

108 - MEMORIES AND PLAY SETTLERS OF SÃO MIGUEL DO IGUAÇU-BRAZIL

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INTRODUCTION

The word "culture" is present in our daily life at various times and is interpreted with several meanings. In common sense, a first translation of concept says concerning demonstrations involving the Arts in General: music, poetry, literature, dance, theatre, circus, festivals, among many others. Another meaning attributed to the term relates to the fact we heard that while "so-and-so" is a person very cultured, "sicrano" has no culture. Culture is almost always an adjective.

The main question that boosted this study was: the playful culture of German and Italian settlers, and what he was doing in your spare time?

Having as main objective, to rescue the playful culture from memory immaterial of German and Italian settlers of São Miguel do Iguaçu, Paraná State.

SPECIFIC OBJECTIVES

Identify the banter and antique toys German and Italian culture, from memory and memories of the settlers of SMI;
 Investigate the world of work of German and Italian settlers of SMI, aiming to search for elements to the understanding of playful culture;

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A JOURNEY INTO THE PAST OF GAMES AND TOYS

Towards Vigotski (1998), joke isn't *sinônimo* pleasure, the playground is not spontaneous, the playground is not natural nor own children, even if express by/on children in their purest forms. The playground can only be understood as a process of inserting in a space-time of learnings demarcadamente social.

(...) expresses a human need to explore the cultural objects in order to enlarge the symbolic universe that augments more different representations of the real. It is therefore as imagination and narrative, problematização process and reconstruction of reality. (Brougère, 1994, p. 10)

Some authors seek to differentiate game play, stating that the game does not have a system of rules that structure your experience.

The play and the game, more that concepts, materialized as concepts and principles deeply complex: the more we try to grab, the more they dissolve and contradict. I affirm that the joke expressed one of the more subtle and sophisticated ways sharing tacit rules, which are.

However, not every game is a joke, not every game is expressed as possibility of reconstruction and ressignificação of reality, which presupposes second Souza (1996), a production "playful" (dimension of the subject and language that expresses a rationality that involves the body, memory, symbolic and a universe of signification collective and not individual) or, in the sense of Benjamin (1984), a possibility to experiment and narrate a story from that often was taken as "garbage" that own history: what was/is discarded by their apparent futility can be (re) Humanized, (re) meaning, (re) appropriate as sense, meaning and history. It, certainly, children are the greatest master.

CULTURE

Sometimes, the culture is understood as the way of life, habits and customs of certain groups. Are languages, arts, behaviors, so different and diverse, they arrive in a few moments, in cause deep strangeness. We were wondering: How can a person or even a group of people live in this or that way? It is common to think our way of living better and more interesting than the other peoples. Say, for example, that the Indians today are using jeans and clock, so have lost their culture, are not more Indians.

Culture comes culture Latin, which means farming, cultivation of the fields, education, knowledge, derived from Latin coçre, "cultivar, take care to treat". Opposed, since the classical era, the Latin word natura, "nature, order established by nature". The fundamental difference between culture and natura, is that culture "plantation, knowledge acquired" takes place only with the direct participation of man, acting on Natura, while this exists independently of human action. (ALVES, 2004, p. 55)

PLAYFUL

Various scholars focus on dictionaries, encyclopedias and works specialised in search of definitions for the playful – interesting procedure, but as Marcellin reminds Nelson (1990), hardly enlightening. The author attested the imprecision that round the common meaning of the words designating the playful and comprehensive character.

Firstly, because it restricts the playful to a single phase of life, childhood. Thus reinforces the belief that people of other age groups, concerned with things "serious" of life, cannot deliver to so-called "fun activities", in which predominates a supposed character useless-unproductive. The demonstrations are cultural heritage and reflect the values, rules, traditions and customs of a particular social group in different contexts and seasons.

If we take the reality as reference, we see that the game is not "disinterested" as surmised Huizinga. This questioning agrees to characteristic of free game, but not the playful.

(BRACHT, 2003, p. 160) "that was examined in the area of leisure studies is" almost a unanimity assign to playful eminently positive characteristics, such as: interesting, enjoyable "".

In this direction, understand the playful as human expression of meanings of/culture referenced in play with you, with each other and with the context. For this reason, the playful reflects traditions, values, customs and contradictions present in our society. So is culturally constructed and nipped by several factors: political and social norms, moral principles, educational,

practical conditions rules of existence.

FREE TIME

The human being lives in space and time and it is in the relationship of these categories that it establishes their social relationships. The history of mankind is marked by history of time and of ways to measure time. Today, we are accustomed to live based on symbols calendar and clock and measure our activities by the second, minute, hour, day, week, month and year, so that we can hardly imagine how the men of previous times could exist without the help of these elements. The higher the technological development of a society, most indispensable are the instruments of standardization and timing. The time can be seen as a social institution coercive character (ELIAS, 1998, p. 19) since all human existence is covered by the system of self-discipline exercised by time.

With the development of industries and of capitalism, the time of man shall be measured by money and time will become the dominant time of machines. Thus, the owners of machinery shall be viewed as the owners of the time. With the progressive movement of synchronization of the work, there was a process of structuring time industrial.

The logic of capital governs not only working time, but also the non-working time. Think free time as a time that has the qualities of joy, freedom, happiness and rest is reinforcing a conservative society design considering the harmonious, balanced and supplier of remedies for any social ills; a conception of society that sees the "cure" of alienation and tiredness work in leisure time. This does not mean, however, that the free time is not a time in which they are more holes that autonomy in work time. We must remember, however, that the forms of occupations and uses of leisure are varied among the different social classes and between fractions of the same class, this keepsake that us attentive to risk thinking a homogenous society in which all are equal and where everyone has equal opportunities, is work, whether of vivencia free time.

Search was part of the ten settlers São Miguel do Iguaçú, Paraná State, being two Germans and eight Italians.

The analysis of data was carried out with the search for bibliographic surveys and historiográficos, with content analysis and field research, which carried out the interview with settlers.

FINAL CONSIDERATIONS

First to have a better knowledge of the people surveyed, we seek to find out where they were and how arrived, so in question a wonder to settlers: "How did reside in São Miguel do Iguaçú-PR, and what year that came to SMI?".

Most respondents said to have been behind better working conditions where they could improve life, because they were not had many opportunities to improve life. As they say respondents: there "where was not giving any more", then decided to move. Others who were children came together with the family.

In question two settlers, we asked: "what is the offspring of the family?" Hickmann is Hickmann, is German né, my grandfather came from Germany. (Siegfried G. H.), German. (Leandrino J. B.), Italian. (Antonio v.), Italiana. (Angelo g.), 's Italian, my avo came with eight years of Italy. (Adolfo b.)

We realize that 80% of Italian colonists are descendencia because they are residents of a region of santa Catarina, where the majority was of Italian descent. The Germans who came hither, came from other regions.

To better understand this culture we investigate their customs and festivities. As the question three settlers, ask: "what were the cultural customs and festivities?".

Ah! More or less that neither today, huh. Only drank wine festivals that because nobody took hot beer. At that time, here had no light. We time, when we came to here, without light. I was single, eh. We "had" a clubezinho and Sunday in ia there dance ... There, or drank warm beer, or stood without takes. Wine, here, not takes is very hot. Ai heats pra dance and more wine. Had jokingly in feasts, had games, Roulette, bingo had had, had quite a lot, more than today, was playing all day. (Antonio b.)

How we perceive through interviews, at that time there was a lot of cooperation between individuals in society as comments Ferreira. This made the liveliest parties, because they were times when all the community helped with what could help, or making cakes or assisting in the Organization and this made the community more United and currently still exists such cooperation, but is no longer the entire community that collaborates and Yes just a small portion of the community working to organize and make the party happen.

Discuss the first goal: Identify the banter and antique toys German and Italian culture, from memory and memories of the settlers of São Miguel do Iguaçú-Brazil;

For this, in issue four settlers, ask: "what were the kinds of jokes that practiced in its infancy?".

More wasn't it was jumping rope, play ball, Hunter. (Antonio V.)

Football, racing, hunting, plays boccia. " (Angelo g.)

Ah! This over at my place was fishing, hunting, time of bodoque in Grove hunting bird, after dali I stayed in was colossal, rum, banana, did grew corn, beans, rice, potatoes, cassava, planted all né pro spent. (Leandrino J. B.)

Looks! I made a joke at all. The only thing I did was go hunting bird, when he was little ... Ah! Did this ... Ia in the House of a section of another and. ... At that time it was all a poverty that gave to do anything ... (Luiz P.)

We realize that these settlers didn't have much time and not many opportunities to play, because the time they had was most of the time spent at work, in 1965, because when had some time off exit to hunt, ia at friends house to walk and even play ball. It was noted that were healthy games, a lot of integration and socialization, mainly between the neighbouring families or relatives who helped each other.

To achieve the second objective: Investigate the world of work of German and Italian settlers of São Miguel do Iguaçú-Brazil, aiming to search for elements to the understanding of playful culture; On issue seven, we ask: "what kind of work that was performed on childhood?".

In 1965, planted corn, pumpkin, wheat, soybeans at that time did not exist. what nós had: corn, pumpkin pros pork, eh. Wheat was the strong, today not plant more. Fruit, had all kind of fruit in the world. (Antonio b.)

Ah! It there with six, seven years already pulled the cord of hoe, ia in colossal help my mother, helped in the plantation, planted aipim peanuts, potatoes, pumpkin, everything for consumption. (Leandrino J. B.)

The child who works generally not kidding, not play because the work can even make it indifferent to leisure, a reflection on what surrounds it. The physical fatigue, after hours and hours to make, denies the child spaces for play. "And child not plays not becomes a normal adult, because they lack an education that will receive the unconcern and relaxation that leisure offers". (SMITH, 2003, p. 259)

As there were no employees to be hired was the own family that had to do the work and did everything plantavam many things, most for consumption. Therefore, at that time the families were great, each couple had many children, because everyone had to work and help in the colossal.

The third goal: Analyze leisure time/playful of German and Italian settlers of São Miguel do Iguaçú-Brazil; was

discussed when we asked: "what were the activities practised in your spare time?"

Obsevou in speaks of respondents what they did in their free time. Hunting, fishing. (Valdemar m.), Hunting passarinho. Dei pro my grandson the shotgun. They speak: the vô, not more hunting. (Arnaldo J. B.), had no slack, was work and labor. (Ângelo G).

As Padilha, 2000, p. 66 the author comments that there are several ways to deal with the free time, even the hunting and fishing, which were most answers of respondents, some other responses were that it had not only work was slack, because most was poor family, ai then the need to work with.

To reach the fourth goal: Search and analyze how the toys were confectioned; On issue six, we ask: "how toys were confectioned?"

Facão, Hammer is these things ai, not bought nois at that time, had no toy. (Valdemar M.).

A tabua, an axis behind with two wheels and in front a wheel that was attached to a Board that was used to direct the cart. (Angelo g.)

Ah! We took a Board, preached a travessa underneath and put all four wheels wood. (Leandrino J. B.)

About spending time with activities that do not aim to raise money, a lot of settlers spent part of his time making their own toys, using the tools and help from more experienced, as his grandparents and parents, learning so some notions of carpentry. Because rare were the opportunities and "privileged" that were present, and in most when earned something was at Christmas or Easter.

Certainly being loaded significances, social and cultural rights, the banter and toys allowed some mysteries that still unravel are rooted in their everyday life and culture of these settlers.

The childhood of Italians was difficult to say until age ia. For the vast majority of children, childhood was synonymous with good life and if confused with school attendance. Yes, because as soon as you finish the lessons, small were usually built into the workforce of the family, "digging" so to speak, their own needs, working in 1965 with the older. The jokes were numerous and interesting impeding and leaving fashion with relative frequency. Among them was almost a large Brook jump unopposed involving boys and girls of different ages. Was a kind of competition, because the width of the riacho varied greatly in their laps by means of pastures. Invariably someone fall into the water, arrived at home wet and ran the risk of catching. Among other had the catch-up, hide-and-seek, baths Weir, play truck, hunt with Slingshot and stands made to descend the hills.

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MEMORIES AND PLAY SETTLERS OF SÃO MIGUEL DO IGUAÇU-BRAZIL ABSTRACT

ABSTRACT

According to (ALVES, 2004, p. 54), "the culture relates to humanity as a whole and at the same time each of the people. When considering a particular culture that exists or has existed, soon finds his great variation ". This way, it is essential to understand the senses that a cultural reality is for those who live. The problematic that boosted this study was: the playful culture of German and Italian settlers, and what they do in your spare time? Having as main objective, to rescue the playful culture from memory immaterial of German and Italian settlers of São Miguel do Iguaçu, Paraná State. Included in the sample ten settlers of São Miguel do Iguaçu, being two Germans and eight Italians. Data analysis was performed with the search for bibliographic surveys and historiográficos, with content analysis and field research, where were made interviews with settlers. So, tried to rescue the history of migrants residing in São Miguel do Iguaçu-Brazil (SMI), is said in this scenario, to rescue the playful culture from memory and memories of the settlers. To do this, it was necessary to give voice to these subject, so that they could report with vivacity about his childhood. The colonists did not have much time to play, and the time they had was spent at work in the plantation, and when he had some time off, leaving to hunt, go to the home of friends and neighbors. It was noted that were healthy games much integration and socialization, mainly between the neighbouring families or relatives. Certainly being loaded significances, social and cultural rights, the banter and toys allowed some mysteries that still unravel are rooted in their everyday life and culture of these settlers.

KEYWORD: playful culture, toys and games.

SOUVENIRS ET DES COLONS DE LA PIÈCE DE SÃO MIGUEL DO IGUAÇU-BRÉSIL

RÉSUMÉ

Selon (ALVES, 2004, p. 54), "la culture concerne pour l'humanité dans son ensemble et dans le même temps chaque du peuple. Lors de l'examen d'une culture particulière qui existe ou a existé, bientôt conclut sa grande variation ». De cette façon, il est essentiel de comprendre les sens que pour ceux qui vivent une réalité culturelle. A la problématique qui a stimulé de cette étude : la culture ludique de colons allemands et italiens, et ce qu'ils font dans vos temps libres ? Ayant comme objectif principal, pour sauver la culture ludique de la mémoire immatériel de l'allemand et italiens colons de São Miguel do Iguaçu, état du Paraná. Inclus dans le colons de dix échantillon de São Miguel do Iguaçu, deux Allemands et huit italiens. L'analyse des données a été effectuée avec la recherche de relevés bibliographiques et historiográficos, avec l'analyse de contenu et de la recherche sur le terrain, où ont été faites à des entrevues avec des colons. Tel est le cas, essayé de sauver l'histoire des migrants résidant à São Miguel do Iguaçu-Brésil (SMI), est dit dans ce scénario, pour sauver la culture ludique de mémoire et les souvenirs des colons.

Pour ce faire, il était nécessaire de donner une voix à ces sujets, afin qu'ils pourraient signaler avec vivacité sur son enfance. Les colons n'ont pas beaucoup de temps à jouer, et le temps qu'ils avaient a été consacré à le œuvre dans la plantation, et quand il a quelque temps, laissant à chasser, rendre au domicile d'amis et voisins. Il a été noté que jeux sains beaucoup intégration et de la socialisation, principalement entre les familles voisins ou des parents. Certainement être chargée de la mémoire, droits sociaux et culturels, les plaisanteries et des jouets a permis certains mystères qui encore démêler sont enracinées dans leur vie quotidienne et la culture de ces colons.

MOTS CLÉS : culture ludique, des jouets et jeux.

MEMORIAS Y LOS COLONOS DE LA OBRA DE SÃO MIGUEL DO IGUAÇU-BRASIL

RESUMEN

De acuerdo con (ALVES, 2004, p. 54), "la cultura relaciona a la humanidad en su conjunto y al mismo tiempo cada del pueblo. Cuando se considera una referencia cultural específica que existe o ha existido, pronto se encuentra su gran variación". De esta forma, resulta esencial para comprender los sentidos que una realidad cultural es para los que viven. ¿La problemática que impulsó este estudio fue: la cultura lúdica de colonos alemanes e italianos, y lo que hacen en su tiempo libre? Teniendo como objetivo principal, para rescatar la cultura lúdica de la memoria inmaterial de alemán y los colonos italianos de São Miguel do Iguaçú, estado de Paraná. Incluido en los pobladores de diez de muestra de São Miguel do Iguaçú, dos alemanes y ocho italianos. Análisis de datos se realizó con la búsqueda de estudios bibliográficos y historiográficos, con análisis de contenido y de la investigación de campo, donde se realizaron entrevistas con los colonos. Así, intentó rescatar la historia de los migrantes que residen en São Miguel do Iguaçú-Brasil (SMI), se dice en este escenario, para rescatar la cultura lúdica de la memoria y recuerdos de los colonos. Para ello, es necesario dar voz a estos tema, por lo que puede informar con vivacidad acerca de su infancia. Los colonos no tuvo mucho tiempo para jugar, y el tiempo se pasó en el trabajo en la plantación, y cuando tenía algún tiempo, dejando a cazar, vaya a la casa de amigos y vecinos. Se señaló que eran juegos saludable mucha integración y socialización, principalmente entre las familias vecinas o familiares. Sin duda significados cargados, derechos sociales y culturales, las bromas y juguetes admitiéndose algunos misterios que desentrañar todavía están arraigados en su vida cotidiana y la cultura de estos colonos.

PALABRA CLAVE: cultura lúdica, juguetes y juegos.

MEMÓRIAS E BRINCADEIRAS DE COLONIZADORES DE SÃO MIGUEL DO IGUAÇU-PARANÁ

RESUMO

De acordo com (ALVES, 2004, p. 54), "a cultura diz respeito à humanidade como um todo e ao mesmo tempo a cada um dos povos. Quando se considera uma cultura em particular que existe ou existiu, logo se constata sua grande variação". Desta forma, é fundamental entender os sentidos que uma realidade cultural faz para aqueles que a vivem. A problemática que impulsionou esse estudo foi: o resgate da cultura lúdica dos colonizadores alemães e italianos, e o que faziam no seu tempo livre? Tendo como objetivo principal, resgatar a cultura lúdica a partir da memória imaterial dos colonizadores alemães e italianos do município de São Miguel do Iguaçú, Estado do Paraná. Fizeram parte da amostra dez colonizadores do município de São Miguel do Iguaçú, sendo dois alemães e oito italianos. A análise dos Dados foi realizada com a busca de levantamentos bibliográficos e historiográficos, com a análise de conteúdo e pesquisa de campo, onde foram feitas as entrevistas com os colonizadores. Assim, procurou-se resgatar a história dos emigrantes residentes em São Miguel do Iguaçú-Paraná (SMI-PR), adentrou-se a este cenário, para resgatar a cultura lúdica a partir da memória e lembranças dos colonizadores. Para isso, fez-se necessário dar voz a esses sujeitos, para que estes pudessem relatar com vivacidade sobre sua infância. Os colonizadores não tinham muito tempo para brincar, e o tempo que tinham era gasto no trabalho na roça e, quando tinha algum tempo de folga, saíam para caçar, ir à casa dos amigos e vizinhos. Observou-se que eram jogos saudáveis de muita integração e sociabilização, principalmente, entre as famílias vizinhas ou parentes. Certamente por serem carregados de significados históricos, sociais e culturais, as brincadeiras e brinquedos permitiram desvendar alguns mistérios que ainda estão enraizados na própria vida cotidiana e na cultura desses colonizadores.

PALAVRA CHAVE: cultura lúdica, brinquedos e brincadeiras.