



Journal of the International
Coalition of YMCA Universities

Presentation

The International Coalition of the YMCA Universities is a partnership of universities, colleges and professional training institutes that belong to or are related to several national YMCA movements. They are university-level educational institutions that promote training to prepare professionals in the several areas of relevant services offered by the YMCA movement. The idea of the partnership was initiated in the year 2000. The present coordinator is Robert J. Willey, Jr. of Springfield College, MA/USA.

Members:

Brazil - [College of Physical Education of Sorocaba YMCA, Sorocaba, Brazil](#)

England - [YMCA George Williams College, London](#)

Germany - a) [CVJM-Kolleg, Kassel, Germany](#)

b) [International YMCA University of Applied Sciences, Kassel, Germany](#)

Hong Kong - [YMCA College of Continuing Education, Hong Kong](#)

India - a) [YMCA Training and Leadership Department of YMCA India, Bangalore](#)

b) [YMCA College of Physical Education, Chennai](#)

c) [Education Centre of New Delhi YMCA, New Delhi](#)

Mexico - [YMCA Universidad Mexico, Mexico City, Mexico](#)

Uruguay - [Instituto Universitario ACJ, Montevideo, Uruguay](#)

USA - [Springfield College, Springfield, MA, USA](#)

Venezuela - [Instituto Universitario YMCA "Lope Mendoza", Caracas, Venezuela](#)

Summary

Editorial

Robert J. Willey, Jr. 3-4

Articles

5

Building Community Spirit And Cause-Driven Leadership Among Part-Time Staff

Laura Renwick Tiedge 6-26

Recreación en Uruguay: del Higienismo al Desarrollo Humano

Ricardo Lema Álvarez 27-47

The Importance of the Activity of Play in Child Development

Sylvia Labrunetti 48-58

From Sorocaba College of Physical Education to the Physical Education College of YMCA/Sorocaba: the History of an Institution

Kleber Trevisam 59 -74

Sharing Experiences

75

An Exchange Student in Peru: My Experience and Learning

Bruno Bonfim Ferreira 76-82

Essays

83

Waiting

Brian Belton 84-92

Espíritu, Mente y Cuerpo

Britania Buitrón 93-99

Editorial

To our readers:

The second edition of *the Journal of the International Coalition of YMCA Universities* is presented to the members of the Coalition as well as to the worldwide YMCA community toward the purpose “to strengthen the movement and the community-at-large.” This purpose is particularly relevant at this time with the 18th World Council of YMCAs scheduled to meet from 29 June to 5 July in Estes Park, Colorado, USA. The membership of the International Coalition, which includes twelve universities located on four continents, is looking forward to supporting and participating in the World Council.

The theme for this issue of the *Journal* connects the Coalition and the World Alliance of YMCAs as together we share a common commitment to the development of *spirit, mind, and body* in every human being, whether in the classroom, the fitness facility, the sports field, the community center, the business office, etc. The symbol of this commitment is the YMCA triangle, a symbol that stands “for the man as a whole. It does not aim to express these distinct divisions [of spirit, mind, and body], but to indicate that the individual, while he may have different aspects, is a unit.”

These are the words of Dr. Luther Halsey Gulick, the first “dean” of Springfield College and thus my predecessor many years ago at the College. In 1889 Gulick was looking for a symbol to express his personal commitments to the importance of his Christian faith, the value of education, and the benefits of what today we call fitness and wellness. He decided on a triangle as that symbol, not sitting on its base but rather on a point expressing the need for balance among the three aspects. As Gulick stated in 1894 in an article in which he was attempting to persuade the worldwide YMCA movement to

EDITORIAL

adopt the Springfield College symbol as its own, “The triangle stands, not merely for symmetrical body, a symmetrical mind, a symmetrical character, but for the symmetrical man, each part developed with reference to the whole, and not merely with reference to itself.”

The articles, “Sharing Experiences” and essays within the second edition of the *Journal* address this theme of *spirit, mind, and body*. We are very pleased that the seven contributors to the three sections of the *Journal* include faculty and students of member institutions in Sorocaba, Brazil; London, England; Mexico City, Mexico; Springfield, Massachusetts, United States; and Montevideo, Uruguay.

Looking to our second year of publication in 2014-2015, we will continue to publish the *Journal* twice a year, in November and in May. The theme of our November edition will be leisure and recreation. More information regarding the next edition will be sent out in early September 2014.

I sincerely thank the three members of the editorial team who have done an excellent job of working together to edit the second edition of the *Journal of the International Coalition of YMCA Universities*: George Jennings of the Universidad YMCA de Mexico, Mexico City, Mexico; and Mauricio Massari and Gisele de Oliveira of the Faculdade de Educação Física da Associação Cristã de Moços de Sorocaba, Brazil.

Please let us know your thoughts regarding the *Journal* as we seek through this medium to strengthen the YMCA movement and the communities-at-large that we serve through our work.

Robert J. Willey, Jr., Ph.D.
Coordinator, International Coalition of YMCA Universities
Dean, School of Human Services - Springfield College
Springfield, Massachusetts, USA

Articles

Building Community Spirit and Cause-Driven Leadership among Part-Time Staff

Laura Renwick Tiedge

Springfield College School of Human Services

Executive Master's Program

Abstract

Implementation of the Y-USA rebranding strategy and the new Y *voice* requires a significant deployment of staff time and resources. It is a complex change to make both internally with our staff at all levels of the organization, and externally with our members, the community and other stakeholders. It requires us to move beyond a tagline and *become* a cause-driven organization. This shift presents many opportunities and poses some threats that the Y must manage. One important challenge for the Y is building cause-driven leaders among *all* staff in order to deliver on our promise of strengthening the foundations of community. For the Y to be a cause-driven organization, we need a well-trained staff committed to intentionally living the cause of the YMCA. This is a challenge with a large part-time workforce. This research paper seeks to understand how to develop cause-driven leadership competencies among part-time YMCA employees, and how to create a sense of community spirit through staff development.

Resumen

La implementación de la estrategia del cambio de marca de la YMCA-USA y la nueva voz de la Y necesita un gran despliegue de tiempo de los empleados y recursos. Es un cambio complejo para hacer tanto internamente con nuestros empleados a todos niveles de la organización como externamente con nuestros miembros, la comunidad y otras partes interesadas. Requiere que vayamos más allá de un lema y *convertirnos* en una organización movida por una causa. Este cambio presenta muchas oportunidades y varias amenazas que la Y necesita manejar. Un importante reto para la Y es formar líderes motivados por la misma causa dentro de todos los empleados para poder continuar con nuestra promesa de fortalecer las fundaciones de la comunidad. Para que la Y esté impulsada por una causa necesitamos empleados bien capacitados, comprometidos a vivir intencionalmente la causa de la YMCA. Este es un reto para un gran personal de medio tiempo. Este artículo de investigación busca entender como desarrollar competencias de liderazgo impulsado por una causa en empleados de medio tiempo de la YMCA, y como crear un sentido de espíritu comunitario a través del desarrollo de personal.

Introduction

[In YMCAs throughout the United States], part-time employees make up almost 92% of our workforce, representing 200,000 to 220,000 employees across the nation.... Part-time staff essentially serve as the “face” of the Y Movement and are often the first interactions a new person experiences upon entry into a Y facility or program. Their interactions with members and participants are critical touch points for our organization. Without proper training of part-time staff members, our ability to effectively engage and serve our constituents is jeopardized. (YMCA of the USA [Y-USA], 2013, p. 5)

In light of the importance of staff development to the ability of YMCAs to impact upon employee behaviors and attitudes, the organization should consider a systematic scope and sequence for part-time staff development and training at the local and national levels. At present, local YMCAs tend to focus their comprehensive staff development efforts on full-time employees. Part-time employees rarely are afforded professional development opportunities beyond mandatory compliance trainings required of their position. In addition, many local Ys lack a formal onboarding process for orienting new part-time staff members, and introducing them to the culture, expectations, and advantages of working at the Y.

By addressing staff development processes within the Y, particularly as it relates to part-time staff, we have an opportunity to accomplish a number of important organizational

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

priorities – improving both member and employee satisfaction, accomplishing our strategic plan, building a cause-driven organization, creating a sense of spirit among staff teams, and fulfilling our promise as a movement to strengthen the foundations of community. In order to explore part-time staff development in YMCAs, a study was conducted to examine several key research questions, including:

1. What is an effective model for part-time staff development that optimizes learning transfer and promotes a sense of engagement?
2. How do we motivate part-time staff to attend training, particularly when it is required?
3. How do we connect the staff development plan to achieve our organizational goals?

Charting a course toward building the cause-driven leaders of the future requires a complete understanding of the role of training in the workplace, the factors that contribute to motivation to learn, as well as the key elements to effective learning environments. By doing so, the YMCA will be positioned to develop and motivate all staff to pursue excellence in their work today and into the future. Ultimately, this will allow the organization to meet the needs of its employees, help build a sense of community spirit among employees, and address the needs of a thriving cause-driven organization.

Methodology

In light of the potential negative effects of mandatory training on learner motivation described throughout the literature (Baldwin, Magjuka, & Loher, 1991, Facticeau, Dobbins, Russell, Ladd, & Kudisch, 1995), and the prevalence of compliance trainings throughout the Movement, it is very important for YMCAs to carefully construct a staff development process that builds in other motivating factors (Mathieu, Tannenbaum, & Salas, 1992). For example, if the Y is able to positively communicate a high organizational value on the successful transfer of knowledge and skills by employees in mandatory training, staff might be more motivated to attend, learn and use these skills. In addition, if staff perceive a value to the mandatory training on their career development and have a strong commitment to the organization, motivation to transfer learning to the workplace can be positively impacted (Machin & Treloar, 2004). How to operationalize this so it can become a reality in a local Y is the focus of this research.

Research Approach

According to Craig (2009), “action research is a common methodology employed for improving conditions and practice....Unlike research that produces findings without action, the spiral and cyclical research process leads to action and improvement” (p. 3). Action research is an ideal methodology when people want to come together to solve problems and make improvements. Its practical and collaborative approach is ideally suited to the environment found in most YMCAs, where group work is already a common practice. Craig (2009) breaks action research into three phases: (a) the pre-study phase; (b) the implementation and analysis phase; and (c) the post-study phase. Data collection occurs throughout the entire action research process.

The action research study deployed a number of data collection tools throughout each of these phases in collaboration with a local YMCA. The work of each phase was implemented by a five-member Leadership Development Action Research Team (LDART). Each member of the LDART was a full-time employee of a local YMCA who voluntarily committed his or her time to the project. The LDART was led by the researcher in her role as Senior Director of Healthy Living at the local Y. Other members of the LDART included the Human Resources Director, the Director of Community Health, the Director of Youth, Camp and Family Services, and the Senior Director of Youth Development.

Approach to Data Collection and Instruments

During the action research process all data sets were analyzed using a constant comparison method. A primary data set was collected using two online electronic surveys. One survey focused on learning more about the training and career development experiences of local Y part-time employees (henceforth employees), and a second corresponding survey explored similar topics with full-time staff supervisors (henceforth supervisors). These surveys allowed for the identification of themes in the areas of staff training, training effectiveness, and career development by the LDART. After the LDART analyzed the survey data for key themes, they followed up with the primary target audience (part-time staff) using focus groups that explored these themes in greater detail. The results of these focus groups formed the second data set. The third data set involved key informant interviews. These three data sets were used to ensure validity of the research study through triangulation using multiple data points.

Findings

Staff and Supervisor Surveys

A number of survey questions were asked of both employees and supervisors to gauge differences or similarities in perceptions about training opportunities at the local Y. The majority of trainings regularly made available to employees at the local YMCA are considered mandatory. Pre-training motivation is influenced by a number of factors, including whether they are being forced to take the training, or if it was by choice (Facteau *et al.*, 1995). As such, several questions were asked of employees related to their motivation to attend trainings. Of the factors that staff found to be most motivating to their attendance at required trainings, the opportunity to meet other staff members and be with fellow staff members was frequently cited. This opportunity to connect and build relationships with fellow employees is an important element in socializing staff to the organization, which in turn helps employees to be more effective in their roles (Feldman, 1988).

Employee comments also acknowledged the importance of feeling committed to the organization and their staff team as motivating factors in attending mandatory trainings. Employees expressed a desire to feel a part of the organization and advance the mission of the Y, and that these required trainings were seen as a way to meet this stated need. Employees and their supervisor both agree (90%) that the training employees receive at the Y helps them to understand the Y's mission. This was an important finding in light of the

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

importance of the employees' commitment to the organization in all phases of the training environment, particularly as it relates to pre-training motivation, training motivation and post-training motivation (Facteau *et al.*, 1995).

In response to an open-ended question that sought to understand in what ways local Y trainings have made them more effective, employees most frequently noted that the trainings helped them to be more aware of and sensitive to member needs and the Y's mission. They felt better equipped to deal with members and solve problems. By enhancing their people skills as well as their job-specific skills (i.e. responding to emergencies), employees reported that they did a better job and understood their impact on the members. Employees also reported that training was effective when it served to motivate or remind them to do a better job. This, in turn, appeared to make employees feel better about their job.

Training effectiveness is also influenced by elements of the actual training design. Organizations must consider not only the content of the training, but also the methods used to deliver the material, and the training environment itself (Russ-Eft, 2002; Gegenfurtner et al., 2009; Tannenbaum & Yukl, 1992). This was confirmed in the results of the part-time staff survey where the vast majority (approximately 95%) of part-time staff survey respondents identified that they learned best in interactive small group activities and discussions, especially those where they were able to tackle actual issues they experience on the job, share ideas and role play. They prefer active, hands-on and team-building experiences, and want to learn from others and hear the stories and experiences of their fellow co-workers. It is interesting to note that while "generational differences in training needs and training styles do exist.... workers from all generations like on the job learning, discussion groups, peer interaction and feedback" (Tolbize, 2008, p. 14). This is important

to note for future training design given the distribution of multiple generations throughout the staff of the local YMCA.

Focus Groups

Focus group participants at the local Y emphasized that a well-thought out training design was key to improving the quality of staff training. They felt that the current trainings were overly generalized, and attempted to cover too much information in the allocated time. Participants suggested a more balanced approach to organizing the training design that would allow for a large group session that was generalized, followed by an opportunity to work at the department level and then a selection of trainings modules that staff could self-select. In order to create a greater sense of community among part-time staff, they felt the entire training experience could also benefit from some fun team-building exercises and a celebration of employee and organizational success stories. Each focus group was very engaged and animated during this discussion, indicating a true desire to help the organization improve the training experience for all YMCA employees.

Focus group participants provided feedback related to effective ways to bring new staff into the organization, and develop them as employees of the Y. According to Feldman (1988), “the process by which individuals are transformed from total outsiders of companies to participating, effective members of them is called organizational socialization” (p. 71). This socialization process, when done thoughtfully and over time, can help new employees ease into their new roles and responsibilities, reduce the

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

discomfort often experienced by employees starting a new position, create a sense of belonging, and contribute to higher levels of motivation.

Focus group participants struggled to remember what it was like when they first started working at the local Y, and were unsure what new staff currently experienced. However, they did suggest initially assigning new staff with a mentor or go-to person who they could shadow and consult with about questions they might have concerning the department or the organization. Participants felt having a student teacher set up might help new part-time employees settle into their roles and absorb the nuances of the position shared this sentiment. They also suggested making a purposeful effort early in their tenure to introduce and connect new staff with employees in other departments as a way to help them feel more connected to the entire organization.

Key Informant Interviews

Throughout the research study, different sources of information were gathered in order to increase the validity of the study. The third source of data came from key informant interviews of the local YMCAs Chief Executive Officer (CEO) and Chief Operating Officer (COO), the CEO of a multi-branch YMCA association on the west coast, a Y-USA manager in the Training and Leadership Development Department who had previous experience as a branch Executive Director, and the Senior Education & Training Specialist at the YMCA Retirement Fund. These key stakeholders provided insight from their perspectives on various aspects of staff development in the YMCA. After analyzing the feedback from these key informant interviews, two central themes or areas of agreement

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

emerged that spoke to what needs to happen at the organizational level for Ys to effectively develop their staff to become cause-driven leaders: Training part-time staff must be seen as an investment, and development of part-time staff is the Y's social responsibility.

Discussion

Training is an Investment

Part-time employees represent a large percentage of the workforce at most YMCAs across the country. However, Y-USA can name only a handful of Ys that have formal training protocols for their part-timers beyond the entry-level requirements (i.e. new staff orientation, child abuse prevention training) and skill-based in-service trainings that are done occasionally at the department level. There are large YMCA associations that have formal learning institutes for training employees, but these focus primarily on the development of full-time employees. By reserving formal training progressions for full-time staff and only focusing on providing part-time employees with *must have* trainings, YMCAs are missing an opportunity to develop a community of cause-driven leaders among the largest portion of their workforces who deliver direct service to the membership and program participants.

The local Y CEO expressed that, as an organization, we are well intentioned, but not effective in delivering relevant training opportunities for the part-time staff. He sees the need to balance compliance with development, and become more deliberative and purposeful about staff development. This sentiment was echoed by several of the other key

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

informants as they reflected on the state of part-time staff development across the YMCA movement. As a whole, Ys struggle to strategically align their trainings with organizational goals, which diminishes their capacity for creating impact. When asked why this may be the case, everyone agreed that there is a pervasive perception that it is not worth investing in part-time employees who work limited hours and will likely not stay with the organization over time. The need for alignment of training and learning objectives with organizational goals is cited frequently in the literature in terms of its impact on employee motivation and commitment to the organization, as well as its contribution to enhancing productivity and achieving the organization's strategic objectives (Carnevale *et al.*, 1990; Gegenfurtner *et al.*, 2009; Tannenbaum, 2002). Key informants expressed the need for Ys to understand the business case for staff and leadership development for all employees, and take steps to measure and then communicate return on investment (ROI). This will require Ys to collect benchmark data on the health of the organization (i.e. financial health, membership and employee satisfaction) prior to implementing a new training regime, and then measure impact on the same health indicators annually. Only when a number of Ys choose to invest in part-time employees, and measure ROI, will the movement begin to experience a shift in attitudes and practices.

Training the Whole Person -- the Y's Social Responsibility

An unanticipated theme emerged from the key informant interviews that may uniquely resonate with those in the YMCA Movement. Four of the five interviewees emphasized that not only is talent management everyone's responsibility, but it is also the Y's

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

obligation to develop the potential of all employees. This obligation requires the Y to communicate to its employees that we want them to be successful in their lives, not just in their job. We can do this by conveying their value to the organization with our words and actions, which includes placing a higher value on their development and on meeting their needs at a personal as well as a professional level. They noted that training and development comes from a variety of formal and informal experiences. As such, the Y should consider development opportunities beyond those that help staff meet basic job requirements. This might include assisting an employee who is interested in completing their General Educational Development (GED) tests, supporting their desire to obtain a college degree, or encouraging them to cultivate leadership development competencies. The interviewees believed that cause-driven leadership is not taught, but instead is infused in a person through the sum of their experiences with the Y.

The literature cites the importance of using needs assessments to determine employee strengths and weaknesses when designing training opportunities so that training is relevant, and conveys the organization's commitment to the employee. When an employee feels that their organization genuinely supports their development, motivation increases (Noe & Wilk, 1993; Tannenbaum & Yukl, 1992). However, during the interviews, key informants seemed to be extending this concept further by stressing that as an employer of so many young adults, and in alignment with our cause, that it is the Y's social responsibility to develop everyone's human potential, even if that person works for us for a short period of time. It is our obligation to the greater society to develop a strong person and community of employees, which can ultimately strengthen the communities we serve.

Summary

The electronic survey of part-time employees and full-time supervisors, follow-up focus groups with part-time staff, key informant interviews and the literature review worked together to create a picture of how a local Y can create an approach to staff development that is motivating, optimizes learning transfer, integrates job-specific skills and leadership competencies, achieves our organizational goals and builds a sense of community among part-time staff. The focus group discussion, feedback and suggestions offered additional and specific insights that were first highlighted in the online survey of part-time employees. Many of the ideas that emerged are confirmed as best practice in the literature, particularly as it pertains to increasing motivation of employees. The key informant interviews contributed another layer of understanding, particularly as it relates to aligning staff development with organizational goals, and being cognizant of the importance of calculating and communicating ROI. Together, all of the findings combined provide a strong case for support for developing a comprehensive approach to staff development that reaches all employees in an effort to develop the individual, the organization and the communities that the Y is committed to strengthening.

Implications

In light of the findings, there are a number of implications for the Movement to consider if it wishes to build cause-driven leaders who can deliver on the Y's commitment

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

to strengthening community through youth development, healthy living and social responsibility among its large part-time workforce. For example, a haphazard approach to bringing new part-time staff onboard has consequences for both the employee and the organization. The employee is left without a sense of direction regarding where they fit in the larger organization, and what is expected of them in either the short, or the long term. The organization misses an opportunity to maximize the potential benefits that the new employee brings to the Y and, in turn, squanders the prospect for aligning these new staff around mission advancement and building a sense of community spirit among employees. Given the emphasis the literature places on systematically determining “why, when and for whom a particular type of training is effective” (Tannenbaum & Yukl, 1992, p. 433), it is in the interest of the organization to create a process for socializing new staff that includes a logical scope and sequence for training, emphasizing both the core behaviors required of staff, and the cause-driven competencies essential to building a cohesive staff team and achieving the goals of the organization (Feldman, 1988).

An enhanced and systematic approach to staff development requires an investment of not only time, but also the financial resources of the organization. According to YMCA of the USA:

Organizations who invest time and money in leadership competency development have higher employee engagement and satisfaction, higher customer satisfaction, and stronger financial performance. Organizations that base their leadership development programs on leadership competency create better connection and alignment of the organization’s strategy and

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

objectives with day-to-day work performed by staff. (YMCA of the USA [Y-USA], n.d., p. 5)

The Y will need to consider the business case for employee leadership development, and take steps to measure the return on investment before implementing a new staff development model. Finally, changes to the hiring, onboarding, training and development of part-time employees may require the organization to make a culture shift. The Y will need to come to consensus around how it perceives its obligations to the development of part-time staff, what value it places on staff development, and how this is communicated to staff.

Conclusion

In order for the YMCA to develop cause-driven leaders, it must motivate all staff to chart a course toward the pursuit of excellence in their work today and into the future. Part-time employees want to feel that they are a part of something that is bigger than them -- this is what brings them to our Movement. They want to both understand and advance our mission. With the vast majority of YMCA employees serving in the part-time ranks, it is incumbent on those involved in the Movement to provide opportunities for staff development that not only equip employees with the skills they need to perform their jobs, but that also create a sense belonging and community among staff.

Our promise of strengthening the foundations of community requires us to build the same sense of community among YMCA employees. By building community spirit among part-time staff, we contribute to their effectiveness as employees of the Y and as citizens of the world – this is our *social responsibility*. YMCAs throughout the world can create this community spirit through thoughtful onboarding, relevant and effective training opportunities, and an organizational environment that values Spirit, Mind and Body for all employees.

References

- Baldwin, T. T., Magjuka, R. J., & Loher, B. T. (1991). The perils of participation: Effects of choice of training on trainee motivation and learning. *Personnel Psychology, 44*, 51-65.
- Carnevale, A. P., Gainer, L. J., & Villet, J. (1990). *Training in America: The organization and strategic role of training*. San Francisco, CA: Jossey-Bass.
- Craig, D. V. (2009). *Action research essentials* (1st ed.). San Francisco, CA: Jossey-Bass.
- Facteau, J. D., Dobbins, G. H., Russell, J. E., Ladd, R. T., & Kudisch, J. D. (1995). The influence of general perceptions of the training environment on pretraining motivation and perceived training transfer. *Journal of Management, 21*(1), 1-25.
- Feldman, D. C. (1988). *Managing careers in organizations*. Glenview, IL: Scott, Foresman and Company.
- Gegenfurtner, A., Festner, D., Gallenberger, W., Lehtinen, E., & Gruber, H. (2009). Predicting autonomous and controlled motivation to transfer training. *International Journal of Training and Development, 13*(2), 124-138.
- Machin, M. A., & Treloar, C. A. (2004). Predictors of motivation to learn when training is mandatory. In M. Katsikitis (Ed.), *Proceedings of the 39th Australian Psychological Society Annual Conference* (pp. 157-161). Melbourne, Australia: Australian Psychological Society.

BUILDING COMMUNITY SPIRIT AND CAUSE-DRIVEN...

- Mathieu, J. E., Tannenbaum, S. I., & Salas, E. (1992). Influences of individual and situational characteristics on measures of training effectiveness. *Academy of Management Journal*, 35, 828-847.
- Noe, R. A., & Wilk, S. L. (1993). Investigation of the factors that influence employees' participation in development activities. *Journal of Applied Psychology*, 78, 291-302.
- Russ-Eft, D. (2002). A typology of training design and work environment factors affecting workplace learning and transfer. *Human Resource Development Review*, 1, 45-65.
- Tannenbaum, S. (2002). A strategic view of organizational training and learning. In K. Kraiger (Ed.), *Creating, implementing and managing effective training and development: State-of-the-art lessons for practice* (pp. 10-52). San Francisco, CA: Jossey-Bass.
- Tannenbaum, S. I., & Yukl, G. (1992). Training and development in work organizations. *Annual Review of Psychology*, 43, 399-441.
- Tolbize, A. (2008). *Generational differences in the workplace*. Retrieved from http://rtc.umn.edu/rtc/docs/2_18_Gen_diff_workplace.pdf
- YMCA of the USA. (2013). *Increasing our impact: Training and developing leader level staff survey results and recommendations*. Chicago, IL: YMCA of the USA.
- YMCA of the USA. (n.d.). *Fulfilling our promise: Business case for the YMCA leadership competency model*. Chicago, IL: YMCA of the USA.

**Recreación en Uruguay:
del Higienismo al Desarrollo Humano**

Instituto Universitario Asociación Cristiana de Jóvenes, Uruguay

Ricardo Lema Álvarez¹

¹ Licenciado en Comunicación Social, con Postgrado de Educación en Valores (Universidad Católica Del Uruguay) Candidato a Doctor en Ocio y Desarrollo Humano (Universidad de Deusto, España). En su país es miembro del Sistema Nacional de Investigadores, y docente en la Universidad Católica y en el Instituto Universitario Asociación Cristiana de Jóvenes. rlema@ucu.edu.uy

Resumen

Si bien el paradigma YMCA está en los orígenes de la recreación organizada en el Uruguay, hoy cobra fuerza un enfoque educativo de la recreación que trata de ir más allá de la oferta de actividades recreativas que apunten al bienestar espiritual, físico y cognitivo. La recreación se concibe en este enfoque como una estrategia particular de intervención socioeducativa orientada a crear las mejores condiciones para el desarrollo humano de una comunidad y facilitar las condiciones personales para la construcción de la autonomía en el propio tiempo. El presente ensayo académico forma parte de la investigación en curso “La recreación educativa en Uruguay como proyecto de formación”, que tiene como objetivo determinar la especificidad de un enfoque de la recreación a partir de sus componentes didácticos más relevantes.

Palabras claves: Recreación, Tiempo Libre, Educación

Abstract

While the YMCA paradigm is in the origins of organized recreation in Uruguay, today it pays strong attention to an educational focus on recreation that tries to offer further recreational activities that point to spiritual, physical and cognitive wellbeing. Recreation conceived in this way is a particular strategy for a socio-educational intervention orientated to create the best conditions for the human development of a community, and, at the same time, to facilitate the personal conditions for the construction of autonomy. This present academic essay forms part of the ongoing investigation “Educational Recreation in Uruguay as a Training Project”, which aims to determine the specificity of the approach of recreation from its most relevant didactic components.

Keywords: Recreation; free time; education.

RECREACIÓN EN URUGUAY: DEL...

Hablar de la recreación en Uruguay supone referirse a una serie de prácticas organizadas que pretenden intervenir en el tiempo libre de la comunidad a partir de estrategias lúdicas. Hablamos de un movimiento que tiene mucho desarrollo, especialmente en los ámbitos educativo y sociocultural, y que comienza a consolidarse como un enfoque propio de intervención socioeducativa.

Si bien el movimiento de la recreación organizada proviene de los países anglosajones, el perfil que ha tomado en las últimas décadas en nuestro país nos permite hablar de un enfoque propio. Reconocemos en la Asociación Cristiana de Jóvenes - YMCA (ACJ) la institución pionera que introduce la recreación en Uruguay, desde su llegada en 1909, estableciendo una fuerte influencia en el desarrollo de políticas públicas de la época. Sin embargo, la trayectoria específica que este modelo tendrá en nuestro país y el contacto con otros enfoques educativos no formales, irán perfilando a la recreación hacia rumbos más pertinentes para la realidad local, tanto en la propia ACJ como en numerosas instituciones educativas, socioculturales y comunitarias.

RECREACIÓN EN URUGUAY: DEL...

El paradigma YMCA en el surgimiento de la recreación organizada en Uruguay

Si bien las prácticas de recreación en el Uruguay comienzan a masificarse a finales del siglo XIX, con la creación de parques y plazas en el desarrollo urbanístico de Montevideo y el surgimiento de las primeras asociaciones gimnásticas y deportivas, consideramos que la institucionalización de la recreación se da a partir de la llegada de la Asociación Cristiana de Jóvenes – YMCA que en 1909 inaugura su primera sede en Montevideo.²

Desde su surgimiento en Inglaterra y su posterior desarrollo en Estados Unidos, la *Young Men's Christian Association* (YMCA) se enmarca dentro de los diversos movimientos de recreación racional a través de los cuales la pujante burguesía busca mejorar las condiciones de las clases obreras y promover un uso racional del tiempo que la reducción de la jornada laboral estaba dejando disponible a finales del siglo XIX³.

Coincide esta época con el desarrollo de la educación física. La formación y el cuidado del cuerpo, orientada a prácticas higienistas, respondían a la necesidad de secularización de lo corporal impuestas por la Modernidad. El impulso de la sociedad industrial necesitaba contar con masas de trabajadores fuertes y saludables, cuya energía contribuyera a la

² Procesos similares pueden encontrarse en otros países de la región. Para el caso de Brasil Cf Mascarenhas, 2005; Gómez; Pinto: 2009, pp. 124-135. En Argentina Cf. Suárez, S.: 2009, p 42-57.

³ El aumento del tiempo liberado entre los obreros preocupaba a la burguesía de entonces. La taberna era el principal espacio de ocio para los proletarios, generando prácticas reñidas con los comportamientos que exigía la nueva urbanidad. Los grupos religiosos y los reformistas sociales hacían campaña a favor de un uso racional de este tiempo disponible, lo que supone el cultivo de la salud física y el intelecto. (Rybczynski, 1992)

RECREACIÓN EN URUGUAY: DEL...

expansión económica. Una nueva forma de discurso sobre lo corporal, el discurso médico, se convirtió en el garante de este ideal.

El objeto de estas actividades era promover la salud física y mental, con un fuerte componente de contralor social. Esto se ve en el deporte, el cual, además de reglamentar las conductas lúdicas, permitía ocupar el ocio para que no degenerara en actividades consideradas disfuncionales por las clases altas de la época -la delincuencia, la drogadicción, e incluso la masturbación-

Por aquel entonces, los gobernantes, los médicos, los higienistas, promovían una disciplinarización social y de la vida urbana, dirigida sobre todo a los pobres quienes al ser vistos como sucios, ignorantes, promiscuos y alcohólicos, debían ser objeto de profilaxis y controles médicos, ideológicos y políticos para evitar la propagación de enfermedades del cuerpo y de la sociedad. El uso del tiempo libre significaba decidir sobre la salud o la enfermedad, la sanidad o la insanía, lo moral o inmoral, lo permitido o lo prohibido, lo socialmente conveniente o lo subversivo (González Sierra, 1996, p. 202).

La recreación se va consolidando como práctica social, producto de una ideología higienista que procura la profilaxis física, social y moral. El paradigma *alma, mente, cuerpo*, muy extendido en los países protestantes que lideran la industrialización del siglo XIX, alude a la búsqueda de equilibrio de las dimensiones espiritual, cognitiva y corporal

RECREACIÓN EN URUGUAY: DEL...

del sujeto, y esto se alcanza a través de prácticas de tiempo libre que incluyan actividades religiosas, culturales y físicas⁴.

En el siglo XX, este movimiento recreativo se va perfilando hacia formas organizadas, con instituciones que desarrollan diversas propuestas que apuntan al desarrollo de estas tres dimensiones⁵. La recreación adquiere aquí un estatus de intervención más inmediata, y ligada con las formas de actividad. El movimiento se desarrolla en numerosos ámbitos: gubernamentales, asociaciones de voluntarios (barriales, juveniles, etc.), organismos privados (clubes, asociaciones socioculturales) y organismos comerciales.

La llegada de la Asociación Cristiana de Jóvenes - YMCA (ACJ) al Uruguay, en 1909, será un espaldarazo para la promoción de la Educación Física, el Deporte y la Recreación, como vehículos para promover una "mente sana en cuerpo sano"⁶. Su promoción de un uso racional y saludable del tiempo libre será bien recibida por el gobierno de la época, en un momento que Uruguay está consolidando su proceso modernizador. Esta influencia es tan explícita, al punto que dos años después del arribo de la ACJ al país, se crea la Comisión Nacional de Educación Física (CNEF), órgano rector de las políticas de educación física, deporte y recreación, inspirado en el enfoque anglosajón.⁷

Esta relación estrecha entre la CNEF y la ACJ impone un enfoque implantado de los países anglosajones, aunque funcional al proyecto modernizador e industrializador del

⁴ El joven tendero George Williams crea la YMCA en Londres como reacción a las prácticas de ocio de sus colegas, más dispuestos a encontrarse en la taberna que en la Iglesia. Cf. <http://www.acj-salto.org/?p=430> Acceso: 10 abril 2014.

⁵ La Recreación se consolida como movimiento organizado en Estados Unidos, a partir de la creación de los "campos de juego y recreo", a fines del siglo XIX. Estos movimientos están abocados a la creación de espacios, en los entornos urbanos, para la práctica de una recreación saludable. La madurez del movimiento vendrá con el liderazgo de Joseph Lee, a partir de 1910, cuando la preocupación por los espacios se complementa con el desarrollo de programas específicos que apuntan a promover la recreación de las diferentes comunidades (Butler, 1966)

⁶ Sátira clásica de Juvenal que resume la armonía entre mente y cuerpo proclamada en la Antigüedad y recuperada como *leit motiv* del movimiento higienista.

⁷ A poco de su creación se designará como Asesor Honorario a Jess Hopkins, Director del Departamento Físico de la ACJ en Montevideo y uno de los "secretarios fraternales" que la YMCA norteamericana enviaba a diversos países para promover la creación de sedes.. Entrevista a Manuel Díaz Romeu, en los 100 años de la ACJ de Montevideo. Disponible en: <http://historico.elpais.com.uy/090415/pciuda-411034/ciudades/un-club-que-forjo-buena-parte-de-la-historia-del-deporte-uruguay/> Acceso en: 10 abril 2014.

RECREACIÓN EN URUGUAY: DEL...

Uruguay de principios del siglo XX⁸, lo que marcará el rumbo de la recreación en la primera mitad del siglo XX. A través de la construcción de Plazas de Deportes, centros que concentraban la actividad física, deportiva y recreativa de los barrios montevideanos y de las demás urbanizaciones del país, se promovió un enfoque higienista, basado en el desarrollo de actividades con objetivos regeneracionistas en lo físico e integradoras en lo social y cultural.

El desarrollo de esta estrategia es posible en la primera mitad del siglo XX, gracias a la presencia de un Estado sólido y una coyuntura económica favorable que le permite financiar los medios y planes necesarios para asegurar la accesibilidad de la población a las propuestas de recreación. El propio Estado, a través de la CNEF, será el encargado de capacitar a los profesionales encargados de estas propuestas: maestros de educación física y maestros de plaza de deportes, formación que toma el modelo del Liderato ya iniciado por la ACJ.⁹

El enfoque higienista es el que monopoliza la recreación en la primera mitad del siglo XX. Pero a partir de la década de los '50, los cambios en el contexto nacional y mundial, marcan un punto de inflexión en el desarrollo de la recreación, comenzando a distanciarse de su herencia anglosajona.

⁸ Las primeras tres décadas del siglo XX en Uruguay delinearán un modelo de país conocido como “batllista”, ya que es un proceso liderado por José Batlle y Ordóñez, dos veces presidente de la República e impulsor de las reformas políticas, económicas, sociales y culturales que concretaron la modernidad uruguaya. En tanto agnóstico, Batlle consolida un Estado moderno y radicalmente laico, lo que lleva a desdeñar la dimensión espiritual en su enfoque de la recreación, para potenciar las dimensiones física y cultural.

⁹ Información extraída de: <<http://www.isef.edu.uy/historia.htm>> Acceso en: 16 abril 2010

RECREACIÓN EN URUGUAY: DEL...

Revisionismo a partir de la influencia europea

A mediados del siglo XX, cuando el país comienza a perder la estabilidad socioeconómica, las infraestructuras que soportan al modelo higienista comienzan a caer pues no existe la capacidad económica de sostenerlas. A esto se suma la incapacidad del modelo para cubrir las nuevas necesidades e intereses de una sociedad que había perdido su estabilidad económica y social. Dados estos cambios en el contexto social, la recreación comienza a definirse sobre nuevos parámetros.

Al mismo tiempo, comienza a tomar fuerza la noción de tiempo libre, a través del cuestionamiento que se hace desde el ámbito intelectual a la subordinación del ocio al trabajo, jerarquización establecida por la sociedad industrial. Los nuevos paradigmas del ocio, formulados especialmente por los sociólogos franceses, y el desarrollo europeo de modelos de animación social y cultural influyen en la redefinición del modelo recreativo, hacia un enfoque sociocultural.

A diferencia del paradigma anglosajón de “alma, mente y cuerpo”, el enfoque de animación pone el acento en las necesidades de desarrollo cultural de la Europa de postguerra. La posibilidad de reeducación de las generaciones que vieron truncado su proceso de formación por la segunda guerra mundial y el potencial educativo de un tiempo libre reconquistado¹⁰, motivarán a muchos intelectuales a promover la educación especialmente de los adultos y su democratización cultural, a través de procesos la animación de procesos socioculturales y comunitarios.

¹⁰ Si bien la ley de ocho horas se consagra en Europa en las primeras décadas del siglo XX, las guerras mundiales y la escalada de producción durante esos períodos, postergan la puesta en práctica de este derecho. Se asume que recién en 1948 la ley de 8 horas se consolida en muchos de estos países.

RECREACIÓN EN URUGUAY: DEL...

La ASC tiene como antecedente más antiguo las prácticas de acompañamiento a grupos poblacionales desarraigados y pobres en la Europa de la posguerra y a procesos de capacitación y alfabetización de obreros y campesinos migrantes en el marco de los procesos de industrialización de las principales ciudades europeas. (Sepúlveda López, 2009)

En este período la propia ACJ del Uruguay recibe una fuerte influencia de la YMCA francesa, algunos de sus Directores Profesionales se forman en Francia. También en esta época se incorpora un nuevo rol voluntario en la institución, el Animador Comunitario, que complementará la acción de los Líderes.

La influencia del enfoque europeo se da también en otras organizaciones vinculadas a la recreación, como es el caso del movimiento Scout. Si bien desde comienzos de siglo funcionan en Uruguay numerosos grupos que toman la metodología Scout, en 1948 muchos de estos grupos se unifican en un único movimiento reconocido internacionalmente. Este Movimiento Scout unificado por primera vez tendrá una fuerte influencia de sus homólogos franceses, lo que facilita la difusión del modelo de animación especialmente en los movimientos juveniles católicos –muchos de los grupos están vinculados a la Iglesia Católica-, pero también en movimientos sociales y comunitarios de izquierda, durante la década del sesenta. Surgirán nuevos roles profesionales, en el ámbito no formal – animadores pastorales, educadores populares, etc.- que apuntarán a generar procesos de participación en el tiempo libre.

La recreación derivará hacia técnicas grupales y participativas. En sintonía con el proyecto democratizador de la cultura, que está detrás del modelo de ocio francés (Cf.

RECREACIÓN EN URUGUAY: DEL...

Dumazedier, 1968), se concibe a la recreación como un instrumento para llevar adelante la reeducación de las comunidades y la acción emancipadora.

El enfoque sociocultural permitirá un acercamiento hacia el ámbito educativo, primero desde los movimientos provenientes del sector no formal y luego en las propias instituciones de enseñanza escolarizada. Esto es posible gracias a la permeabilidad de los sectores formal y no formal, dado que los recursos humanos son muchas veces los mismos en uno y otro lado.

La interrupción democrática que se da en Uruguay durante los años '70 y principios de los '80, tendrá una influencia decisiva en la evolución de la recreación. El gobierno militar, de ideología conservadora, reducirá la acción comunitaria al prohibir el asociacionismo y proscribir a los movimientos de base marxista. Esto retiene el desarrollo del enfoque sociocultural y, paradójicamente, facilita el surgimiento de un enfoque específicamente educativo, como veremos a continuación.

El control de la enseñanza escolarizada que impone el gobierno militar, lleva a muchas instituciones de enseñanza -principalmente colegios católicos- a desarrollar propuestas educativas en el tiempo libre. Las actividades recreativas les permitían desarrollar una educación más abierta y dar oportunidades de empleo a muchos docentes proscriptos por el gobierno de facto. Con este impulso se desarrollaron, al margen de la propuesta curricular de la educación física, actividades lúdicas y campamentiles en institutos formales y clubes deportivos.

Asociada a instituciones netamente educativas, la recreación se redefinirá hacia prácticas que apunten al desarrollo personal a partir de las capacidades propias del individuo. La recreación como instrumento que contribuye al estímulo y desarrollo de otras esferas de la vida cotidiana, será uno de los énfasis dados a la intervención educativa.

RECREACIÓN EN URUGUAY: DEL...

La consolidación de un enfoque regional

La segunda mitad de los '80 comienza a perfilar a la recreación hacia este enfoque educativo integral. Por un lado, el revisionismo pedagógico, y por el otro, la diversificación profesional de los recreadores, contribuyen a consolidar esta perspectiva.

El revisionismo que se da en la Pedagogía, desde diversas posturas críticas, ingresa al país a partir de 1985, con el retorno democrático. Estas posturas cuestionan la enseñanza tradicional, la visión segmentalista del ocio y la adaptación de modelos europeos a los países del tercer mundo. El paradigma marxista del tiempo libre¹¹ tendrá una buena acogida en las nuevas generaciones de recreadores y estará en consonancia con las pedagogías críticas que se difunden en las instituciones educativas, perfilando un enfoque educativo que incorpora y amplía muchas de las propuestas que surgen del enfoque sociocultural.

Por otra parte, la diversificación profesional se da como consecuencia de la formación que los colegios desarrollan, para satisfacer sus propias demandas de recursos humanos que acompañen las actividades desarrolladas en las mismas instituciones. Estos cursos de animadores y recreadores, dirigidos a una población pre universitaria, rompe con el monopolio inicial de los docentes de educación física. En poco tiempo se multiplica la formación de personal voluntario con orígenes y perfiles diversos, lo que deriva en abordajes multidisciplinarios¹².

El liderazgo institucional de la ACJ en el desarrollo de la recreación se ve interpelado por el surgimiento de diversas organizaciones que desarrollan programas y procesos de

¹¹ Este enfoque supone plantearse el problema de la libertad del sujeto en todo su tiempo y no sólo en el disponible después del trabajo y obligaciones. Una buena síntesis de este paradigma puede encontrarse en Munné (1992)

¹² El desarrollo alcanzado por la recreación y el distanciamiento progresivo con el campo de la educación física, demandará una formación profesional específica que se concreta al finalizar el siglo XX, con la creación del primer programa de formación terciaria en Recreación y Tiempo Libre en la Universidad Católica del Uruguay (1999).

RECREACIÓN EN URUGUAY: DEL...

formación profesional y voluntariado con enfoques heterogéneos, que compiten con el discurso tradicional de la YMCA. Esto permite enriquecer las prácticas y alentar la discusión sobre la especificidad de un campo disciplinar complementario al de la educación física, en congruencia con procesos similares que se darán al mismo tiempo en otros países latinoamericanos.

A fines de los '90 surgirá un nuevo enfoque de la recreación, más orientado a la pedagogía crítica y comunitaria, que pone foco en el desarrollo humano integral de los sujetos y sus comunidades. La perspectiva del desarrollo humano supone considerar al sujeto a partir de la interdependencia de diversas necesidades y potencialidades, que se deben atender integralmente (Max Neef, 1993) desde los programas recreativos. Además de las dimensiones espiritual, cognitiva y física, debemos considerar su dimensión emocional, social, política, ética, sexual, lúdica, etc.

Para entender a la recreación desde una perspectiva del desarrollo humano, la clave está en considerar la capacidad del sujeto y de su comunidad para construir los satisfactores que le permitan atender integralmente esas necesidades y fomentar el desarrollo de cada uno de los miembros de la comunidad. La recreación tiene un papel destacado en esta estrategia, dada su capacidad sinérgica de satisfacer múltiples necesidades; no sólo necesidades de ocio, también de entendimiento, protección, identidad, autonomía, participación, afecto, creatividad, etc.

Desde esta perspectiva, la recreación es mucho más que promover el consumo de actividades saludables y placenteras. Lo que se pretende es la creación de escenarios para el desarrollo humano y dinamizar los procesos que faciliten una vivencia que impacte integralmente en todas las dimensiones del ser humano: fisiorgánica, ética, política, comunicativa, cognoscitiva, productiva y lúdica. A través de la recreación se pretende:

RECREACIÓN EN URUGUAY: DEL...

[...] la creación de espacios pedagógicos, donde se privilegia la participación activa de las personas, la potenciación de la capacidad en la toma de decisiones y solución de problemas y conflictos y el desarrollo de habilidades para la vida, con un eje central transversal como es la lúdica, el goce y el placer por lo que se hace (Osorio, 2001).

Se trata de tomar conciencia de las verdaderas necesidades para el desarrollo humano de una comunidad, identificar los factores que limitan el desarrollo y construir satisfactores apropiados para esa situación y en una interacción positiva con el entorno.

Este enfoque no reniega del paradigma de alma, mente y cuerpo, por el contrario lo potencia ya que la intervención debe comenzar por lograr un estado de bienestar físico, mental y social, por el cual la recreación, en tanto actividad placentera, genera las condiciones para iniciar ese proceso de desarrollo. Es desde esa base, del equilibrio espiritual, cognitivo y físico, que se puede promover el desarrollo de las capacidades humanas para la construcción de satisfactores.

Por otra parte, este enfoque ve en el recreador más que a un líder que domina el programa, un educador que facilita los procesos para que se sea la comunidad quien se empodere de la intervención y construya sus propios liderazgos. La recreación, si bien acción dirigida, debe constituirse progresivamente en un satisfactor endógeno. Dice Osorio al respecto:

La programación en recreación sustentada en una metodología participativa y democrática, puede y debe generar procesos de empoderamiento y autodependencia local, impulsar procesos que hagan de la recreación un

RECREACIÓN EN URUGUAY: DEL...

satisfactor endógeno, donde la comunidad tenga autonomía en el qué y cómo de los programas. (Osorio, 2001).

Reducir la recreación a una búsqueda del bienestar físico, mental y espiritual lleva muchas veces a prácticas recreacionistas, donde el foco está puesto en promover el entretenimiento saludable a través de una eficiente administración del tiempo libre, donde en el mejor de los casos encontramos objetivos didácticos, pero no una intencionalidad pedagógica.

La mayor parte de tales aproximaciones está centrada en el juego y la diversión, que, como hemos visto, implica, casi siempre, una compensación (contrafunción) a las actividades serias y rutinarias; el componente básico es la alegría que en realidad concluye cuando acaba la actividad organizada. Este tipo de modelos de recreación genera dependencia por parte de los participantes ya que no se intenta desarrollar el protagonismo sino sólo el consumo (Waichman, 2004, p. 105)

Waichman llama *recreacionismo* a las propuestas que se estructuran a partir del tiempo disponible de una comunidad, y desarrollando una oferta variada de actividades. Este enfoque “caracteriza a la recreación como un conjunto de actividades que tienen como sentido el uso positivo y constructivo del tiempo libre.” (2004, p. 138), El éxito de estas actividades está en articular una oferta variada y completa de actividades, atendiendo a los intereses, deseos y posibilidades de toda la comunidad.

RECREACIÓN EN URUGUAY: DEL...

Quienes actúan desde un enfoque de este tipo, si bien en el discurso contemplan las múltiples necesidades de una población determinada, en la práctica apuntan a satisfacer la necesidad de ocio. La recreación pierde así su potencial sinérgico, reduciéndose a prácticas de entretenimiento y en el mejor de los casos generando contención y adaptación social, las que no son necesidades personales sino, en todo caso, necesidades de la sociedad en la que se inserta esa comunidad.

Como contrapartida a la tendencia recreacionista, en los últimos años se ha consolidado este abordaje educativo que pone el foco en la vivencia de la recreación como facilitadora de procesos de formación. La *recreación educativa* podríamos definirla, siguiendo a Cuenca (2004), como un modelo vivencial de educación en el ocio, en tanto intervención educativa a largo plazo, que se basa en situaciones, vivencias y experiencias formativas relacionadas con el tiempo libre. Estas propuestas las encontramos tanto en instituciones formales -actividades extraescolares- como en el ámbito no formal -asociacionismo juvenil, etc.-

El objetivo de toda acción recreativa debería ser, según Waichman (2004), promover un uso positivo (en el sentido de auténticamente libre, no consumista) del tiempo. Esto implica generar la toma de conciencia sobre su situación actual, modificar actitudes y generar otros modelos de vida. Y para ello se necesitan recreadores que no sólo dominen los recursos técnicos para el disfrute del tiempo, sino también que fundamenten sus prácticas en una reflexión ética y pedagógica sobre la intencionalidad de las mismas.

Esto se logra a través de un proceso que comienza siendo dirigido, pero que generará los aprendizajes para que paulatinamente sean los propios participantes quienes asuman la gestión de la actividad. La meta de ese proceso es que los participantes logren hacerse cargo de todos los aspectos de organización y desarrollo de la misma. El recreador será el

RECREACIÓN EN URUGUAY: DEL...

protagonista de las fases iniciales del proceso, cediendo paulatinamente ese protagonismo en los participantes.

Por eso, Waichman (2004) sugiere que el verdadero potencial de la recreación está en considerarla como una práctica educativa, lo que supone una intervención institucionalizada: una acción organizada, estructuras que la sostengan, objetivos precisos y métodos específicos, docentes especializados, etc. Esto supone un currículum de formación, una acción organizada en un tiempo específico, con una metodología participativa y grupal.

A diferencia del modelo tradicional que se centra en la oferta de actividades recreativas, la recreación educativa se plantea como un enfoque que apunta a la vivencia de procesos educativos que potencian la capacidad sinérgica de la recreación, asumiendo integralmente las necesidades de una comunidad y buscando movilizar los procesos de satisfacción en el tiempo libre.

Tanto el recreacionismo como la recreación educativa apuntarán a generar procesos de satisfacción a través de propuestas recreativas, pero la intervención del recreador será muy diferente en uno y otro caso. Desde una tendencia recreacionista, la intervención del recreador estará orientada al liderazgo en el diseño y gestión de planes y programas que motiven la participación y satisfagan las necesidades de ocio de una comunidad. Desde una tendencia educativa, en cambio, la intervención del recreador estará orientada a promover procesos de formación que faciliten los aprendizajes y satisfagan la mayor cantidad de necesidades en una comunidad, aspectos claves para un desarrollo humano. La clave en este enfoque será potenciar la capacidad de reflexión pedagógica del recreador.

Asumir a la recreación como intervención educativa implica determinar los componentes de una acción didáctica cuya finalidad es el desarrollo humano pleno y la

RECREACIÓN EN URUGUAY: DEL...

autonomía en el tiempo. Esto implica atender a seis ámbitos que configuran la intervención del recreador (Lema y Machado, 2013):

Un marco ético y pedagógico. La recreación se enmarca en una ética humanista, lo que implica asumir como finalidad la autorrealización de la persona en su integralidad, con especial énfasis en la autonomía, la justicia y la solidaridad. Esto determina un encuadre pedagógico que toma en cuenta también las necesidades y competencias que demanda la sociedad contemporánea, y define como pilares de la intervención a una intencionalidad educativa explícita, el desarrollo de procesos vivenciales de participación y autogestión, la actitud lúdica como eje de la experiencia y una vocación por transformar la realidad de la comunidad en la que se actúa.

Objetivos de desarrollo. Desde la especificidad de cada intervención se asume el desarrollo de diversas competencias personales, sociales y culturales. Pero existen ciertas competencias básicas que deberían estar siempre presentes en cualquier proyecto de recreación educativa: el desarrollo de estrategias para la autogestión del tiempo personal, para la construcción de satisfactores y para el desarrollo de la capacidad lúdica.

Características singulares de cada población. La recreación educativa toma en cuenta los aspectos psicodinámicos que influyen en los procesos de enseñanza, atendiendo a las necesidades de desarrollo que emergen de la comunidad, y a los intereses, motivaciones y actitudes que condicionan el aprendizaje.

Contenidos específicos a la realidad de la intervención. La recreación educativa asume un encuadre académico particular al seleccionar los contenidos de aprendizaje según

RECREACIÓN EN URUGUAY: DEL...

las necesidades de los participantes, el contexto sociohistórico, la dinámica que se establezca en el grupo y el tipo de institucionalidad del proyecto.

Una metodología lúdico-recreativa. La metodología recreativa se caracteriza por atender la integralidad del sujeto, por su capacidad para re-crear realidades, por actuar sobre los procesos grupales, por promover la participación activa del sujeto, por proyectarse a largo plazo y por atender a la capacidad transformadora de la lúdica. Esto se concreta a través de un método que toma en cuenta los espacios, tiempos, sistemas de comunicación, lo cotidiano, las normas, las relaciones humanas y la tarea, y que se concreta a través de técnicas y recursos lúdicos, deportivos, de expresión y creación, de aire libre y grupales.

Educación que se evalúa. La recreación debe poder dar cuenta de sus resultados de aprendizaje y no limitarse a medir la satisfacción de servicios. La recreación educativa debe proponerse una evaluación integral de la acción educativa, estableciendo referentes que permitan valorar tanto a los agentes como a las acciones, previo, durante y después de la ejecución del proyecto.

El enfoque educativo asume el potencial de la recreación y el juego para intervenir en los procesos que dan sentido a la cultura, a las relaciones con los demás y a las formas de percibirse a sí mismo. Este cambio de enfoque plantea un desafío a las instituciones YMCA, herederas de una tradición protagonista del desarrollo de la recreación organizada y que ha demostrado en otras ocasiones la capacidad de adaptarse a nuevos tiempos, nuevas tendencias y nuevos desafíos.

Referencias

- Butler, G. D. (1966). *Principios y métodos de recreación para la comunidad* (2 volúmenes). Bs. As.: Omeba.
- Cuenca Cabeza, M. (2004). *Pedagogía del ocio, modelos y propuestas*. Bilbao: Universidad de Deusto.
- Dumazedier, J. (1968). *¿Hacia una civilización del ocio?* Barcelona: Estela.
- Gomes, C. y Pinto, L. (2009): El ocio en Brasil: analizando prácticas culturales cotidianas, académicas y políticas. En Gomes, C., Osorio, E., Pinto, L. y Elizalde, R. (Eds.), *Tiempo libre, ocio y recreación en Latinoamérica* (pp. 123-180). Belo Horizonte: UFMG.
- González Sierra, Y. (1996). Domingos obreros en los albores del siglo XX. Itinerarios del tiempo libre. En Barrán, J. P., Caetano, G. y Porzecanski, T. (Eds.), *Historias de la vida privada en Uruguay, tomo 2: el nacimiento de la intimidad, 1870-1920* (pp. 201-228). Montevideo: Taurus Santillana.
- Lema, R. y Machado, L. (2013). *La recreación y el juego en la intervención educativa*. Montevideo: IUACJ.
- Mascarenhas, F. (2005). Tempo livre, recreacao e educacao popular, reflexoes e apontamentos a partir da realidade brasileira. En Tabares Fernández, J. F., Ossa Montoya, A. F. y Molina Bedoya, V.A. (Eds.), *El ocio, el tiempo libre y la recreación en América Latina: problematizaciones y desafíos* (pp. 235-256). Medellín: Civitas.
- Max-Neef, M. (1993). *Desarrollo a escala humana*. Montevideo: Nordan.

RECREACIÓN EN URUGUAY: DEL...

Munné, F. (1992). *Psicosociología del tiempo libre*. México, D.F.: Trillas.

Osorio Correa, E. (2001). *Los beneficios de la recreación desde una perspectiva del desarrollo humano*. Disponible en <<http://www.redcreacion.org/simposio2vg/EOsorio.htm>>

Acceso en: 16 abr. 2010.

Rybczynski, W. (1992). *Esperando el fin de semana*. Barcelona: Emecé.

Suarez, S. (2009). Una aproximación a la representación social de la recreación en Argentina. En Gomes, C., Osorio, E., Pinto, L. y Elizalde, R. (Eds.), *Tiempo libre, ocio y recreación en Latinoamérica* (pp. 41-65). Belo Horizonte: UFMG.

Sepúlveda López (2009). La animación sociocultural: conceptos, fundamentos y prácticas. Medellín: Alianza Escuela de Animación Juvenil. Disponible en: http://animacionjuvenil.org/eaj/wp-content/uploads/cuaderno-nc2b0-2-la-asc-conceptos-fundamentos-y-practicas_m-sepulveda.pdf Acceso: 10.04.14.

Waichman, P. (2004). *Tiempo libre y educación, un desafío pedagógico*. Bs. As.: PW.

The Importance of the Activity of Play in Child Development

Sylvia Fernandes Labrunetti

Physical Education College – FEFISO - Brazil

Astract

The emotional importance of children's play goes beyond motor and social issues. Spontaneous play has the ability to contribute to the child's emotional development including prevention of psychological disorders in adulthood. The child, through play, prepares and organizes feelings and way of relating to people and the world that will have fundamental importance for adulthood. A child who does not play or did not know how to play may be sick and need help. Therefore, with the foundation of the theory of Donald Woods Winnicott, we can consider that play is essential for mental health. Mental health and spontaneous playing contributes to psychological maturity and emotional maturity essential for health in adulthood. The child should play to organize your psyche and gradually move from one mode of relating the objects to another mode, it should cease to relate to objects with subjectivity to objectivity. This is the basis for their future life in personal, social and work relationships.

Keywords: Childhood, play, human development

Resumen

La importancia emocional del juego de los niños va más allá del motor y las cuestiones sociales. Juego espontáneo tiene la capacidad de contribuir al desarrollo emocional del niño, incluyendo la prevención de los trastornos psicológicos en la edad adulta. El niño, a través del juego, prepara y organiza los sentimientos y manera de relacionarse con las personas y el mundo que va a tener una importancia fundamental para la vida adulta. Un niño que no juega o que no saben cómo jugar puede ser de ayuda enfermos y necesitados. Por lo tanto, con el fundamento de la teoría de Donald Woods Winnicott, podemos considerar que el juego es esencial para la salud mental. Salud mental y es broma contribuye espontáneas a la madurez psicológica y madurez emocional esencial para la salud en la edad adulta. El niño debe jugar para organizar su psique y gradualmente pasar de un modo de relacionarse los objetos a otro modo, se debe dejar de relacionarse con los objetos, con la subjetividad a la objetividad. Esta es la base para su futura vida en las relaciones personales, sociales y laborales.

Palabras clave: la niñez, el juego, el desarrollo humano

Introduction

In order to present the importance of the play and the toy is for children, this product was developed based on the theory of psychoanalyst Donald Woods Winnicott, British psychoanalyst and pediatrician, who developed a theory based on observation of many children (including homeless children) emphasizing the importance of playing for the healthy life of the individual.

Through review of articles written by the author, I present below, the explanation of the genesis of the play activity and its importance for the proper development of children and for their future life in view of the psychoanalytic theory of Winnicott (Winnicott, 1955/2000, 1965, 1969/1987).

Children's development

The activity of playing is generally related to the psychomotor and social contributions. It is not difficult to come across activity targeting children in order to promote their psychomotor development or contribute to its relationship with other children. The focus here is concerned spontaneous play, one game in which the child creates, invents, builds roles, fantasy with household objects and that, in general, does not (and should not have many times) the intervention of an adult. This joke that, for many, is merely "child's play" is extremely important for their emotional development and should be respected as a moment of rich important for the emotional growth of the child's elaborations.

When talking about the development of a child, one can consider many different aspects and points of view to this concept. In normal development does not imply the absence of

THE IMPORTANCE OF THE ACTIVITY OF...

symptoms, but it is understood that the defenses of a healthy child's personality are organized in a satisfactory manner without stiffness, for "the rigidity of defenses prevents subsequent growth and disturbs the child contact with your environment" (Winnicott 1969, p. 238).

Thus, demonstrating a healthy child is the continuous process of growth and their emotional changes in the direction of its development. This constancy in the pace of development is what makes the positive process (cf. Winnicott, 1969).

When diagnosing the development of a child, one must examine the social aspects of this child, what Winnicott called "social diagnosis" in which you must observe the environmental conditions in which this child is developing, its home itself. For the author, the social aspects of home directly influences the development of the child, and then, important to detect conditions that home. The types of households ranked by the author are classified on the aspects of the structure of their home : (1) Intact home, functioning, (2) intact home, halting operation, (3) Broken Home (4) Home never established, (5) well integrated home in a social group (restricted or wide), (6) Home settling in society, (7) Home away from society and (8) Fireplace outcast by society.

The role of the school in this direction is developed by Winnicott (1987) is key to facilitating the enrichment of the personality of children, integration of home and school life and the initial entanglement with family social grouping. Thus, it is possible the expansion of social grouping of each child growing up to become an independent adult. Winnicott writes that "it is necessary to admit the existence of a proportion of children who can be called normal or healthy despite having broken families or families with dangerous social connections" (Winnicott, 1969, p. 240).

Play is a sign of health

Winnicott (1969) finds that the majority of children who can be considered normal or healthy they come from intact families who are socially integrated, and can be treated by care or psychotherapy within the context of home-school. These are children who have common disorders, such as difficulty in intercom home-school, or infectious diseases and other emergencies (cf. Winnicott 1969, p. 240).

The game play and processes help teachers and caregivers to assess the mental health of children. A little baby, for example, attending a day care nursery, can be observed in terms of their play, thus, the assessment of their development towards mental health.

In his text "The depressive position in normal emotional development" (Winnicott, 1955), the author states that the child grows when you have the chance to give (repair) in relation to guilt derived from instinctual experiences. This donation is expressed through constructive play that initially requires the presence of the beloved person involved and actively participating in constructive aspects of this play. Thus, Winnicott states that "a clear sign of the failure to understand young children can be seen in adults who think helping the child by giving him something without realizing that the primary importance of their presence there is in receiving" (Winnicott, 1955, p. 367). The author writes:

Well before six months the human baby is already formed by experiences that are living from childhood, instinctive or not, excited or calm experience.

Because of this, power - may be objected that some of the phenomena which I have been speaking are initiated at birth, or before birth was. This, however, does not cause the depressive position itself occurs already in these first few

THE IMPORTANCE OF THE ACTIVITY OF...

months or weeks or days, since this is something that depends on a notion of time, the perception of the difference between fact and fantasy, and especially the fact that the integration of the individual. It is very difficult to accept the existence of all this, see the mother holding the baby situation and making a concrete use of this fact, except in the case of a baby old enough to play the point of dropping things. (Winnicott, 1955, p. 370).

The emphasis of the psychoanalyst to "play dropping things" is the fact that this joke an indication that the child (or baby) is increasingly able to deal with the loss, thus presenting an indication arises for weaning. In this game, the baby experiences have shown that the well supported are helping to overcome short periods of failure of the dam, which also act as the basis for the "transitional objects" as well as the succession of substitutes for mother and sinus conditions. The transitional objects appear as a transition between the subjective and objective world and appear clearly to those who observe and live with small children.

Winnicott (1987) believes that every child has a difficulty is to relate the subjective reality with shared reality objectively perceived. There, between sleeping and waking, the child perceives the world and the world she created. Between these two "worlds" there is a need for transitional phenomena, a neutral territory in which the baby creates something that is also provided by the world. Thus, the baby continues maternal initial task in which a dedicated hand enables your baby to common understanding through active and delicate adaptation in which she offers at the time the baby is ready to create something like the breast that it offers. The author describes:

THE IMPORTANCE OF THE ACTIVITY OF...

Among the many toys a child can be a particular object - a doll , a teddy bear - probably soft, which was presented to the baby at around ten , eleven or twelve months, and it is a sometimes brutal way , sometimes affectionate, and without which it can not even think of going to bed ; this object would certainly not be left behind if the child had to leave the parental home ; and perhaps lost , it would be a disaster for the child and , therefore, for those who care for them.

(Winnicott, 1965, p. 211)

For the author, all these transitional objects and transitional phenomena make the child able to withstand frustrations and hardships and contribute to overcoming new situations. Thus, one should ensure, to the care of children who have suffered deprivation respect to such transitional phenomena as something really existing. Winnicott (1987) points out that removing a child from one home to another or from one institution to another, one should always allow this object to monitor its adaptation to the new environment better. In addition to objects (dolls and cloths), hearing a familiar song or story at bedtime, also connects the past to the present. Thus he says:

Certainly with children whose environments are disturbed these phenomena are especially important, and its study allows us to increase our ability to help these human beings being thrown from side to side until they have been able to accept what we adults only accept with great difficulty: that the world is not as we would create and the best that can happen to any of us that there is a sufficient coincidence of external reality to that which we create. Accept the idea of an identity between the two as an illusion. (Winnicott, 1965, p. 212)

Conclusion

From this perspective, to deprive a child of transitional objects and transitional phenomena disturb established, then occurs as the only alternative for the child, a split in his personality. A division in which half relates to the subjective world and the other half reacts to the objective world that came into contact. Winnicott says that "when this split and form bridges between the subjective and the objective are destroyed, or never came to be well constructed, the child is unable to work as a full human being (Winnicott 1965, p. 212).

Thus, it is explained how ordinary children, that we live in our daily life, may be deprived of their homes without necessarily becoming ill when often are even enriched by the experience of being hospitalized or away from their parents for a period necessary due to travel or work. Children exchange their familiar environments by unfamiliar environments without getting sick. The fact is that this child takes to bed, assisting their transition between wakefulness and sleep; it could be a doll, a teddy bear, a book, a piece of an old mother's dress, the tip of a padded) contribute to transitional phenomena, the passage between the objective and subjective worlds, be done in a gradual and healthy way, thus not allowing the split personality.

When internal phenomena create problems (usually by environmental failure), the child or adult suppress his inner world, but act in a low level of vitality, thus characterizing depression as a state of mind. Then comes the manic defense in an attempt to deal with this state of mind, associating anxiety already present in the depressive position. Accordingly, what the author says is that "no constructive work or tranquil pleasures. This is a reactive

THE IMPORTANCE OF THE ACTIVITY OF...

defense training on depression, and should be studied as a concept in its own right"

(Winnicott, 1955, p.367).

This brief article demonstrates the importance of play in the everyday life of a child. Besides demonstrating mental health, spontaneous playing contributes to psychological maturity and emotional maturity essential for health in adulthood. The child should play to organize your psyche and gradually move from one mode of relating to the objects to another mode, it should cease to relate to objects with subjectivity to objectivity. This is the basis for their future life in personal, social and work relationships.

References

Winnicott, DW (1955). The depressive position in normal emotional development. In *Through Paediatrics to Psychoanalysis*. Rio de Janeiro: Imago, 2000.

Winnicott, DW (1965). The dispossessed child and how it can be offset by the lack of family life. In *Deprivation and Delinquency*. São Paulo.

Winnicott, DW (1969). Progressive schools give too much freedom to the child? In *Deprivation and Delinquency*. London: Routledge, 1987.

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

From Sorocaba College of Physical Education to the Physical Education College of

YMCA/Sorocaba: the History of an Institution

Kleber Trevisan

Physical Education College – FEFISO - Brazil

Abstract

This article, originated from the master's thesis of the author, intends to describe the path of a Physical Education course in Sorocaba, since its opening as Sorocaba College of Physical Education to the present day as Physical Education College of YMCA Sorocaba/SP, Brazil. Relations and particularities of the institution studied and the society in Sorocaba, from queries to specific legislation, newspapers of the time, personal files of former students and review the sources that could assist in the investigation about its past are presented.

KEYWORDS: Education. Physical Education. History of school institution.

Resumen

En este artículo, se originó a partir de la tesis de maestría de la autora, pretende describir la trayectoria de un curso de Educación Física en Sorocaba, desde su apertura como Sorocaba Facultad de Educación Física a la vida presente el Colegio de Educación Física de YMCA Sorocaba / SP, Brasil. Relaciones y particularidades de la institución estudiada y la sociedad en Sorocaba, a partir de consultas a la legislación específica, los periódicos de la época, los archivos personales de los antiguos alumnos y revisar las fuentes que podrían ayudar en la investigación acerca de su pasado se presentan.

PALABRAS CLAVE: Educación. Educación Física. Historia de la institución escolar.

Introduction

Knowledge arises from curiosity to try to discover the origin of new theories geared to physical exercise, quality of life, or even as the institutions responsible for education and training of professionals responsible for these findings.

With this motivation, we carried out the historical record of the College of Physical Education in Sorocaba, its origin, creation, installation and changes during its 40 years of operation, seeking to unravel the motives and actors involved in its installation, showing its relevance and tradition in vocational training.

For this, it was necessary to determine which approaches are in the process of formation and evolution of educational institutions that constitute a domain of knowledge in historiographical renewal, aiming at the construction of a historical process that gives them identity. With this information intersect varied nature (primary sources, secondary, oral, documentary, architectural) causing the researcher to act carefully to exploit them, preserving them and arranging them in order to build a historical identity.

From the 50s, in Brazil, there was the expansion of higher education, accompanied by the process of drafting the Law of Guidelines and Bases, adopted in 1961, and the 70s and 80s were marked by the creation and expansion of Postgraduate programs during the military governments which were characterized as a second stage of development of historical studies in education.

Two key features qualified research in education at that time: the schooling of production research and political reaction of the military government. If on one hand, there

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

was an association between the production of knowledge and teaching activities, on the other strengthening critical thinking came to acting reactionary military political way, giving rise to a new national intelligentsia.

The third stage characterized by the consolidation of graduate programs started in the 70s, with the expansion of the research, theoretical and methodological diversity and varied use of research sources.

The study of natural objects acquired prominence-privileging issues such as school culture, teacher training, textbooks, school subjects, curriculum, educational practices, and of course, school institutions, as previously mentioned, become the object of attention researchers from different regions of the country, through research on various types of educational institutions, using multiple sources of varying natures and theoretical frameworks.

For Nosella and Buffa (2005, p. 365.) on "The research on school institutions: the Marxist dialectical method of inquiry", the researcher must seek to establish the objective connection between the particularities of the school and society, being essential to inquire the origin social actors and the professional fate of an academic institution to define its social sense, as to examine the curriculum used to understand their social objectives.

With the regulation of Physical Education (Decree 69450/71) was the appreciation of Physical Education professionals and increased demand for courses in the area. The association with sport, in particular football, which grew with the success the Brazilian national soccer team in two World Cups (1958 and 1962) and, with the third title in the 1970 World Cup, the prevalence of sports content in their classes, as well as the process of industrial decentralization of São Paulo (capital of the State of São Paulo) with the creation of smaller poles, resulting in increased integration between the city and the metropolitan

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

region, facilitated the inauguration of the Castelo Branco highway (linking São Paulo to Sorocaba) in 1971, resulting in an increase in economic activity of the city now seeking by professionals trained in several areas, providing a favorable environment for the creation of the first School of Physical Education of Sorocaba scenario.

It was in this context that I developed my Master thesis aimed to investigate the origins of the first course of Physical Education in the city of Sorocaba. Thus, the following is a direct route followed from its inception until its merger with the YMCA.

First Steps

On April 10, 1970, the newspaper *Cruzeiro do Sul*¹ brings the headline defining for May the creation of the College of Physical Education of Sorocaba, and added that "... if all the requests of the Federal Council of Education were met on time, the process that created the School of Physical Education of Sorocaba could get on the agenda at the next meeting, which was scheduled for May".

Even with the pending approval for beginning of the activities, Sorocabana Organization of Education and Culture (OSEC), through one of its directors Canon Andrew Pieroni and its president Col. Paulo Marcondes, signed an agreement with Social Service of Industry (in Portuguese: SESI) for the use of the pool and other sports facilities, once a week for the practical sessions of the course and the Salesiano College for lectures.

It also obtained the support from the City Council and the City of Sorocaba, who also signed an agreement with the OSEC to provide the sports town squares available for the upcoming course.

In the issue of December 25, 1970, the newspaper *Cruzeiro do Sul* informed the visit of three inspectors of the Federal Council for Education (CFE) for January to examine the buildings where classes would be held, while its new facility was being built, which never happened.

At this point, it is noteworthy that in a period of national history in which the military held the power, the opening of a new college graduates in the city came through the

¹ Traditional newspaper from Sorocaba, SP, founded on June 12th, 1903.

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

military, i.e., all helped for the course in the city, so that, even without possessing the minimum necessary structure, the College of Physical Education of Sorocaba was settled in 1971 on the initiative of Lieutenant Coronel of the Military Police Paulo Marcondes Franco and his wife Professor Laila Miguel Sacker having as sponsor OSEC, being recognized later by Decree . 73452 of January 14, 1974.

In this period it is noticed the influence of different conceptions that guided the creation of courses as hygienists (adoption of targeted hygiene habits and health), militarism (guided by order and respect the rules) and sports (sports development), prioritizing components that favor the formation of professionals to work in school and sports area, with a proposal that prioritized the performance and physical performance.

The lack of own building, forced the students to a constant need for travel to attend classes that were taught at SESI, the Salesiano School, Sports Centers in the City and Country Club of Automobile Club de Sorocaba that yielded their spaces.

Even with the large transport difficulties experienced by students at the time to participate in both theoretical and practical classes, in 1973 the first group, a total of 170 new PE teachers graduated at the college.

Professor Miriam Aparecida Ribeiro Borba Leme (2000), in her dissertation, reports in an interview with Romeo Osorio Pires (General Secretary of YMCA Sorocaba) that the displacement of students to attend classes often came to be several miles and the students did not always have knowledge of the location of classes in advance which generated conflicts between the students, professors and direction of the institution.

These difficulties led to the avoidance of the students and consequently the decrease in income from payment of tuition resulting emergence of legal, economical and administrative problems with teachers and staff who were dismissed.

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

Given the difficulties that arose and without finding a solution to their problems, in 1978 the students and teachers felt insecure by rumors about the closure of the teaching activities of the College.

This situation triggered a search for institutions that could take the course, opening the possibility of leaving Sorocaba, causing the loss of a "heritage" which was already recognized by the government and local authorities.

In the search for a new sponsor, Leme (2000) also reported that several institutions in Sorocaba were sought to take the course without obtaining great success until they the negotiations with YMCA Sorocaba started.

The incorporation by YMCA Sorocaba

In September 1978, the negotiations between YMCA Sorocaba and OSEC were finalized, from the Sorocaba College of Physical Education it was renamed to College of Physical Education of YMCA Sorocaba. Starting its activities in February 1979, at 680 Penha st, headquarters of YMCA Sorocaba that, already had educational nature activities, sports, leisure and recreation, minor adjustments to receive theoretical and practical lessons were needed.

With its transfer to YMCA Sorocaba in 1978, the College found a place that offered favorable conditions for the development of the Undergraduate Program in Physical Education and moreover, found a group of professionals and volunteers committed to integrate Christian and educational purposes in preparing competent and committed professionals with society.

The maintenance of the college can be considered important for both, the city of Sorocaba as for YMCA Sorocaba, since at the beginning of the course activities there was no structure for performing the activities, now there would be not only classrooms but also pool, courts and other spaces and infrastructure needed to carry out the practical activities.

The jump in quality of the course was due in large part owing to its own headquarters and the features mentioned, as well as its location (downtown of Sorocaba with easy access), aspects that contributed to the increase in the number of candidates that in less than a year, doubled in number of enrolled.

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

Another factor contributed and somehow may have positively influenced the implementation of the transfer to the YMCA Sorocaba was the fact that there was already a staff that could be used to teach the classes related to the components of sports practice and assimilation of students in the technical body of the Association acting as interns. On one hand, the YMCA was forced to adapt to a new reality because it was necessary to adapt the schedule of theoretical and practical classes of the student body with the schedules and activities of its members, on the other hand it is the first YMCA to aggregate a degree in Physical Education in its organization.

In January 1979 the first admission tests as FEFISO/YMCA were done in which 122 candidates enrolled. The theoretical tests performed at the Salesiano School, and evidence of Motor Fitness and Medical Examinations were performed at YMCA.

To the direction of the College, the Board of the YMCA and the Secretary General Mr. Romeo Pires Osorio chose Professor Antonio Carlos Bramante, professor in the College and also a member of YMCA, with outstanding participation in Sorocaba sports scene, and knowledge of philosophy and YMCA structure.

Even keeping the curriculum unchanged, it was a period of great change, for the students who were already in the course had to adapt to the new administrative structure that praised concepts of discipline and humanism. The regimental standards were strictly enforced and the departments (Education, gymnastic Sport and Medical Sciences) system was reactivated with periodic review meetings and planning.

From the 80s with the rise of scientific studies related to physical education concepts besides the changes in the areas of Physiology, Biomechanics and Social Sciences discussions about the need to readjust the curriculum of the course changes began. In 1985, the director at that time, Prof. Antonio Carlos Bramante, asked to leave the position to live

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

in the United States and start his Doctoral studies, Professor José Guilmar Mariz de Oliveira was invited to replace him, who was replaced, for personal reasons, in the following year by Prof. Milton Kazuo Hidaka, graduated in Physical Education and Executive Secretary of the YMCA Sorocaba.

We can see here the beginning of an alternation of directors who are necessarily from YMCA being clear that the need of maintaining the principles of the YMCA directive acts as the School, which is in Article 1, third paragraph of the Statute:

§ 3 - The activities developed in the YMCA should always be in harmony with its mission, the text of which is as follows: 'The YMCA Sorocaba is a charity formed by volunteers and professionals, based on Christian values, seeks to provide opportunities for the development and promotion of the people, under the spiritual aspects, moral, physical and social' .

With the Federal Resolution No. 03 /87, all the colleges were given autonomy to configure their courses according to the interests of the region and community needs. Due to this resolution, studies for the reformulation of FEFISO/YMCA began, being completed and sent to the Federal Education Council in November 1989 and approved in 1990.

From 1992, according to research conducted in academic history of the period, it was implemented the new curriculum, with 3156 hours/lessons in 08 semesters and, with this changes new disciplines were introduced, not only the biological and sports areas as well as the pedagogical area following the intention to distance itself from the prevailing competition trends to provide students with access to new perspectives on professional practice.

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

In order to encourage academic research, the development of scientific projects with the possibility of expansion to more elaborate designs with the community or other institutions opened the Center for the Study of FEFISO/YMCA (CEFEFISO), according to Leme (2000, p.61).

As it can be seen in the development of this paper, professional education in physical education has always been linked to certain trends, whether militaristic, hygienist, sports or more currently the developmental approaches, constructivist - interactionist, critical surpassing what is observed is that it increasingly seeks to approximate the course of the themes focused on school.

However, there is no way to abandon or fail to mention that despite the existence of several trends that can be observed in practice, is the predominance of one over the other while using knowledge and practices once considered outdated.

In 1993, Professor Milton Kazuo Hidaka left and Professor Miguel Vítor Damasio was appointed to replace him, graduated in Physical Education, Executive Secretary of the YMCA Sorocaba and lecturer in the Department of Athletics, who remained in the direction of the School until September 1998 when another change occurred, assuming the position of Director Prof Miriam Aparecida Ribeiro Borba Leme, graduated in Physical Education, breaking the cycle of directors coming from the board (whether corporate or administrative) of the YMCA, as well as being the first woman to assume the direction of the institution.

In January 2001, Jornal Cruzeiro do Sul reports the record of candidates applying for the entrance examination Fefiso/YMCA "... 480 enrolled for a hundred vacancies (fifty in the daytime and fifty at night) with the abstention of 5 % in the theoretical test" which

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

according to the direction reflected the new concept given to the profession beyond the curriculum that corresponded to the market needs.

On February 18, 2004, with the publication of Resolution No. 1, the course underwent another reformulation offering two types of courses of Physical Education: Bachelor's Degree and, what we call Teaching Degree (In the case of resolution cited the Degree - 2840 hours/classes - enables the professional to act in formal education from kindergarten through high school).

The publication of Resolution No. 7 of March 31, 2004, established the National Curriculum Guidelines for Physical Education graduation at a higher level of full degree, the Bachelor (3200 hours /classes) mode allowing the professional to act in various fields (except in basic education), such as clubs, gyms, businesses, industry, clinics, hospitals, hotels, parks, media and residences.

Currently, the institution is recognized for its tradition and reference in the training of Physical Education to Sorocaba and all region, and, since 2013, this has undergone new changes in direction with the appointment of Prof. Mauricio Massari, MSc.

FROM SOROCABA COLLEGE OF PHYSICAL EDUCATION...

Final Thoughts

Therefore, it is undeniable the importance of YMCA Sorocaba in maintaining the course in Sorocaba, however it only accepted the challenge because it had the real structure conditions, being the only in Brazil to maintain a degree.

The FEFISO/YMCA in its 40 years of existence can maintain its tradition in the training of professionals in one of the prime factors to the course structure that allows the use of all facilities of the institution to approach the practice.

References

Brasil. (1999). Ministério da Educação, Secretaria da Educação Média e Tecnológica. *Parâmetros Curriculares Nacionais: Ensino médio*. Brasília: MEC. Secretaria de Educação Média e Tecnológica.

Faculdade de Educação Física da ACM de Sorocaba. Disponível em:
<<http://www.fefiso.edu.br/index.php>>.

LEME, Mirian Aparecida Ribeiro Borba. (2000). *A formação de profissionais em educação física: um estudo das representações sociais dos (as) estudantes da FEFISO/ACM de Sorocaba*. 2000. 153f. Dissertação (Mestrado em Educação) - Universidade de Sorocaba, Sorocaba.

Nosella, Paolo & Buffa, Ester. (2005a). As pesquisas sobre instituições escolares: o método dialético marxista de investigação. *EccoS – Revista Científica*, São Paulo, v. 7, n. 2, p. 351 – 368, jul./dez.

_____. Educação superior e desenvolvimento no Estado de São Paulo. *Cadernos de História da Educação*, Uberlândia, n. 4 - jan./dez. 2005b.

_____. *As pesquisas sobre instituições escolares: balanço crítico*. Disponível em:
<http://www.histedbr.fae.unicamp.br/navegando/artigos_frames/artigo_088.html>

Sorocaba 350 anos: uma história ilustrada. Sorocaba: Fundação Ubaldino do Amaral, 2004.

Sharing experiences

An Exchange Student in Peru: My Experience and Learning

Bruno Bonfim Ferreira

Student at Physical Education College – FEFISO

AN EXCHANGE STUDENT IN PERU...

Travel the world, experience new cultures, different ways of living, to relate, to eat, to communicate, to have fun, that is, different ways of interpreting the world. Traveling on business, to study or to have fun, it is always a unique experience and provides an unparalleled personal and professional growth also. Being able to live the experience of the exchange was undoubtedly a watershed in my life.

My name is Bruno Bomfim Ferreira. I'm twenty-nine and I'm in the fifth semester of the Bachelor's course of Physical Education College of YMCA Sorocaba - FEFISO and took part in the first group of college exchange project. This project is already done by the YMCA Sorocaba, providing trips to enhance English in many countries, but these courses have to be paid by the members themselves. The college project works differently, providing opportunities for students to partially or fully paid exchanges, thus making it possible for people who cannot afford to pay for a trip of this magnitude. I was one of those people who could not afford such a trip. The path until I could land in Peru (the country that made the exchange) was long and it was not easy.

To participate in the selection process for the exchange it was necessary for the applicants to hand in a résumé for teachers responsible for selecting. I handed my résumé the next day, I was confident. After a few days they called everyone who had handed in their résumés to a meeting in which it was explained how the exchange works, history of Sorocaba YMCA and which profile you search for a college exchange student. At this meeting I noticed that many were interested in this opportunity and that competition would be hard. At this meeting it was also set the date of the two-day training we would do in YMCA Camp in Sorocaba. This training made us participate in group activities, activities that aimed at leadership, communication and improvisation. We confronted collective and individual problems. We also heard the testimonies of people who have lived the

AN EXCHANGE STUDENT IN PERU...

experience of exchange and shared difficulties, curiosities and benefits. At the end of the second day of training we were informed that we ones selected would be communicated after a week. This week it took a long time to pass, but that was contemplated the news I was one of those selected.

At that moment, many thoughts went through my head at the same time as: where would I go, what I would eat, how I would communicate, how I would fly for the first time, where I would sleep, what to bring, if I had enough money, among many other questions and insecurities that were beginning to emerge. I am told that because of my profile three other students and I were going to Peru for a month, I was also informed about the trip itself, for example, we would do a stopover in Chile. But a meeting was scheduled with all selected students to make all kinds of questions about the exchange.

Then another phase started, I had to organize the trip. I had no idea how many things are needed to be able to travel abroad, things like: getting a passport, life insurance for the trip, worrying about whether the country's currency is traded in Brazil or if you must buy dollars, worry with the weather to know what kind of clothes to take, worry about the weight of baggage, learn another language are just some of the steps to be taken prior to finally get the long awaited day of shipment.

Arriving at the airport three hours before check-in, checking luggage and even boarding the plane on takeoff were already news in my life. The stopover in Chile was the first contact with the Spanish language, another very different and interesting experience: seeking the gate, asking for information, hearing people communicating ... We really had to wait for two hours that did not take long because of the amount of information we were assimilating. After about six hours of flight we landed in Lima, Peru. We passed through immigration without any problems. Then we met the person in charge of directing the

AN EXCHANGE STUDENT IN PERU...

YMCA in Peru. As it was already after midnight we quickly settled down in bed and slept, because the fatigue was great.

The next day the leaders of YMCA Peru showed us everything: all the facilities of the institution and how it worked. The euphoria was great and we wanted to know everything and also to know what our jobs were. Later a meeting would decide our occupations. The first three days were used to know closely the activities of the institution where we observed many classes: basketball, volleyball, futsal, swimming, gym, tae-kwon-do, MMA, karate, ballet, musicalizacion, cooking, robotics for kids, dances of various types besides the work they do with young people, forming leaders who later become volunteers and then are hired by the institution. After following all these activities our routine was already scheduled, we were going to be with the teachers in their basketball, soccer and volleyball classes in the morning and help in the gym in the afternoon. But before starting this job, I was sent to YMCA Peru Camp which sits on a beach two hours south from the institution.

The camp is a very rustic, secluded, there is no internet, and no socket in the lodgings. I believe this format is in order to really transport children to another totally different from reality that they live from day to day. In contrast to the simplicity of the house setting, the scenery was not simple: a wonderful place, an arm of beach that belongs to YMCA Peru, a really magical place, with a spectacular sunset, several caves that can be visited and that are invaded by the waves which makes the ride more exciting and if you're lucky groups of dolphins can be spotted near the beach. A curiosity is that the accommodations are on a higher level than the beach and to get there it is necessary to climb a ladder of only 194 steps, which we ended up doing a few times a day. At the camp there were two types of programs: one on the weekend where they prepare various activities from nine in the morning up to the evening for guests because at the beach camp there are spaces they call

AN EXCHANGE STUDENT IN PERU...

lots rented by people for almost the whole summer, and on top there are some cottages are also rented. Their goal is beyond entertainment: it is also tries to bring people together, as they are almost always the same all summer. During the week the program is totally different, aimed at members of the YMCA, companies or schools that hire this service, taking kids to camp to spend two or three days there, and this week I was at the camp, I accompanied two groups, from eight to nine years for two days and from ten to eleven for three days, plus the weekend. During those days I was responsible for a group of children, I helped in organizing and conducting recreational activities such as games and play with the group and guests and I even slept one night in the desert taking care of about thirty children, after that we walked for about forty minutes into the desert, to wake up at seven in the morning the next day to go sandboarding, which is lying down a dune in a small board. These were days of hard work under the hot sun, because we started early and we stopped only at night, but I learned a lot about recreation, about dealing with people, about teamwork and humility. Another very interesting fact was that contact with the children in the camp made me learn Spanish and much faster as they loved asking many things about Brazil, and thought it was funny the way I talked and played with the way they spoke a few words in Portuguese, because I was asked to teach several words and they taught me a lot and it helped me to greatly improve the language.

Returning to YMCA Peru I started my routine activities that were already planned where I would accompany teachers of sports in the morning and stay in the gym in the afternoon. As I'm more familiar with basketball I ended up watching over these classes I still had not even completed a week watching basketball lessons and I was surprised with the news that the teacher had an unexpected appointment and would be late and I would give the first two morning classes until the teacher arrives. At first I was scared, but

AN EXCHANGE STUDENT IN PERU...

because I had already practiced basketball and had taken classes in college it was easy to program the content of the classes, the first group of eight and nine years old and the second of thirteen and fourteen years old, I was a little unsure as to the language that ended up not being such a big problem as I had the help of two leaders accompanying classes and I was a bit adapted to the language, having trouble only with the lack of vocabulary. In the end I could teach the two classes and the kids loved them, a fact that made me very happy.

In my afternoons at the gym there was no surprise, I followed the teachers, helped students, cleared up questions about the exercises. This help that we provided in the facility was very useful for teachers because the gym was busy. Thus the days went by, the teachers always wanted to help us, we dominated our tasks, we made many friends and the language was no longer a problem. On weekends and some evenings during the week there was always a teacher to take us to know the city by taking us to malls, historic sites, typical restaurants and famous neighborhoods. Lima is a beautiful city with beautiful sights and a very varied and delicious food, unfortunately one month was not enough to know everything. It was not possible to go to Machu Picchu, the reason was the distance: seventeen hours from Lima and it is very expensive for tourists.

We met six German exchange students doing social work in YMCA Peru, they also spoke Spanish and had already been in Lima for six months. I could never imagine that I would meet people from Germany in Peru and that our communication link would be Spanish, these are experiences that only the exchange program can provide. Besides this, some fun facts about my stay in Peru are: always took a taxi because it was very cheap, the price is different from Brazil, the price is previously negotiated with the taxi driver, urban transport was also very cheap, but I used it a few times. Another curiosity is that we can always see someone playing and singing on the buses.

AN EXCHANGE STUDENT IN PERU...

In Peru it also seems that all people know how to play Cajon, a typical instrument of the country that just looks like a wooden box where a person sits on it to play, this instrument is considered a cultural heritage. Another peculiarity is the everyday food included basically boiled rice, chicken and potatoes, there was also a typical beverage made from a purple corn called chicha and there is a very famous drink called Pisco Sour in the country. Another very interesting thing were the yellow circles that are scattered throughout the city in areas where there is concentration of people, later we discovered that they were a safe place in case of earthquake. Luckily I did not use any of these circles.

The money of Peru is the Nuevo Sol that has a value close to the Brazilian currency, another very common thing in Lima are exchange houses, having one on every corner what benefited us. This is a short summary of an experience that is difficult to be explained fully with words. Only if you experience the exchange you can understand what it is I can only advise that if the opportunity to participate in an exchange program take it with all your strength, overcome your fears and enjoy yourself. This is such an enriching experience that I want to do it again, to return to Peru, where I must say that I was welcomed with great affection or to another country. Countless is what I learned, I will take that for my whole life, not counting the new language learned. Professionally, I feel much more qualified and more confident and personally I can say that I became a better person, respecting much more the human beings and the world that previously seemed giant to me, but after the exchange it does not seem so huge.

Essays

Waiting

Brian Belton

Senior Lecturer in Youth Work, YMCA George Williams College,

London, UK

Email: b.belton@ymca.co.uk

Liberty is, for the most part, associated with being able to 'do' something. It implies action. To some extent, we see liberty as access, and rapid access, to doing stuff. As a society we expect our food to be fast, the light to come on when we flick a switch, the train to be on time - we do not expect to be kept waiting....at the bus stop, at the traffic lights or at the supermarket check out. We complain about the wait at the doctor's surgery or the airport. It seems the biggest infringement on our everyday liberty is to be 'kept waiting'.

Our inability as individuals and as a society to linger can be understood as a lack of freedom; we 'just can't wait'. We, as a society, appear to have a fear of waiting; we think of it as dead time. Waiting, for perhaps most of us, suggests inactivity. But waiting is not an inactive or dead process. At its best it encompasses expectancy and excitement, like waiting for Christmas or a first kiss.

Foula

I am a celebrant of remote and outrageous places. One such is Foula Island in the Shetlands, a place I first visited in 1987. You probably haven't heard of Foula – few have. It's the most remote inhabited Island in the United Kingdom. You won't find it on some maps: It wasn't on the official Shetland Islands tourist map 20 years ago.

Having an irrational passion for islands that have fallen off the map, I returned to Foula in 1998. I flew from Heathrow to Edinburgh, Edinburgh to Wick and Wick to Sunburgh. I took an epic £25 taxi ride from Sunburgh to Tingwall Airport, arriving just in the nick of time to catch my flight to Foula. I entered the waiting room of Tingwall Airport. It would appear to be a rather unassuming place; no bar to which you can retreat and have a pint whilst waiting for your flight, no computer monitors to indicate the status of that flight

- it looks a slightly like a doctor's surgery, complete with the scales where the patient is weighed. There was a bit of luggage on the scales at that moment.

The waiting room was the sort of place that seemed designed for waiting. Endlessly waiting; there was nothing there that would seem to indicate that travel was possible.

There was bad news for me; the flight for that day had been cancelled. I supposed that I could expect that sort of thing in that part of the world. I decided to spend the evening in the nearby town of Lerwick and try again the next day.

I had been walking around Lerwick, the capital of the Shetlands. I eventually found myself in the Thule bar. It seemed an appropriately named watering hole in which to take a pint. Foula, my destination, is reputed to be the ultimate Thule of legend; the last place in the world, before you fall off the edge and into the gapping mouths of sea monsters.

I looked around and there seemed to be about 35 people quaffing pints around me, just the same number of people who at the time lived on Foula. I'm drawn to places like that, maybe because I was born in the middle of a great big city, London. It is hard to get anymore 'central' than London. It is at the centre of a very recent Empire - the biggest the world has ever seen. It is a financial, communications and military centre. It is the link between Europe and America, the 2.5 billion people of the Commonwealth and the rest of the world.

Even as a child, I seemed to want to escape the middle. I would go to the far parameters of our back-yard and sit there and dream of remote places.

As I sipped my own pint and listened to the pop music on the duke box, I felt even more urgently to be on Foula...soon.

I arrived back at the airport the next morning. The flight for Foula was reputed to leave in ten minutes or so, but it didn't look hopeful. There was this thick fog, like a dropped

curtain on a play that was over. There was a bit of drizzle, a bit of mizzle, sort of archetypal North Atlantic weather.

Well, let me describe the airport itself. Rather different to Heathrow or Gatwick. No concessions, no places to change money. Was there place to get something to eat, or buy a newspaper? Nope! I looked around me and all I saw was a mixture of moor, fog, grassland, and occasional, worm-like, sinewy roads winding through it all like tributaries running down to a lack.

There was an airstrip, with puddles of rain. Prospects didn't look very good.

An official suddenly appeared; "Right that's it folks for this morning! In this kind of fog anyway, so that makes the decision that much easier. So I'm afraid it's going to be this afternoon".

I asked him what the forecast for the afternoon was, and if a word like 'forecast' had any meaning in that part of the world. "The forecast is for things to improve," he said. "The indications are that it should be getting better during the day". I asked if this forecast was made by the same person who had yesterday forecast that it would be quite good that morning. The man laughed, "Eh, yes". I commented that it was possible he had got it wrong again.

I tend in my daily life to be a complete, total, driven perfectionist. It makes me an uncomfortable person to have to live with. It makes me uncomfortable to myself at times. How does this relate to travel? Do I tend to want to take perfect trips, to perfect destinations, and sit on perfect sands and have a perfect drink, with a perfect person, under a perfect palm tree? Not at all! Travel absolves me from having to be perfect. It frees me from this terrible burden that was bestowed upon me by well-meaning parents.

Others make decisions and I can live with their imperfections in ways that I cannot live with my own. I don't go to places that others consider perfect. I go to places that are likely to test the perfectionist urge of almost anyone. Places where things tend to go wrong as a matter of course, but when other people make mistakes I don't find that intolerable; its life and I accept it and even rather like it.

Part of the joy of going to a place like Foula is not getting there. I don't mean actually not getting there, but the difficulty in getting there. Nowadays, when a piece of corporate plastic can get you to the wilds of New Guinea, the depths of the Amazon (and I'm not talking the on-line book store) or the heart of the Arctic in almost less time than it takes me to finish this sentence (a sentence still going on by the way) going to Foula by air or sea is something that is going to be an imperfect event. The weather will definitely be a factor, it will remind you that however refined modern humanity's mechanisms of transport are, however sophisticated our technology, that nature itself will have the final word.

I went out for a walk and on my return the waiting room appeared to have filled up a bit. I sat next to a woman, a fellow traveller. I asked her what she thought about our chances of getting to Foula. She replied that she saw our chances of getting there that day to be pretty thin; she saw it as how life is in those islands. If you don't get where you want to go today, you might make it tomorrow. She could see no reason to get upset about it; for here you have to see things that way because that is how it is. You just 'sit on and hope'. She hoped that the pilot would look out of the window and think, 'things don't look too bad - we'll go'. She said that it was not like being in a town, champing at the bit for the bus to come, complaining that it was 'late again'. For her, her island existence was a different world.

I commented that it suggested eternity - a kind of endless timelessness, the fact that nothing might happen. I said that it was almost Zen-like, as if going to Foula and not going to Foula was almost the same thing; that the imagination and anticipation of being there, in the absence of actually going, has to constitute the trip.

She replied that when there were only boats, before you could fly to Foula that the island could be cut off for weeks at a time. They just used to 'sit on' till the boat came. And it came eventually - like the plane would. I told her that if I didn't see her on Foula I would definitely see her there, in the waiting room, later in the day. 'Yes' she replied. 'And again tomorrow morning', I quipped. 'And maybe tomorrow afternoon' she retorted. 'But they don't work Sunday though...unless necessary'. She made this last point in a rather disturbing, matter-of-fact way. 'Well' I went on, 'there's next Monday then. As they don't work Sunday we can talk about what we did on Sunday, apart from waiting in the waiting room'. 'True', she giggled.

There I was, yet again at the Tingwall airport, on the Shetland mainland, waiting in the fog, the mist, the mizzle, the occasional rain, for the plane to take off and go to Foula.

I saw the pilot and strolled over to talk to him: "What's the prognosis now about travel to Foula," I inquire.

"Well, I regret to say that perhaps I've been suckered, looking at down weather. It seemed things were getting a bit better. Looking into the weather now things are certainly worse than before.

"Maybe you'd like to go to the North-East where things appear to be clearer - somewhere other than Foula? I don't know; I'm still hoping that things will lift. In this part of the world, until you actually see the clearance, you can't be sure.

“Unfortunately, it’s just frustrating for you and me that we can't, actually, get airborne at the moment”.

Once again, I'd been unable to fly to Foula.

Mingulay

Eleven years previously I had been dropped off on Mingulay, a hilly rock of an Island in the Outer Hebrides, by an old Lobster fisherman named Hector.

Mingulay had been wholly devoid of people since 1908. So we went there and Hector said that he would pick me up at six o'clock. I had a Cadbury's chocolate bar, and some fags (this was during a relatively short period when I had taken up smoking after years of abstinence) and I spent the day drifting around. It's a very high island. It has very high sea cliffs, about 700 feet.

At six o'clock I returned to a small prow of a rock and I waited for Hector. Six o'clock, seven o'clock, eight o'clock, nine o'clock; no Hector.

I started to worry a little and at the same time I convinced myself that he had said six o'clock the following morning. So I spent the night there. Six a.m. I sort of jerked awake - 7 a.m., 8 a.m., 9 a.m.; No Hector.

I was alone on this island, about two by three miles. I wandered about for the rest of the day, but never went terribly far from the place where I had been dropped off, because I was convinced that Hector's boat would appear at any moment. Meanwhile, I was developing rather severe hunger.

I knew a bit about local vegetation and was able to identify something known as ‘wild celery’ in the Outer Hebrides. I ate some of it, but really, as far as satisfying my hunger went, it was a bit like eating lots of lettuce.

The afternoon progressed and at 6 p.m. I went to the rock where I had been dropped off. Thinking well, maybe, in fact, he had meant 6 p.m. the following day; 6 p.m., 7 p.m., 8 p.m. - still no Hector. By now I felt as if my body was starting to feed off its own inner organs.

I scavenged along the shore for mussels and winkles and I found, in the wreckage of an abandoned village, a skillet, which was itself equally wrecked. I had myself, what I suppose you could call, a feed. I felt that at least there was something in my stomach. There was also something in my mind; I was still worried. I was worried that I had been marooned on this island. It goes back to your childhood. You're left somewhere by your parents, or you get detached from them. You don't know if they'll ever come back. It's that fear that the world has just left you and you'll never be found again - this is the fear of waiting. That's what I was feeling.

I was now into the third day. I was still casting glances at the place where I expected the boat to be, but I wasn't hanging out there. Mingulay has been completely taken over by birds. I turned my attention to sneaking up on a puffin. I scared away most of the puffins I stalked, but eventually I managed somehow to grab one. There it was. It gave me this cute, kind of clown-like expression. I looked away. As I was half looking away, it swivelled its head around and it gave me this extremely sad expression, like, ‘Oh, you're not going to wring my neck, are you?’ It made it really quite difficult to do, but I went ahead and did it!

I cooked the little bird for about 45 minutes and discovered that I had completely over-cooked one half of it while the other half was practically raw. I took a bite out of each part.

They were equally disgusting. Even in my ravenous state I couldn't bring myself to have another bite. Because I had so devoted myself to the process of survival, I had forgotten that I was panicky; that I was fearful of having been abandoned in this remote place, for the rest of my life; that I didn't think might be very long at that point.

Devotion to food got me through the next few days. On the sixth day, in the morning, I suddenly heard and I believe I also smelled, a primitive diesel engine approaching Mingulay.

It wasn't Hector in the boat, however: it was his nephew. Hector had gone back to West Barra (a bigger island not far off with the massive population of around 700); he'd had a stroke. He had been removed to the hospital on South Uist and he was more or less in a coma for four days. When he awoke, he said, "I've left a man on Mingulay!"

Further reading

A short introduction to Foula can be found on: <http://visit.shetland.org/foula>

Some brief information on Mingulay: <http://www.nts.org.uk/Property/Mingulay-Berneray-and-Pabbay/#> and <http://www.visitouterhebrides.co.uk/our-islands/isles-of-barra-and-vatersay/mingulay>

Espíritu, Mente y Cuerpo

Britania Buitrón

Undergraduate Student, Ciencias del Deporte (Sport Sciences)

Universidad YMCA, México

Introducción

El ser humano está constituido por una trinidad, la cual se trabaja poco de manera conjunta, pero si se logran armonizar los tres componentes que forman al ente humano, se lograría la trascendencia.

El deporte es una actividad que si eres consciente, te permite poder trabajar plenamente con el desarrollo integral y armónico, dejando a un lado la superficialidad que hay en el mundo y enfocándonos en el sentir del yo interno y el yo externo, sincronizándolos para que sean uno mismo. ¿El cuerpo podría funcionar sin la mente y sin el espíritu? ¿Qué sería de la mente y el espíritu si no hubiera materia en la cual pudieran habitar?

Desarrollo

El humano es esencia, es presencia y es inteligencia, es un ente conformado por un cuerpo que es una máquina biológica que le hace tener el “poder”, el poder de la fortaleza física, de moverse, lo que lo lleva a estar presente físicamente, en primer plano lo primero que somos una simple vista, dentro de este cuerpo tenemos un segundo componente que es la mente - ésta no es un fenómeno físico. Sin embargo, es la mente la que aprende, analiza y comprende, bien el cuerpo puede estar en descanso total, pero la mente nunca deja de funcionar, este componente nos lleva al pensamiento, a la conciencia y una vez siendo conscientes se llega a la sabiduría, impulsa al cuerpo. Finalmente, el tercer componente del ente humano es el espíritu, al igual que la mente no es un fenómeno físico, nada tiene que ver con procesos biológicos, nada tiene que ver el misticismo ni lo religioso, pues es la esencia de la moral, lo ético, los valores, los pensamientos y los actos, es una “energía” que

le da impulsos de valor al humano y bien. Aunque todos los seres humanos están conformados por esta trinidad, no todos tienen el mismo ímpetu para desarrollarla de manera armónica.

En esta cultura, nos hemos olvidado del espíritu, el no poder verlo no significa que no exista, es mucho lo que se dedica a la mente, y al cuerpo, y poco a la espiritualidad del humano, el mundo cada día tiene mas superficialidad, se ejercitan para verse bien estéticamente (no para ser sanos), estudian para ganar reconocimiento (no para ser sabios), es donde preguntamos ¿Dónde queda el espíritu? El que te da ese impulso de valor para hacer las cosas de manera que llenen la vida, para crecer íntegramente como personas, para poder trascender, marcar diferencia en la humanidad.

Así que es válido preguntarse qué cambios en la calidad de vida habría para una persona que trabaja día a día para lograr un desarrollo integral, el mundo sería diferente si las personas buscaran una armonía, primero con ellos mismos y después hacia todo lo demás, el mundo, la naturaleza, otras especies y con el humano mismo.

Hablemos un poco de la filosofía de la YMCA, cuyo lema dice “para que todos sean uno”, ayudar de manera eficiente a armonizar su ser, proponiendo actividades del ocio, la recreación, la ayuda comunitaria, el deporte, etc. El deporte por sí solo, sea cual sea, funciona de manera integral, necesitando todo un abanico de disciplinas que intervengan para su pleno desarrollo, el deporte requiere de un médico, un nutriólogo, un psicólogo, un entrenador, y un deportista o equipo de deportistas.

El deporte lleva al desarrollo integral, trabajando de manera armónica con los componentes del ser humano, para que esto sea así se debe concientizar el por qué del deporte para mi cuerpo y el por qué para mi vida. Difícilmente se practicará el deporte para ir a competencias internacionales o para romper records históricos, pero puede ser con el

valor de competir con uno mismo; de tener constancia, romper sus propios records; para lograr hoy lo que el día de ayer no se pudo hacer y para mañana hacerlo mejor; conocer nuestra corporeidad; aprender a coordinar nuestro cuerpo; dominar un balón o poder desenvolvernó en un medio que no es el nuestro como el agua; vencer miedos; aceptar retos; quitar malos hábitos; progresar; volverse veloz, ágil, fuerte, y flexible no solo físicamente, sino también mentalmente. Esa energía que nos da el impulso para luchar por todo esto no es más que nuestro espíritu mismo, ese que nos dice el por qué hacer las cosas, el por qué hay que seguir esforzándonos, el por qué hay que soportar el cansancio, o el dolor, el que te lleva a darte cuenta de todo lo que tu cuerpo en combinación con la mente es capaz de lograr y solo así con el esfuerzo que el espíritu te lleva a dar se logrará la trascendencia en uno mismo, llegando a ser mejores día a día, valorando el tiempo, el esfuerzo propio, creyendo en una meta, siendo capaces de anhelar y luchar por ello.

Invito al ser humano a reflexionar respecto a la vida externa y a la vida interna, esto no es precisamente que tengamos dos vidas, va mas allá, va a conjuntar nuestro yo interno, (el espíritu y la mente) con lo que somos externamente (el cuerpo), la reflexión es para darnos cuenta que tenemos que cuidar ambas partes del yo: El yo interno que habita en el yo externo, los cuales deben estar en sincronización, y así como un párrafo anterior lo expresa el deporte y su parte integral cumple con este rol, siempre y cuando el deportista concientice el por qué de la acción.

El ser humano está constantemente tratando de encontrar la perfección, día a día, paso a paso, lo que es bueno cuestionar es si se están haciendo las acciones necesarias para alcanzarla, por lo cual la energía espiritual y la conciencia son un factor importante, pues se llega a apreciar completamente la profundidad del humano, que se es más que materia, se

es energía, esencia, es ahí cuando el ser humano despierta y entonces comienza a buscar la trascendencia, ese crecimiento personal que marque la diferencia.

La mente es un factor importante para llegar y lograr todas las metas que uno se propone, esta es la base de toda habilidad corporal, la que le dice al cerebro lo que se quiere lograr para que el cerebro mande entonces los impulsos que permitan que nuestro cuerpo reaccione. Sabemos que no todo es positivo y bien; entonces este segundo complemento es también una influencia en la parte negativa del hacer o no hacer las cosas, si la persona empieza a contemplar tan solo el agotamiento físico, quizás su incapacidad de mejorar es entonces que la incapacidad estará, por que la persona así lo esta decidiendo, haciendo de lado la energía del espíritu, es por esto que debe existir cierta concentración y fortaleza en la mente, por lo cual se debe tener un entrenamiento mental. También es factible preguntarse como el deporte ayuda a la salud mental, la meditación podría ser de gran ayuda, meditación que solo se practica en actividades físicas como el yoga, o algunas artes marciales, pero sería interesante a cada tipo de deporte regalarle un momento de ejercicio mental antes o después de la rutina normal de entrenamiento, la mente también merece descansar, y no precisamente será poniéndose en blanco pero sí concentrándose y desarrollándose mientras el cuerpo le de esa tranquilidad y permanezca quieto unos minutos y bien así como todo entrenamiento, llegará el momento en que la meditación se pueda dar mientras el deportista corre o nada, alejando su mente de frustraciones, no permitiendo la concentración en el cansancio físico y ninguna otra frustración. Así bien podemos relacionar que si se hace deporte o ejercicio y uno, se siente bien físicamente su imagen de si mismo será positiva, las emociones se controlan de mejor manera, debido a que la mente está concentrada en su desarrollo, y se deja de lado depresiones y ansiedades.

El ser humano debe entender que el deporte es para todos - sin importar su edad, su raza o su sexo - todos somos seres integrales por lo cual podemos hacer el deporte para lograr un desarrollo armónico, y vivir en “lo bueno y lo bello”. La fortaleza física, la fortaleza mental y la fortaleza espiritual todas al mismo nivel llevarán a una felicidad interna, y se abre una conciencia universal.

En la parte espiritual y mística se llega a mencionar el cuerpo solo es un obstáculo para la trascendencia porque pocas veces se asocian y se busca una integración, pero lo que sucede cuando el espíritu es uno con la mente y el cuerpo entonces es cuando el alma progresa.

Para finalizar reflexionemos sobre el cuerpo, las emociones - esas emociones que la mente y el espíritu transmiten y nos llevan a actuar, como me siento cuando hago deporte, un deporte que me guste que me llene de satisfacción, y quiero compartir esa sensación de bienestar con el mundo. Esa sensación de relajación en mi cuerpo, en mi mente, la tranquilidad, así quiero que el mundo se sienta, que vea el ejercicio o el deporte como un camino al bienestar social, no como una obligación, no como algo superficial, sino como esa conexión de tu “yo interno” y tu “yo externo”. El camino que lleva a tu vida a un equilibrio armónico, ese equilibrio que te hace consciente, tan consciente del aquí, el ahora, mi cuerpo, mis emociones, la naturaleza, el mundo, el universo: solo así se puede trascender.

Conclusión

El cuerpo sería materia vacía sin una esencia y sin una razón de ser por la mente y el espíritu que dan el vigor para vivir y superarse así mismo día con día. Encontrar una actividad satisfactoria para la persona le da el ímpetu de seguir adelante de seguir esforzándose de desarrollarse a sí mismo de manera integral. Las personas que están en contacto con el deporte deben enfocarse en esto más que en crear atletas de excelencia, por que todos somos humanos, todos habitamos en esta Tierra, en este Universo; pocos son los elegidos para representar naciones y ganar medallas. Sin embargo, si se tiene el poder, la sabiduría y el valor que nos proporciona el cuerpo, la mente y el espíritu, se puede lograr romper marcas y ser ganador en toda la extensión de la palabra.

Call for Papers

The deadline for the submission of articles for the third edition of the Journal is 30 September, 2014, with publication in November.

Topic of the November, 2014 edition: Leisure and Recreation

Submission Rules:

Word limit: 2500-3000 words

Language: English or Spanish

Extended abstract (for papers and research papers): 100-150 words

Language of Summary: English and Spanish

The documentation in the articles will be according to APA style (see <http://www.usq.edu.au/library/referencing/apa-referencing-guide>).

Examples of "Sharing Experiences": photography, poetry, creative writing and non-academic special projects related to the theme of the third edition.

Keep in mind that all applications must be reviewed by the author's institution before being sent to publishers.

All entries must be sent electronically to:

George Jennings, georgejennings@uniymca.edu.mx

Gisele de Oliveira, gisele@fefiso.edu.br

Mauricio Massari, massari@fefiso.edu.br