, it suggested that they might offer from a methodological validation show that the canoe may contribute to the regional cultural identity within the State of Pará They are: the discursive, the feeling of belonging, the imagined communities and the tradition invented.

2 - LITERATURE REVIEW

2.1 - Canoeing traditional in Brazil and the State of Pará

The first vessels emerged from the difficulties that human beings found in nature, using the same to overcome them. This fascination surrounding linked to the need for navigation, regardless of its nature resulted from the sport now known as canoeing. Thus, canoeing can be a useful tool for the survival of coastal communities (canoeing utility), or act as a toy that provides amusement, pleasure, and tourism practitioners weekend (leisure boating), even to the extreme to stimulate an athlete and a boat to a competition (canoeing competition) (Terezan, 2004). However two issues have undermined the mass of canoeing in Brazil:

1 - The first is a late creation of the first administrative body of national character in canoeing, which appeared only in 1985. Unfortunately, the organs of national character, the administrative structure came only after a massive investment firms specializing in sports, taking the kayak out to be just a material for marketing, not developing as a toy, giving support to the top its popularity;

2 - The second reason comes from the first, depending on the mode structure does not, and will no provide leisure magnet to the practice of canoeing activity, did not result, therefore, participation in mass, qeu spent to increase the number supporters, both in level of participation and in commitment.

You can see that these two issues set out above demonstrate the complexity of the popularity of a sports activity which result from social, political, economic and cultural. According to Marcelino (2000) in addition to economic factors, we face other barriers to the spread of leisure activities such as: gender, age, gender stereotypes, the proposed schedules inconsistent development activities, lack of democratic spaces for leisure, forming a whole inhibitor, limiting leisure, quantitatively and qualitatively. However, we also have cities that enjoy favorable natural conditions, that is the case of the cities bordering the state of Para, for the development of the sport, with rivers, lakes, sea, etc.. But, for developing municipal policy, not manage the spread of this modality.

Terezan (2008) states that if we consider the sport and leisure as a social right, both generate the need for public policy intervention in order for all inhibitor practice, stimulating leisure activities (including the contents therein physical sports), its aspects participatory, educational and competitive. Zingoni (2003) emphasizes the sport and leisure as "minor sectors in government plans, lacking even a National Public Policy in the sector, marked often by lack of resources, due to a false hierarchy of needs."

Thus, for the spreading canoeing as a sport and leisure for the interference of the Government, it should be included in their athletic programs, allowing the entry of new stakeholders and offering them security opportunities. Another key aspect is to be set in action intersecretarias called cultural area of leisure, given the other contents of leisure, one of the activities of a physical sport where canoeing is a part, as well as partnerships with the private sector (Terezan , 2008)

2.2 - References for a Cultural Identity - The Construction Discourse, the feeling of belonging, Imagined Communities and the Invented Tradition

It is possible to think in Esportivização the practice of traditional canoeing, as this keeps cultural ties that bind her. To make it a sport recognized by the appropriate sports, it is necessary to show that the sport depends on the cultural value assigned

to it by different social segments, starting to express meaning and different ways to structure the levels of aspiration to leisure. To this end it is necessary to know the stimulus and cultural motivations of environmental protection and development of the sport, the economic facilities of its practice, the quality of living, available space, free time for leisure and sports equipment available to different social classes (Guimarães, 1996). In another study, Malate (2009) seeks to understand the meaning of the traditional canoe into four categories: the discursive construction of its actors, the sense of belonging to the group of practitioners and the region, the imagined communities around the traditional canoeing and invented tradition.

In relationo the discursive construction, the common speech to the group riverside, when it comes loaded with significant practices by establishing individual and collective identities of the figure of the boatman. Treating canoeing and discursive construction is to realize that you can identify the symbolic system in the figure of riverside, which is repeated and validated the behavior of other individuals in the region. The representations and approaches adopted at the people doing the rowing, canoe building, to transform it from toy to tool in their lives, gives the set of meanings and cultural representations of that group.

Quoting Woodward, quoted Serra (2002, p. 57), "The practice includes the representation of meaning and symbolic systems through which meanings are produced and position ourselves as a subject. However, the posture of the riverine people, denotes the "dress" meanings to the practice of canoeing, when it built an entire way of being, "since the act of building up the canoe to paddle. Regarding the sense of belonging, perceive that practitioners feel immersed in the picture created by making use of common terms to them from the list that the construction of the canoe to the wording used between them, since the handling of the oar to the behavior before the inevitable felling trees, making clear the sense of ownership habits created in the imaginary paddlers.

Hobsbawm (2004, p. 18) gives the nation a word meaning subjective and objective meaning, noting that neither track the speaker said: "This nation as any body of people sufficiently large whose members consider themselves as members of a nation. So to speak, the feeling of belonging to the group riverside brings to the act of canoeing a very practical, experienced and transformed into local culture. For the imagined communities, noted that although there is formally established, a list of social behaviors to be followed by practitioners of canoeing, they show respect for nature, ritual construction of canoes, and approach this in the act of teach their children all the experience that permeates their lives, there is a pre-imagined version of the default behavior.

Anderson (1989, p. 14) considers nation imagined acts like these, since "not even the members of the smallest nations will never know most of his countrymen, or find them not even hear about them, but in the minds of each one is alive the image of their communion. " We canoeing imbued with elements which make it a community, which exemplify the feeling of companionship between the rivers.

Finally in regard to the invented tradition, Hobsbawm, quoted Serra (2002, p. 63) notes that "the object of traditions, including invented, is the invariance," ie, the reference to the past is real or forged practices will depend on fixed and repetitive. The canoeing is practiced by the riverside community as a traditional custom which is perpetuated for several years, and be inserted into a culture perspective to express respect to the entities of the forest, the perpetuation of the steps to build the canoe, identifying the practice as a culture national.

3 – METHODOLOGY

3.1 - Study design: This study was conducted through descriptive research methodologies, since the descriptive studies describe situations of collective events from primary data can be qualitative or quantitative (for qualitative).

3.2 - Sample: This study was participating subjects, 20 (twenty) residents living in the coastal town of Aracaju, municipality of Cachoeira do Arari, Marajo Island, state of Pará.

3.3 - Instrument Design: The instrument for data collection was the structured interview type, and their execution was prepared a questionnaire with questions such as closed dichotomous and multiple choice. In an attempt to prove is the following:

1) Construction Discourse: In items 1 and 2 was intended to obtain information about the understanding of discursive construction by respondents;

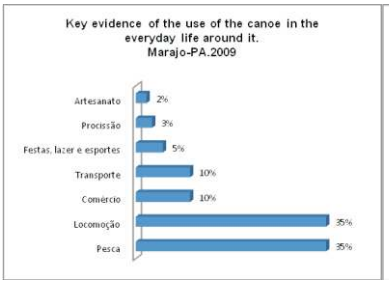
2) Sense of Belonging: From item 3 to item 4 was intended to obtain information about understanding the feeling of belonging among the respondents;

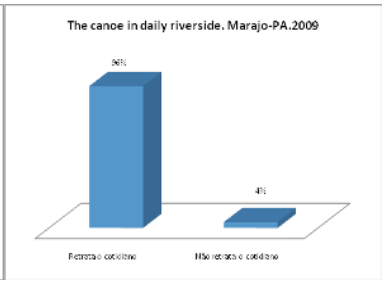
3) Tradition Invented; In items 5 and 6 the proposal was to obtain information about the understanding of tradition invented by the interviewees;

4) Imagined Communities: Items 7 to 9 was to obtain information about the imagined communities of understanding by respondents.

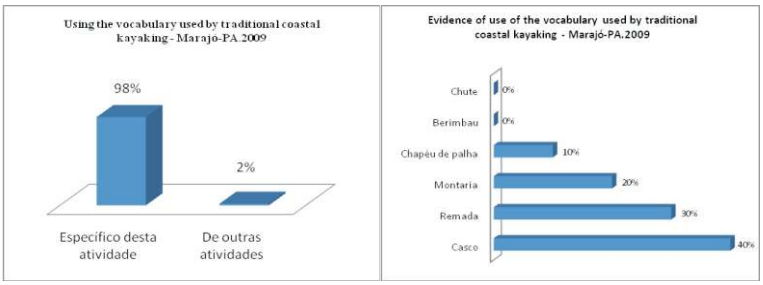
4 - PRESENTATION OF RESULTS

The study aimed to confirm the Canoeing and sports event of the cultural identity of the State of Pará Therefore, we created four (4) references with quotations from authors who focus on the subject, for the construction of the questionnaires. In reference known as the discursive construction were included 02 questions based on a self-assessment. In this sense the first reference, were based on the questions in Stuart Hall, noting that the construction of the identity of riparian shows the behavior on the use of canoes and culturally. Once the questionnaires were administered to 20 people interviewed.

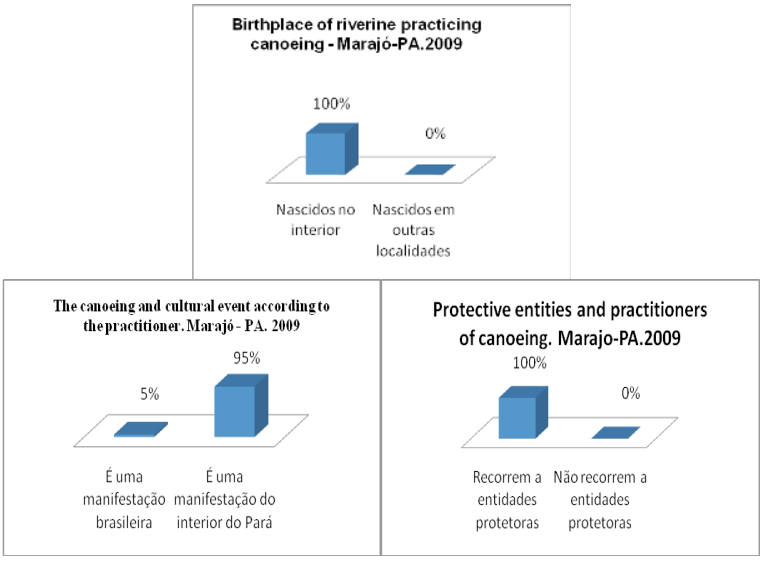




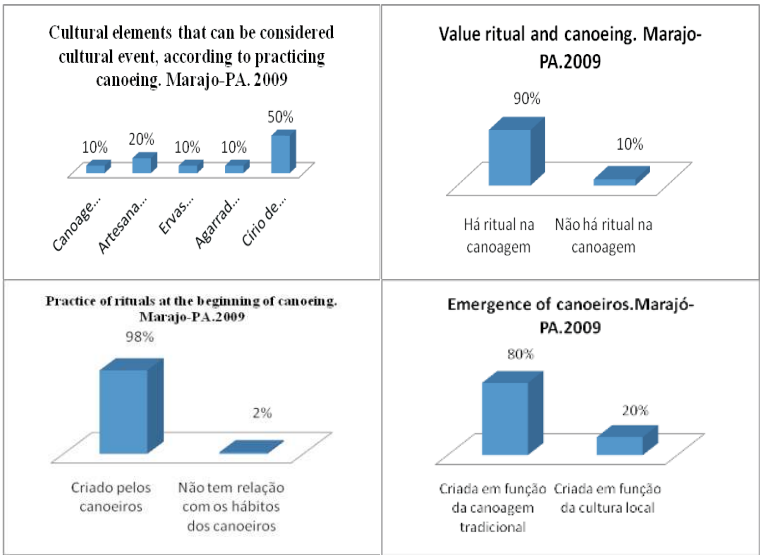
For the third and fourth question replied that the phrases and verses used by the riverside are specific to this activity. Thus confirming the characterization of canoeing and feeling of belonging in everyday riverside



For the fifth reference based on studies by Eric Hobsbawm in Tradition Invented proved the canoeing and fits this profile.



Regarding the fourth reference seen as imagined communities based on Benedict Anderson, it became apparent predominance in the responses of riparian recognizing the Craft, the candle and canoeing as elements of the interior of Pará Confirming between these manifestations of canoeing as a political community imagined, limited and sovereign, this observation supports the goals of our research.



5 - CONCLUSIONS AND RECOMMENDATIONS

It seems fair and urgent organize resources to promote the institutionalization of traditional canoeing, a way of promoting the development of sport and the local villagers. The riverine invented traditions, formed his attachments, because the need to create and establish their creations sports, will wonder and building other worlds beyond that which is familiar to them, the mere conduit for a sport. It is within this context of human creation that the practitioners of sports in Amazonian rivers have built their actions toward the experience of something new, that is, a sport that still requires recognition of their identity. In one approach a sport citizen of regional cultural identity, social inclusion, with a view to the emancipation of peoples and communities of the Amazon river, we seek the recognition of traditional canoeing and sports activities, cultural identity. In this regard a number of challenges must be overcome, governmental and institutional actions taken and improved, and this article intend to collaborate to make this happen from everyday experiences of those who enjoy the activity.

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CANOEING TRADITIONAL SPORTS AS AN OUTBREAK OF CULTURAL IDENTITY OF THE STATE OF PARA

ABSTRACT:

The traditional canoeing for all riparian people from Pará state, used by them for thousands of years to overcome their daily necessities, has been developing a lot culturally and sportively speaking. The purpose of this research has been to verify if the traditional canoeing can also be considered a sportive and cultural manifestation from Pará state. This kind of research was set as a descriptive and qualitative research that looks for the main features of the traditional canoeing and also went deeper on the cultural identity concept, allowing the building of four (4) references extracted from three great culturalistic authors: Stuart Hall (Construção Discursiva e Sentimento de Pertencimento); Benedict Anderson (Comunidades Imaginadas) and Eric Hobsbawm (Tradição Inventada). The samples were selected among the individuals from a riparian community called Aracaju, on Cachoeira do Arari town, Marajó Islands, Pará state in a total of 20 interviewed. The method used during the interviews was the structured questions and answers made possible by a questionnaire. The results according to the answers, identified four (4) references on canoeing; indicating that the sport can be considered a sportive manifestation of cultural identity from Pará state.

KEY WORDS: Traditional Canoeing, Cultural Identity, Culturalistic, References.

CANOË-KAYAK SPORTS TRADITIONNELS AS UN FOYER DE L'IDENTITE CULTURELLE DE L'ETAT DE PARA

RÉSUMÉ:

Le canoë traditionnellement utilisé pour les riverain de l'État du Pará, dans le but de répondre à leurs besoins quotidiens, s'est beaucoup développé dans le sport et l'aspect culturel. Le but de cette étude est vérifier si le canoë traditionnel peut être considéré comme un événement sportif de l'identité culturelle de l'État du Pará. L'étude a été caractérisé comme une recherche descriptive et qualitatives, qui a soulevé les principales caractéristiques de la structure du canoë traditionnel, et a cherché sur l'approfondissement du concept de l'identité culturelle, ce qui a permis la construction de quatre références extraites de grands auteurs culturels: Stuart Hall (la construction discursive et sentiment d'appartenance), Benedict Anderson (communautés imaginé) et Eric Hobsbawm (tradition inventée). L'échantillon a été sélectionné parmi les résidents d'une communauté appelée Aracaju situé à Cachoeira do Arari, dans l'île de Marajo, Etat de Pará, dans une quantité totale de vingt (20) répondants.L'instrument de collecte de données a été le type d'entrevue structurée, réalisée à travers un questionnaire. Le résultat des réponses dans le questionnaire a trouvé caractéristiques de quatre références dans le canoë, indiquant qu'il peut être considéré comme un sport de l'identité culturelle de l'État du Pará.

MOTS-CLÉS: Canoë traditionnel, Identité culturelle, culturaliste.

PIRAGÜISMO DEPORTES TRADICIONALES COMO UN BROTE DE IDENTIDAD CULTURAL DEL ESTADO DE PARA

RESUMEN

El deporte Canoagem tradicionale viene desarrollándose de forma sorprendente en el territorio brasileño, más específicamente en el interior del Estado do Pará, recibiendo atención en el ámbito deportivo y cultural. El presente estudio tuvo

como objetivo verificar si el Canoagem tradicional puede ser considerado una manifestación deportiva de identidad cultural de aquella región. El estudio fue caracterizado como una investigación descriptiva, cualitativa, que recopiló las principales características de la estructura del Canoagem tradicional y buscó profundizar el concepto de identidad cultural, posibilitando la construcción de cuatro (4) referencias extraídas de tres grandes autores culturalistas: Stuart Hall (Construcción Discursiva y Sentimiento de Pertenencia); Benedict Anderson (Comunidades Imaginadas) y Eric Hobsbawm (Tradición Inventada). La muestra fue selecta en medio a participantes de rodeo y profesores universitarios. El instrumento de colecta de datos fue la entrevista estructurada, efectuada a través de cuestionario. El resultado de las respuestas alcanzadas encontró características de las cuatro (4) referencias en el rodeo; apuntando que él puede ser considerado una manifestación deportiva de identidad cultural del interior do Pará.

PALABRAS CLAVE: Canoagem tradicionale. Identidad Cultural, Culturalistas, Referencias.

CANOAGEM TRADICIONAL COMO UMA MANIFESTAÇÃO ESPORTIVA DE IDENTIDADE CULTURAL DO ESTADO DO PARÁ

RESUMO:

A Canoagem tradicional, para os povos ribeirinhos do Estado do Pará, utilizadas por eles milenarmente de maneiras a suprirem suas necessidades cotidianas diversas, tem desenvolvido-se bastante no aspecto esportivo e cultural. O presente estudo teve por objetivo verificar se a Canoagem tradicional pode ser considerada uma manifestação esportiva de identidade cultural do Estado do Pará. O tipo de estudo foi caracterizado como uma pesquisa descritiva, qualitativa que levantou as principais características de estrutura da canoagem tradicional e buscou o aprofundamento do conceito de identidade cultural, possibilitando a construção de quatro (4) referências extraídas de três grandes autores culturalistas: Stuart Hall (Construção Discursiva e Sentimento de Pertencimento); Benedict Anderson (Comunidades Imaginadas) e Eric Hobsbawm (Tradição Inventada). A amostra foi selecionada dentre os moradores de uma comunidade ribeirinha denominada Aracaju situada no Município de Cachoeira do Arari na ilha do Marajó, Estado do Pará, num total de Vinte (20) entrevistados. O instrumento de coleta de dados foi a entrevista tipo estruturada, efetuada através de questionário. O resultado das respostas obtidas no questionário encontrou características das quatro (4) referências na canoagem; indicando que o mesmo pode ser considerado uma manifestação esportiva de identidade cultural do Estado do Pará

PALAVRAS-CHAVE: Canoagem tradicional, Identidade Cultural, culturalistas, referencias.

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