

PEREIRA, R. S.; GELINSKI, C. O. Mulher e trabalho não remunerado. *Mulher e Trabalho*, Porto Alegre: FEE, v. 5, p. 79-87, 2005. Disponível em: <<http://revistas.fee.tche.br/index.php/mulheretrabalho/article/view/2714>>. Acesso em: 7 mar. 2014.

PITANGUY, J. *O progresso das mulheres no Brasil: 2003-2010*. Rio de Janeiro: CEPIA; Brasília: ONU Mulheres, 2011. Disponível em: <<http://www.unifem.org.br/sites/700/710/progresso.pdf>>. Acesso em: 9 mar. 2014.

THOMPSON, E. P. *Costumes em comum*. São Paulo: Companhia das Letras, 1998.

Obligation sphere: prioritizing family/ children, religious commitments and political/social commitments

Maria Cristina Rosa¹
Marcone Rodrigues da Silva²

Introduction

Contemporary society is marked by the acceleration and the growing sense of lack of time. The dissemination and circulation of information, technologies and people are intense; the many physical and virtual displacements create new configurations in the ways of living, changing interpersonal and social relations, family structures, educational processes, professions, time for work/work spaces, time for leisure/leisure spaces, among other practices.

In the work context, for example, the trends that impact a career today are the search for a better quality of life, the effect on the environment and the intensive use of technologies. Among the careers of the future, we can highlight: manager of eco-relations, director of innovation and retirement advisor (VESTIBULAR DE INVERNO..., 2014), professions that

- 1 PhD in Education and Master in Physical Education, emphasis on Leisure Studies. She is an associate professor at the School of Physical Education, Physiotherapy and Occupational Therapy at the Federal University of Minas Gerais. She has a degree in Physical Education and an Interdisciplinary postgraduate program in Leisure Studies.
- 2 Graduated in Physical Education by (UFOP/MG/2013). Specialist in Leisure (UFMG/MG/2015) and Master in Biological Sciences, Metabolic and Physiological Biochemistry (UFOP/MG/2017). Has experience in Physical Education School, Leisure and Health and Endocrine and Cardiovascular Physiology.

we would not imagine a few years ago, where habits and customs were others and the life expectancy was lower.

In the leisure context, there are also significant changes stimulated by the leisure and entertainment industry, which, at an increasing pace, increases demand and options. The leisure and tourism programs is, according to the survey, among the ones that will generate the most vacancies until 2020 (*idem*), corroborating with the data from the Brazilian's Leisure (2014), revealing that among the activities carried out by Brazilians in their time available at the weekends: social activities (28.1%, E=2%), physical-sports (18.4%, E=2%) and tourism (16.4%, E=2%) predominated. During vacation, leisure (36.8%, E=2%) and tourist-related interest (27%, E=2%) are the most emphasized. In addition, 78% of those surveyed, wish to experience activities of tourist-related interest in their vacations, revealing the potential of the area.

In this society in profuse transformation, how are the habits of Brazilians? Do they work a lot or a little? In addition to working, what activities do they do by obligation, what do they do by choice? How is their everyday life?

Relations between leisure, work and other obligations are discussed by different authors. The idea of separation between leisure and work is not very present in current academic production, predominating the counterpoint, which takes into account the dialectical influence between both (MARCELLINO, 2007; BRUHNS, 1997; DUMAZEDIER, 1980). However, there are other ways of perceiving the relations between these two spheres of life.

Stebbins (2014), when writing about the interfaces between leisure and work, highlights the relation between serious leisure and devotee workers and highlights the presence of a "common field" that influences one another, both occurring as a primary reward, the personal enrichment and self-realization. For Gomes (2014), the limits between leisure and work in everyday life are increasingly tenuous and diffuse, due to characteristics such as labor flexibility, gradual international division of labor and technological advancement. The author emphasizes multiple dialogical relations between leisure and work and affirms to be unimpressive to deal with opposition between them, to think of leisure only from the productive work.

The overlap between work time, family activities and spare time is revealed in a research conducted with Italians, in which are shown professions whose workers have difficulty separating these times

(ROMANO, 2002). In the same way, Perista (2002, 2010) shows that women's times and temporalities are more complex, fragmented, multiple and overlapping. The division between domestic work and care, leisure and personal time is unclear: "the multiple roles socially committed to women lead to a compression of their times and/or the suppression of some of them, such as the time for leisure or the time for themselves" (PERISTA, 2002, p. 453).

The dynamics of life are complex, and the intensity and complexity of everyday transformations have often not been captured by studies, which have other rhythms, as well as theoretical-methodological traditions, political and cultural influences difficult to break. It is important to take into account that leisure and work are related and for different authors (MARCELLINO, 2007; LOBO, 2011; GOMES, 2014; STEBBINS, 2014) the time aspect, sometimes associated to others, such as attitude (MARCELLINO, 2007) or space /place (GOMES, 2003, 2014), is relevant to understanding leisure.

Time is a cultural construct, a social object (PERISTA, 2002; BOSI, 1995; LE GOFF, 1990). The sequences of minutes, days, which constitute hour, week, and so on, are linked to culture and not to nature (LE GOFF, 1990). According to Perista (2002, p. 447), "as an expression of a way of representing and thinking of a social organization, the social meaning of time is far from being neutral, and it is a way of quantifying, but also of qualifying – of attributing value –, the human activities" in the different spheres of life.

The majority of surveys scale time only considering the work in which there is remuneration, not taking into account those not related to the logic of production, such as domestic and family care (*idem*). In Brazil, only from 2011, the census conducted by the Brazilian Institute of Geography and Statistics (IBGE), in the National Household Sample Survey (PNAD), also collects data on other tasks, such as personal care and leisure, besides productive occupations.

But what is an occupation? What is an obligation?

For Constantinidis (2012), the term occupation does not have a very precise definition and is very much associated to the common sense, to the quotidian, to the value system of a given culture. Among these values, the understanding that "occupation reinforces identity contours, giving a direction to existence [...], being occupied can amount to feeling useful, and that feeling can be the guiding axis of people in situations of vulnerability." The occupation is also "articulated to the productive

being, to have an active posture before life, as a necessary condition for the well-being, for health” (idem, p. 697).

The occupation is, therefore, closely associated with work values, overvalued in capitalist society in which production and consumption stand out, being recognized as something that identifies the subject and without which his identity goes into crisis (idem). Leisure is an opportunity to experience situations that provide pleasure and learning, cultural participation (MARCELLINO, 2007; STOPPA, 2007), happiness and development (LOBO, 2011). Although leisure is considered a human need (GOMES, 2014), it often stays on a secondary plane.

In Brazil, although it is a constitutional right, it is not so simple to experience leisure, just as it is not very accessible to the population. According to Sampaio (2006), one of the factors that interfere is the work rhythm and social obligations that are driven by an exclusive and competitive economic system, which may cause people not to value leisure as a right to pleasure, happiness, and even health.

The obligation is understood as “that which is or has become the moral necessity of someone”; “duty, burden”; “what one is entrusted with”; “craft, service, task”. It can be understood as occupation, when construed as “obligation to fulfill, role to play in certain professional sectors or not; position, function, office” (HOUAISS; VILLAR, 2009).

Understanding the different forms of obligation helps us to comprehend how the apportionment and occupation of time takes place, how responsibility for the tasks occurs, the investment in qualification, the commitment to institutions, and the realization of leisure.

According to data taken from IBGE, Brazilians occupy their time with activities in the field of work, personal care and leisure, such as: sleep, work and voluntary work; study; personal care and attention to their own health; domestic chores; use of mass media; games, hobbies and sports; socialization and care of family members (COMO O BRASILEIRO..., 2013). There is no indication as to whether or not the activities are carried out.

In this chapter, we highlight, according to the central theme addressed, activities related to the family/children, political/social commitment and religious commitment. These themes relate to others, such as family/children, which is very intertwined with domestic chores.

Activities with family/children are extensive, involving care with children and other relatives, regarding health, well-being, leisure, food, sociability; trips to school, hospital, tours, among others. Together they

are combined with domestic chores listed by IBGE, such as: preparing, serving food and washing dishes, cleaning the house, shopping and maintaining clothes and shoes (idem).

Perista (2002), when examining data from Portuguese Survey on Time Occupation – 1999, shows that domestic chores involve tasks such as preparing food, cleaning the house, taking care of clothes, gardening, shopping, administering accounts, taking care of animals. In addition to the administration of the house and execution of the tasks, it also includes taking care of the children and their school assignments.

As for the care of family members, according to data taken from IBGE, they include child care, travelling, and adult care (idem). There are families where special care is still needed with sick or disabled relatives.

Blascovi-Assis (1999, p.106) highlights the social difficulties of the families of people with mental disabilities who even interfere in the whole family dynamics, and asks: “What happens with the leisure of these families in that first moment? The least painful way ends up being social isolation, and leisure is left for a later time; after all, leisure is not important, it is secondary, superfluous”.

As Perista (2002, p. 460) shows, “families still represent the primary source of care for children and adults who require special care – due to age, illness or disability – and which most of such care is assured by women”. Even among female scientists and highly qualified women, this predominance remains (PERISTA, 2010).

Family/children activities are closely linked to the household, although there are outside activities such as taking and picking up children at school and other training classes, such as sports and language. In Portugal:

The provision of every day care to children (food, daily hygiene, etc.), the monitoring of their school life (helping with homework, school meetings, etc.) and, to a lesser degree, among the tasks most often undertaken by women. Also over-feminized, but with differences between men and women less pronounced, are the tasks of accompanying children in sports, leisure and entertainment: taking them to gymnastics or swimming, playing with them, taking them to the theater, movies, concerts [PERISTA, 2002, p. 461].

It is worth mentioning that most of the time and leisure activities take place within the family circle (RIBEIRO, 1997).

Romano (2002) analyzes the Italian context and states that the perception of time varies according to sex, age and family situation and, most important, by the professional status. Being part of the labor market strongly affects the organization of daily life, spare time and the perception of how time is spent. As explained, unemployed Italian women have less spare time than men in the same condition and at any age. Working outside their home is therefore paradoxically a form of protection for women in the time available, as it helps reducing the gap between men and women.

In Brazil, men work on average 1 hour and 27 minutes longer than women. In domestic chores, the activity that presents the most difference between the sexes and the care of family members shows that women are more involved (COMO O BRASILEIRO..., 2013). In Portugal the situation is similar, since men have a preferential investment in paid work and work more than one hour a day in their professional work. However, in domestic chores and family care, women spend three hours more per day than men. In Brazil, this hour average is 2 hours and 22 minutes (idem).

In relation to political/social commitments, which include activities of associativism, community meeting, among others, and to religious commitments, which refer to precepts, such as rituals and ceremonies that believers must follow, there are still few studies that say about the occupation time or the understanding of the compulsion or not of such activities.

In Aguiar's study (2011), for example, there are charts on the use of time in eight countries, from different continents, which include items such as: shopping, personal care, home and family care, leisure, study and participation. However, there are no observations made on activities regarding political/social and religious commitments. The same occurs in with data takes from IBGE (COMO O BRASILEIRO..., 2013). At one point, Aguiar (2011) cites the participation of people in voluntary activities, where political/social commitments may be present, but it's not possible to assert.

PNAD (2011) offers data regarding the association/affiliation of employees with unions. One of the observations is that the number of unions has increased but not unionized. This data gives clues about the involvement of workers in political/social activities. In the data taken from IBGE (COMO O BRASILEIRO..., 2013), sociability activities that can include activities in these two scopes have appeared (political/social and religious), however it's not possible to assert since such activities are

not described. The data showed that men are the most adept at these activities.

As Stoppa (2007, p 122) states, "the process of raising awareness, mobilization, and political participation of people does not occur automatically. This is due to the constraints of everyday life, which end up hampering opportunities for the individuals' politicization".

Some studies establish relations between leisure and associativism (MARCELLINO, 1999; STOPPA, 2007), highlighting the potential of both as to the social interests of leisure. According to Marcellino (1999, p. 89), "associations are born as a result of the needs felt by members of a community that are not being addressed by society as a whole". Usually they are groups of interest that meet for a common cause, establish a bond with the society, constitute a group of coexistence and assembly. Stoppa (2007) emphasizes the possibility of social engagement and collective experience through associativism and highlights social movements as a potential action in this field.

Studies also bring approximations between leisure and religion, showing how religions, such as Catholic and Pentecostal, have been using leisure activities in their actions and activities (CARMO; SALOMÃO, 2005); approximations with restrictions and sometimes in a harmonic manner between these two spheres (GABRIEL; MARCELLINO, 2007); the experience of rituals lived by young people, such as going to the mass or service, as leisure activities (SANTOS; MANDARINO, 2005). The theme is interesting and controversial since, for example, religious festivals cover both devotion and entertainment, going through licit and illicit practices.

In the scope of leisure studies, some research that study the dynamics of Brazilian life are still rare, including forms of occupation of time, activities developed and how leisure time is achieved. There are even less those that approach these themes from a qualitative and quantitative view.

Considering that work, leisure and other obligations are connected and therefore suffer/cause multiple interferences, analyzes on the sphere of obligation are important.

This chapter aimed to identify the main mandatory activities that Brazilians carry out in their daily life and the frequency in which they occur, highlighting family/children activities, religious commitments and social/political commitments, and, moreover, from the crossover with other variables, to contribute to the discussions in the scope of leisure.

Methodology

The analysis of mandatory activities may cover different variables, such as work, domestic chores, political commitment, religion, family/children, social work, study/course, among others. In this research, we sought to understand the obligations related to family/children, political/social commitment and religious commitment.

The survey was developed in five Brazilian regions, with a sample of 2,400 people, comprising 1,215 women and 1,185 men of different age groups, social classes, schooling, occupations, religions. A questionnaire consisting of 39 questions was applied. The central question developed in this chapter is: "Thinking about your day, from the moment you wake up to the moment you go to bed to sleep, you have activities that are mandatory and others you do by choice in the remaining time. What are the mandatory activities you do in your day?". The responses were given spontaneously by the respondent.

Later, another question was asked: "And, among these mandatory activities, which ones do you carry out in your day?", these responses were stimulated by means of a card/disk that included the most common mandatory activities:

- 1) Works
- 2) Studies/takes courses
- 3) Takes care of the children/family
- 4) Takes care of household chores
- 5) Goes to church
- 6) Does social work,
- 7) Political/social commitments (meeting of condominium, associations, etc.)
- 8) Other (other types of activities that the individual considers an obligation).

In both situations, the respondent could mark more than one option.

For the data analysis presented, descriptive analysis (mean, median, standard deviation) was performed for quantitative variables, such as obligation, sex, age group, social class, region and religion, and frequency distribution for categorical (or qualitative) variables.

In most of the analyzes the stimulated data were adopted. The results presented show graphs in the proportion of 100% of the frequency of the answers. The margin of error of the estimate (E) is equal to 5%.

Results and discussion

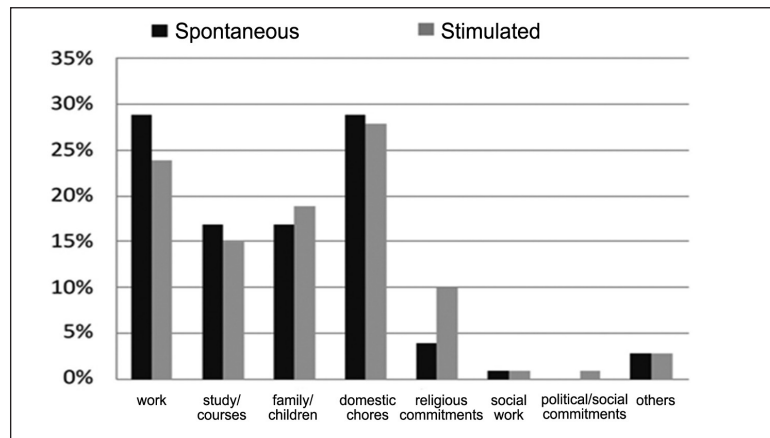
(Spontaneous) Obligation and (stimulated) obligation

By analyzing the data, the questions were answered in a spontaneous and stimulated manner (using a card/disk), and the following results were obtained (Figure 1) for the spontaneous responses: work (29%), study/courses (17%), family/children (17%), domestic chores (29%), religious commitments (4%), social work (1%), political/social commitments (0%), others (3%), as for the stimulated responses: work (24%), study/courses (15%), family/children (19%), domestic chores (28%), religious commitments (10%), social work (1%), political/social commitments (1%), others (3%).

Considering the results presented, it can be considered that, when compared to the percentages of the spontaneous manner and the stimulated manner, there was a reduction in what refers to what individuals consider as obligation in the work items; studies/courses and domestic chores. For the other items, there has been a considerable increase suggesting that when individuals are encouraged to understand mandatory activities, they highlight family/children, religious commitments, and political/social commitments. This may indicate that in some situations it has been difficult to understand what an activity of this nature is and that certain activities may in everyday life be mandatory or not for individuals, leading us to question the limit between what is or is not mandatory. Already observing the results specifically regarding the theme of this study, we can consider that individuals begin to identify and recognize family/children, religious commitments and political/social commitments as being one of the main daily obligations, which can influence the time available what they experience in leisure.

An interesting fact is that people often want to fill their available time with activities that are normally listed as mandatory, as seen in Portugal, where both men and women in different proportions wanted to fill their time available with housework and family care (4.1% and 9.4% for women and men respectively), work (3.8% and 3%), study (2.8% and

Figure 1 – Crossover between mandatory activities – spontaneous and stimulated

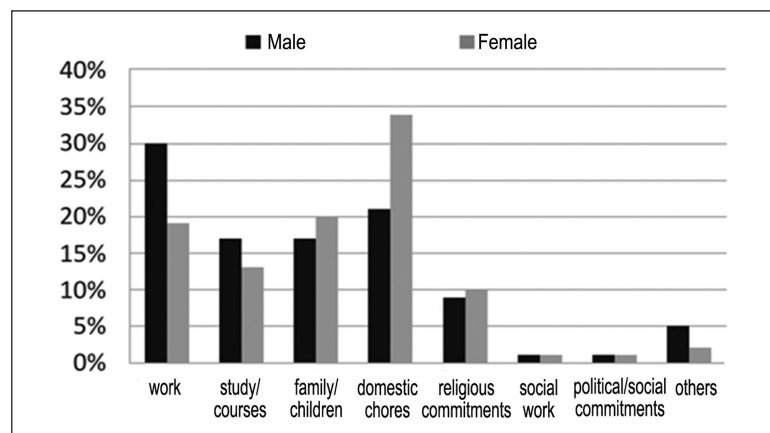


Source: Research database.

Authors elaboration.

Note: Variation of cross-results between mandatory activity in spontaneous manner, with 4,400 responses, and stimulated (card/disk), with 5,558 responses. The expressed results were based on the proportion of 100% of the response frequency for each mandatory activity, with E=2%.

Figure 2 – Crossover between (stimulated) mandatory activity and sex



Source: Research database.

Authors elaboration.

Note: Variation of the crossover results between the (stimulated) mandatory activity and the male (2,492 responses) and female (3,073 responses) sex. The expressed results were based on the proportion of 100% of the response frequency for each mandatory activity, with E=2.8% for both sexes.

4.1%) (Perista, 2002). In Brazil, there is also a willingness to carry out qualification-study/course activities (4.4% and 5.8%) in the available time (O LAZER DO BRASILEIRO, 2014), corroborating the data shown by Perista.

(Stimulated) Obligation and sex

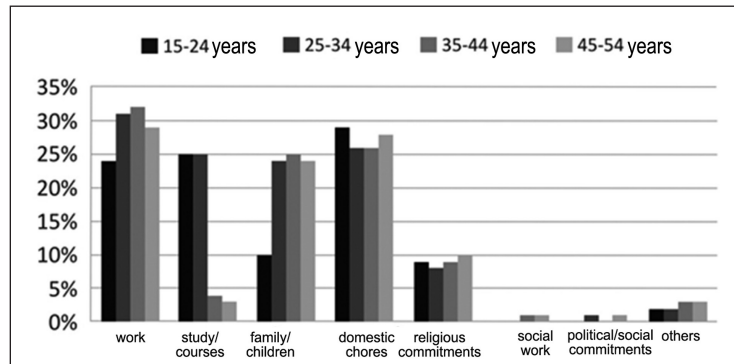
After analyzing the data of the crossover of stimulated obligations with the male and female sex (Figure 2), it is observed that men have as their main obligation work (30%) and domestic chores (21%), followed by studies/courses, family/children (17%), religious commitments (9%); social work and political/social commitments (1%); while women have domestic chores as their main obligation (34%); family/children (20%); work (19%); religious commitments (10%); social work and political/social commitments (1%). When analyzing the relationship of responses to the theme of this study, it is observed that women spend most of their time available with family and children (20%), religious commitments (10%). For the results found in relation to family/children, we can infer that this finding is in agreement with the results published by IBGE (COMO O BRASILEIRO..., 2013) and Perista (2002, 2010), even with women entering the labor market, in addition to committing themselves to a greater extent than men with domestic chores, they are primarily responsible for caring for the family/children, as well as caring for disabled and/or ill family members (PERISTA, 2002, 2010). It was observed that there was no difference when comparing women and men when analyzing political/social commitments (1%).

(Stimulated) Obligation and age group

When the data of the crossover of (stimulated) obligation with age group (Figure 3) were analyzed, for the relation with the family/children, different results are presented for the ages: for the age group of 15-24 years (10%), 25-34 years (24%), 35-44 years (25%), and 45-54 years (24%). We can consider that individuals in the age group of 35-44 tend to devote more time to family/children, since it is a period of family consolidation and that although there is more commitment to work, there is less investment in study/course.

As for religious commitments, there is a trend of greater participation in the 45-54 age group, while political/social commitments correspond

Figure 3 – Crossover between (stimulated) mandatory activity and age group

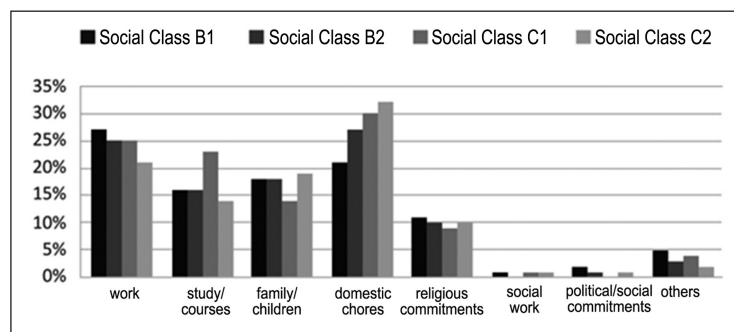


Source: Research database.

Authors elaboration.

Note: Variation of cross-results between (stimulated) mandatory activity and the age group 15-24 years (1,081 responses); age group 25-34 years (1,177 answers); age group 35-44 years (942 responses) and age group 45-54 years (758 responses). The results expressed were based on the proportion of 100% of the response frequency for each mandatory activity and E=4.5% for the age group 15-24 years, E=4.6% for the age group 25-34 years, E=5.1% for the age group 35-44 years, E=5.7% for the age group 45-54 years.

Figure 4 – Crossover (stimulated) mandatory activity and social class



Source: Research database.

Authors elaboration.

Note: Variation of cross-results between (stimulated) mandatory activity and social class. Results were based on the proportion of 100% of the response frequency for each mandatory activity, with E=5.9% for 692 responses from social class B1; E=4.2% for 1,286 responses from social class B2; E=3.2% for 1,509 responses from social class C1 and from E=4.3% for 1,163 responses from social class C2.

(1%) for the age group of 25-34 and a trend (1%) for the age group of 45-54 years.

(Stimulated) Obligation and social class

When analyzing the data of the crossover of (stimulated) mandatory social class (Figure 4), we observed distinctly the social classes B1 (with 692 responses, E=5.9%); the social class B2 (with 1,286 responses, E=4.2%); the social class C1 (with 1,509 responses E=3.8%) and the social class C2 (with 1,163 responses E=4.3%) for the general data presented. We observed that class B1 has work as the main activity (corresponding to 27% of responses), whereas classes B2, C1 and C2 have domestic chores as the main activity (corresponding 27%, 30% and 32%, respectively, of responses). When observing the results related to the theme of this study, we noticed that the social class C2 (19%) dedicates more time to family/children and domestic chores, this is possibly due to the lower qualification, which implies more time spent indoors. The social class B1 (11%), followed by social classes B2 (10%) and C2 (10%), presents a higher percentage of activities related to religious commitments, as for the social/political commitments observed, social class B1 is more involved.

(Stimulated) Obligation and religion

The data found from the crossover between (stimulated) mandatory activity and religion (Table 1) present a domain of the Catholic religion to the other related religions. When analyzed in relation to the study theme of this study, it was found that Pentecostals have 3% of their time to perform activities with the family/children, 6% to perform activities related to religious commitment, percentage which is superior to that of the Catholic religion, that is, Pentecostals spend more time with religious commitments. Thus, we may consider that possibly the Pentecostal religion has provided young people, for example, more experience in rites and/or worship services, which involve leisure activities, which would possibly collaborate with the increase of members. When we evaluate the Catholic religion, Catholics devote 12% of the time to activities involving the family/children and only 3% with religious commitments; as for political/social commitments, only members of this religion, consisting of 1% of the result, were found.

Table 1 – Crossover between (stimulated) mandatory activity and religion – (%)

	Evangelical Pentecostal (%)	Non-Pentecostal Evangelical (%)	Umbanda (%)	Candomblé or other Afro religions (%)	Spiritist/Kardecist, Spiritualist (%)	Catholic (%)	Judaism (%)	Other Religions (%)	Has no religion (%)	Atheist (%)
Work	4	2	0	0	1	14	0	0	2	2
Study	3	1	0	0	0	9	0	0	2	0
Family/ children	3	2	0	0	0	12	0	0	1	0
Domestic chores	6	2	0	0	1	16	0	0	3	0
Religious commitments	6	1	0	0	0	3	0	0	0	0
Social work	0	0	0	0	0	0	0	0	0	0
Political/social commitments	0	0	0	0	0	1	0	0	0	0
Others	0	0	0	0	0	2	0	0	0	0

Source: Research database.

Authors elaboration.

Note: Variation of results after crossover between (stimulated) mandatory activity and religion (with 5,434 responses). The expressed results were based on the proportion of 100% of the response frequency for each mandatory activity, with E=2%.

Conclusion

This study investigated mandatory activities that affect the subjects' time and, consequently, interfere in leisure, since time is one of the aspects for leisure's viability. The data show that there are numerous activities that are performed in the field of obligations and are not recognized as such. This shows that there is a difficulty for individuals to recognize them as mandatory activities.

It also presented important data for understanding the Brazilians' daily routine, allowing a better understanding of how people use their time, which can contribute to the elaboration of public policies to improve the quality of life, especially for women, since gender issues are predominant. Although they are also increasingly inserted in the labor market, there is a greater involvement of women in activities related to family/children, generating a decrease in their spare time, a situation also recurrent in other countries.

There is a small number of studies on the political/social commitment and religious commitment issues. Data presented in this chapter show that individuals have little or no involvement with both spheres. There is a need for further research, as well as comparative studies with other populations, especially in Latin America.

References

- AGUIAR, N. Mudanças no uso do tempo na sociedade brasileira. *Política e Trabalho: revista de Ciências Sociais*, João Pessoa: UFPB, n. 34, p. 73-106, abr. 2011.
- BLASCOVI-ASSIS, S. M. Lazer para deficientes mentais. In: MARCELLINO, N. C. (Org.). *Lúdico, educação e educação física*. Ijuí: Editora UNIJUÍ, 1999. p. 101-111.
- BOSI, E. *Memória e sociedade: lembranças de velhos*. São Paulo: Companhia das Letras, 1995.
- BRUHNS, H. T. Relações entre a educação e o lazer. In: _____. (Org.). *Introdução aos estudos do lazer*. Campinas: UNICAMP, 1997. p. 33- 50.
- CARMO, G. C. M.; SALOMÃO, A. F. *Lazer e religião: algumas aproximações*. SIMPÓSIO INTERNACIONAL PROCESSO CIVILIZADOR, 9., 2005. Ponta Grossa: UTFPR, 2005. Disponível em: <http://www.uel.br/grupo-estudo/processos-civilizadores/portugues/sites/anais/anais9/artigos/ mesa_debates/art14.pdf>. Acesso em: 30 abr. 2014.
- COMO O BRASILEIRO usa o seu tempo. *O Globo Economia*. 8 ago. 2013. Disponível em: <<http://oglobo.globo.com/infograficos/pesquisa-uso-do-tempo/>>. Acesso em: 1 jun. 2014.
- CONSTANTINIDIS, T. C. “Cabeça vazia, oficina do diabo”: concepções populares do termo ocupação e terapia ocupacional. *Psicologia & Sociedade*, Belo Horizonte: ABPS, v. 3, n. 24, p. 691-700, 2012.
- DUMAZEDIER, J. *Valores e conteúdos culturais do lazer*. São Paulo: SESC, 1980.
- GABRIEL, O. P. B.; MARCELLINO, N. C. Algumas aproximações possíveis entre lazer e religião. *Licere*, Belo Horizonte: UFMG, v. 10, n. 3, p. 1-22, dez. 2007.
- GOMES, C. L. Recreação e lazer: apontamentos históricos no contexto da educação física. In: _____. (Org.). *Lazer, recreação e educação física*. Belo Horizonte: Autêntica, 2003. p. 15-56.
- _____. Lazer necessidade humana e dimensão da cultura. *Revista Brasileira de Estudos do Lazer*, Belo Horizonte: ANPEL, v. 1, n. 1, p. 3-20, jan./abr. 2014.
- HOUAISS, A.; VILLAR, M.S. *Dicionário eletrônico Houaiss da língua portuguesa*. Rio de Janeiro: Editora Objetiva, 2009.
- O LAZER DO BRASILEIRO, 2014. [Pesquisa Mimeografada].
- LE GOFF, J. *História e memória*. Campinas: UNICAMP, 1990.

LOBO, F. Lazer, felicidade e desenvolvimento: uma perspectiva latino-americana. In: FORTINI, J. L. M.; GOMES, C. L.; ELIZALDE, R. (Org.). *Desafios e perspectivas da educação para o lazer*. Belo Horizonte: Editorial SESC/OTIUM, 2011.

MARCELLINO, N. C. *Para tirar os pés do chão: corrida e associativismo*. São Paulo: Hucitec, 1999.

_____. Lazer e cultura: algumas aproximações. In: _____. (Org.). *Lazer e cultura*. Campinas: Alínea, 2007. p. 9-30.

PERISTA, H. Gênero e trabalho não pago: o tempo das mulheres e o tempo dos homens. *Análise Social*, v. XXXVII, n. 163, p. 447-474, 2002.

_____. Mulheres, homens e usos do tempo: quinze anos após a Plataforma de Ação de Pequim, onde estamos, em Portugal? *Revista de Estudos Demográficos*, n. 47, p. 47-63, jun. 2010.

PESQUISA NACIONAL por Amostragem Domiciliar, Rio de Janeiro, v. 31, p. 1-135, 2011.

RIBEIRO, O. C. F. *A influência dos agentes sociais nos interesses físico-esportivos do lazer*. 88f. Dissertação (Mestrado) – Universidade Estadual de Campinas, Campinas, 1997.

ROMANO, M. C. *Working time and not working time: what relation?* Lisboa: International Association of Time Use Research (IATUR), 2002. Disponível em: <http://pascal.iseg.utl.pt/~cisep/conferencias/conferencia_20021016/Papers/romano86.PDF>. Acesso em: 10 jun. 2014.

SANTOS, E. S.; MANDARINO, C. M. Juventude e religião: cenários no âmbito do lazer. *Revista de Estudos da Religião*, São Paulo: PUC, n. 3, p. 161-177, 2005.

SAMPAIO, T. M. V. Tecendo cultura com mediações que unem corpo, saúde e lazer. *Revista Movimento*, Porto Alegre: UFRGS, v. 12, n. 3, p. 73-96, set./dez. 2006.

STEBBINS, R. A. Quando trabalho é essencialmente lazer. *Revista Brasileira de Estudos do Lazer*, Belo Horizonte: ANPEL, v. 1, n. 1, p. 42-56, jan./abr. 2014.

STOPPA, E. A. Associativismo, sociabilidade e lazer. In: MARCELLINO, N. C. (Org.). *Lazer e cultura*. Campinas: Alínea, 2007. p. 119-134.

VESTIBULAR DE INVERNO é opção para alunos ingressarem na faculdade. *Jornal Hoje*, 9 jun. 2014. Disponível em: <<http://g1.globo.com/jornal-hoje>>. Acesso em: 9 jun. 2014.

The Brazilian's leisure: representations and concretizations in spaces and equipments

Gabriela Varjão Gruber¹
Edmur Antonio Stoppa²

Introduction

From the Constitution of 1988, leisure thus becomes understood as a social right of all Brazilians, a situation also assured in practically all state constitutions and organic laws of municipalities of our country. However, still today, a series of problems, such as the prevalence of a hierarchical need policy, the precarious dissemination and systematization of research, and the limited resources available, causes the lack of actions in the area which effectively covers the municipal, state and federal sphere.

The presentation of new studies in the area, discussions in congresses, have been changing, little by little, the research outlook. The number of research groups on the subject has been growing a lot in recent years, and the organization of public managers in specific associations and discussion forums has also contributed to the exchange of experiences and organization of the sector. Another highlight is the important contribution made by the federal government, through the Ministry

- 1 Bachelor in Leisure and Tourism at the School of Arts, Sciences and Humanities, University of São Paulo (USP). Scholarship holder of the agreement between the Interdisciplinary Group of Studies of the Leisure (GIEL/USP) and the Ministry of Sports in the research "The Leisure of the Brazilian".
- 2 Master's and Ph.D. in Physical Education, in the area of Leisure Studies by the University of Campinas (UNICAMP), professor of the undergraduate course in Leisure and Tourism and of the Postgraduate Program in Tourism of the School of Arts, Sciences and Humanities (EACH/USP) and co-leader of the Interdisciplinary Group on Leisure Studies (GIEL).