


LEISURE, POLITICS AND SOCIETY: THE CONTRIBUTIONS OF SEJEL TO THE MARKET VENDORS OF VER-O-PESO

Recebido em: 10/03/2023

Aprovado em: 07/07/2023

Licença: 

*Renato Borges Ferraz*¹

Universidade Estadual do Pará (UEPA)
Belém – PA – Brasil

*Vera Lúcia da Costa Fernandes*²

Universidade Estadual do Pará (UEPA)
Belém – PA – Brasil
<https://orcid.org/0000-0002-9590-0663>

*Patrícia do Socorro Chaves de Araújo*³

Universidade Estadual do Pará (UEPA)
Belém – PA – Brasil
<https://orcid.org/0000-0002-5342-5331>

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ABSTRACT: Purpose: to analyze the contributions of the social practices of leisure promoted by the municipal Sport, Youth and Sport (SEJEL) to the market vendors of the Ver-o-peso (2018 to 2019) for the quality and style of life of them, as well as for that leisure becomes privileged in everyday merchants and practice as a social right of citizenship under the foundations of public policies of leisure. Methodology: qualitative desk research, focus dialectical materialism, dialectical method, data collection, newspaper, video, blog SEJEL, laws, leisure project of city hall to the fairground. Result: The public policies of social practices of leisure SEJEL (2008 to 2012) is framed with a recreational significance, requiring the execution of public policy leisure consolidated with the vendors to understand as a social right, and also by the rulers when it is lived and understood by way of common sense only as entertainment and merchandise. The social promotion of leisure can be linked to a service often quite limited and alienating.

KEYWORDS: Leisure activities. Market vendor of Ver-o-peso. SEJEL.

¹ Graduação em Educação Física pela Universidade do Estado do Pará.

² Professora Mestre em Educação (IPLAC-UEPA) e Especialista em Lazer (UFMG). Graduação em Educação Física pela Universidade do Estado do Pará.

³ Doutoranda do Programa de Educação Física UE/UEL. Mestrado em Motricidade Humana (UEPA - 2004). Membro do Grupo de Estudos em Lazer -GEL/Universidade Estadual de Maringá. Professora da Universidade Estadual do Pará –Professora Assistente IV - Campus III. Professora do Núcleo de Esporte e Lazer/NEL/SEDUC.

LAZER, POLÍTICA E SOCIEDADE: AS CONTRIBUIÇÕES DA SEJEL PARA OS FEIRANTES DO VER- O- PESO

RESUMO: O presente estudo objetiva analisar as contribuições políticas das práticas sociais do lazer promovidas pela Secretaria Municipal de Esporte, Juventude e Lazer (SEJEL) para os feirantes do Ver-o-Peso (2018 a 2019) privilegiando o lazer no cotidiano dos feirantes enquanto direito social. Questões norteadoras: Existe alguma contribuição política pela SEJEL que garanta o Lazer enquanto direito Social em prol dos feirantes do Ver-o-Peso. Se existe? Como existe? Problema – Como contribuir para as políticas da SEJEL que garanta o Lazer enquanto direito social, em prol dos feirantes do Ver-o-Peso? Metodologia: pesquisa documental qualitativa, enfoque materialismo dialético, método dialético, coleta de dados: jornal, vídeo, blog da SEJEL, leis, projeto de lazer da prefeitura para os feirantes. Resultado: as políticas da SEJEL estão enquadradas com um significado recreativo, havendo necessidade da efetivação de políticas públicas de lazer consolidadas com os feirantes para a compreensão enquanto direito social, e, também por parte dos governantes quando o mesmo está sendo vivido e entendido pelas vias do senso comum somente como descanso, entretenimento e mercadoria. A promoção social do lazer pode estar atrelada a um serviço muitas vezes de forma limitada e alienante de convívio social.

PALAVRAS-CHAVE: Atividades de lazer. Feirante do Ver-o-Peso. SEJEL.

Introduction

This research seeks to understand the relationship between Politics, Leisure and Society, and their relationship in view of the contributions that the Municipal Department of Sport, Youth and Leisure (SEJEL) has been offering to the market vendor Ver-o-peso, as in their daily life leisure is often in the background, as this market vendor, in the face of established capitalist societies, praises the search for work, thus Leisure presents itself as a mere recreational activity.

Faced with this reality, the approach to the theme began through the culmination of the discipline “Fundamentals of Leisure I (2018), Physical Education Course/UEPA, which requested field research to diagnose the daily life of the market vendor, training and site management. In turn, it brought up the discussion of the Leisure theme from a critical perspective towards a society that incessantly waits for serious public policies aimed at democratized leisure seen as a social right.

Therefore, the theme option to share reflections on the issues in relation to Leisure and compliance with SEJEL policies on social leisure practices for Ver-o-peso market vendors, as through common sense, this is being understood as entertainment and rest, and becomes relevant when they are workers who systematically experience the mark of excessive work in their daily lives, in which the “theft” of their free time occurs, and thus, a reality of the meaning of leisure is based in the superficial sphere, far from an understanding of engaged leisure as a social right, having an understanding of leisure as work (FERNANDES; FERRAZ; ARAÚJO, 2018).

In contributing to the reflections, Dumazedier (1973) highlights in his studies that neither work nor family, socio-political or even religious obligations can be characterized as Leisure, as these activities have their own meanings for human beings, and, on the other hand, On the other hand, it is noted that for many, leisure is only part of the lives of those who have a certain amount of capital, and furthermore, research data indicates that the majority of individuals only participate in work activities to meet their needs, without time or capital to enjoy this social right.

Given these problematic situations, the delimitation of the object of study takes place in critically analyzing the public policies developed by SEJEL for the Ver-o-peso market vendor. Based on this delimitation, our investigative problem is to seek to know what these public policies are implemented by SEJEL in favor of Ver-o-peso market vendors in Belém do Pará, and whether these policies guarantee Leisure as a social right. Therefore, we have the following guiding questions: Is there a SEJEL policy that guarantees Leisure as a Social right for the benefit of Ver-o-peso market vendors. If it exists? How does it exist? How can we contribute to SEJEL policies that guarantee Leisure as a social right, for the benefit of Ver-o-peso market vendors?

As a general purpose, the proposal is to analyze the political contributions of SEJEL's leisure social practices for Ver-o-peso market vendors (2018 to 2019) in favor of their quality and lifestyle, as well as, to that leisure becomes privileged in the daily lives of the population as a social right and practice of citizenship under the bases of public leisure policies promoting the State of Pará and Amazônia.

As specific purposes: (a) to analyze in a documentary way the political contributions of social leisure practices promoted by SEJEL for Ver-o-peso market vendors (2018 to 2019); b) to identify, through the documents offered by SEJEL, the political and social Leisure guidelines that the same offer to the Ver-o-peso market vendor (2018 to 2019); c) to point out political guidelines for SEJEL consolidated with social practices, understanding leisure as a social right for Ver-o-peso market vendors.

Therefore, as a relevance of the research, the elaboration of this study is intended to bring pedagogical and scientific contributions to the academic community in order to enable theoretical accumulation for the area of Physical Education with the aim of raising the political awareness of society about the in-depth meaning of Leisure and not weakening it as it has been presented, incessantly, by some government officials and professionals in the area who maintain the status quo, in the city of Belém.

Analyzing these contexts, the work has been divided into sections, the 1st section “In the Authors’ Speech: Leisure, Politics and Society” aims to better understand what reflects the historical process of leisure, the concepts and meanings, the chaos constituted and the freedom expected regarding these political issues of leisure. In the 2nd section “The Space of Ver-o-Weight” shows us the context of this postcard in addition to revealing the relationship it has with Leisure, the 3rd section deals with the Method and Material and the 4th highlighted section shows the result of research in which the role of the Secretariat as a municipal body is emphasized and, in addition, the

meaning that Leisure has in relation to serious and effective policies for the Ver-o-peso market vendor, in addition to elucidating the conception of leisure in a more broader than certain implemented conceptions – the functionalist (GOMES, 2008), when asked – the SEJEL project:⁴ Recreation or Leisure?

Next, political guidelines for SEJEL are highlighted, consolidated with social practices, understanding leisure as a social right for Ver-o-peso market vendors, with reflective dialogues on the diverse meanings of leisure constructed culturally, in the among these workers, for example: limited and overshadowed by an endless desire for work, mainly due to the current social condition, in which there are no decent opportunities or jobs for everyone. And finally, we have the conclusion.

As stated by the Authors: Leisure, Politics and Society

Leisure has historically been understood by society as: fun, rest (idleness), recreation, marketing, entertainment, work, in short, an incalculable range of concepts that prevail in the minds of many, the alienated and limited view of leisure. In the historical scenario from modern society, social struggles are waged in favor of reducing the working day, consequently increasing free time, which until then was experienced by fun (recreation) and physical rest for workers.

In this regard, today it is part of the global “outsourcing” movement, achieved through the continuous and significant increase in the workforce related to services, and substantial investments in the so-called “leisure and entertainment industry” that alienates it as a mere product (GOMES, 2008).

⁴ GOMES (2008) tells us that Leisure is configured among us from a strong functionalist bias - placing itself at the service of the reproduction of habits, values and meanings, that is, leisure is at the mercy of the entertainment industry, which did by restricting its access, making it exclusionary, merely seen as consumption.

We realize that this problem is due to the social framework that characterizes our historical socio-cultural reality, including SEJEL⁵, based on documentary analysis, it is influenced by its political proposals, that is, leisure has been entering market marketing strategies, as stated in the presentation of the “Ver-o-peso Winter Games” project.

This shows that leisure is not understood as a social right but as part or means of other policies achieving their objectives, in which there is a provisional Leisure, and this has not been understood as a social demand of primary necessity when argues “whoever cannot pay for the stadium, the swimming pool, the mountain, and the clean air, the water, is excluded from the enjoyment of these goods that should be public because they are essential” (DE PELLEGRIN, 1999, p. 32).

Dealing with leisure as a social right means considering it as part of citizenship and relations between society and the state, having a relationship with the right to free time from work, the right to holidays, weekly rest, and access to goods cultural and the achievement of these rights that are linked to the struggle of labor movements for equality and not being understood as a mere product, as Leisure then becomes exclusionary and elitist (FERNANDES; HUNGARO; SOLAZZI, 2004).

The media also exercise significant power in this matter, as through their massification they impose standardized leisure that is often divergent from the socioeconomic reality of our country, thus serving a minority of people, engineering a cultural uniformity with the purpose of making profit and investments, and thus, on the basis of consumption, the understanding as a social right is left aside, experiencing the

⁵ SEJEL aims to promote and execute programs and projects in partnership with national and international organizations, public, private and the third sector, focused on sport, youth leisure, considering their singularities, diversities, heterogeneities and their vulnerabilities and potentialities”. [...] For the current business market that wishes to maximize its area of activity, standing out with marketing actions aimed at social programs, satisfactorily building a relationship with the public of the event in question, it becomes an administrative tool that enables creation of new consumption opportunities, aiming to meet the objectives of potential sponsors' (PROJETO MACRO-ORGANIZATIVO, 2008, p.2).

apex of Leisure, but not of Leisure being instituted as public policies, but of leisure that values immediacy and industry cultural:

In the name of seeking pleasure stimulated by fantasy, many of the experiences provided by the cultural industry end up subjugating us to strategies of fad and cultural homogenization from different perspectives: in terms of language, gesture, food and drinks, music, clothing and attitude. and values, among others (WERNECK, 1998, p.70).

Consolidated to a marketing vision that aims at incessant economic growth, it is undoubtedly a product that is constantly found in shopping centers, the Internet, resorts, tourist packages with the aim of achieving sales and profitability, in short, only those who have a certain capital (GOMES, 2008). Therefore, the leisure analyzed through the documents for the market vendors in the Ver-o-peso space is something temporary that often meets the need for excessive work (“O Diário do Pará”, 2017).

Now, Leisure cannot be understood as an “escape valve” that merely aims to recover the workforce as currently seen by the public administration, but rather as a citizen’s right, guaranteed both in access to participation and in its cultural creation. Unfortunately, the Leisure of the Ver-o-peso market vendor has been inspired by the model of ancient Greece in which the “bread and circuses” policy is emphasized - in an unequal and alienated way, due to the short time and hard daily work, and the power The public presents itself with a character of welfare as a form of social promotion, and this contributes to making it difficult to truly understand Leisure as an object of study, a field of professional activity and as a sphere of activity of public authorities (MARCELLINO, 1996).

Therefore, it is very important that they are directly engaged in serious public social policies, as we realize that they have been suffering from differences when it comes to policies aimed at health, income and employment.

Leisure is a question of citizenship and its meaning must be expanded by the Public Administration in relation to its Policy formulation, as what is being portrayed by SEJEL is a limited Leisure that manifests itself without an identity, therefore, many Sometimes it is only engaged in society in the “Event Calendars” like the one that occurred in Ver-o-Peso, for its 404 years (newspaper 'O Diário do Pará’, 2017).

Here, in this first section, we want to reinforce the idea that Leisure must have its meaning and its meaning linked as a citizen's right and the government's duty to provide it in a coherent and fair way. To this end, guaranteeing access to Leisure is undoubtedly taking a very big step in the achievement and development of efficient public policies that focus on Leisure democracy.

The Space of Ver-o-peso in the Context of Leisure

I begin to portray this space with an excerpt from a film script by Alvaro de Las Casas and used in the book “Santa Maria de Belém do Grão Pará instants and evocations of the city” (TOCANTINS, 1987, p.330) described – footnote - It shows us the reality that Ver-o-peso historically represents - a place rich in culture, smell, pajelança, colors, various senses that demonstrate the identity of the people of Pará.⁶

The city of Belém do Pará was founded on January 12, 1616. Initially just a port, its main function was to guarantee the sovereignty of Portuguese colonizers in the

⁶ “Ver-o-peso is, at such a time, picturesquely attractive. The happiest riddle throbs everywhere. Hundreds of street vendors congregate here who, with huge suitcases full of trinkets, deceive imaginative boys and unimaginative young women, idle sailors waiting for opportunities to get involved again, soldiers, free from service, waiting for their girlfriends to pass by, newspaper sellers who solve everything, announcing the latest crime, beggars who tell fabulous stories like the Chinese who have nothing to do, young students who want to date for half the price; ladies who distrust the honesty of the cooks and want to inspect purchases; greedy people who like a good melon before locking themselves up in the office; municipal guards who impose fines with the same pleasure as birds hunting flying flies[...].” Having the weight, vero peso, Ver-o-peso, what matters less is the etymology of the phrase in the face of the concrete reality, astonishingly alive of the Belenense dock that the people want to be called Ver-o-peso.[...].But the vast space marginal to Guajará Bay where Ver-o-peso and those two warehouses are located is a whole market: On the sidewalks, in the bars, the crowd moves in an incessant back-and-forth. Morning tingling, territory of the picturesque”.

northern region of Brazil. Over time, Belém became a selling point for drugs from the backlands - such as cinnamon, annatto and others. At the end of the 19th century, driven by the rubber cycle, Belém began to house numerous historical and architectural gems such as the Belém cathedral, the Nsa Church. From Nazaré, the theater of peace, the squares, the Carmo church, later the Ver-o-peso market (PROJETO DE INVERNO DO VER-O-PESO, 2010, p.4).

Ver-o-peso has its origins in the second half of the 17th century. On March 27, 1687, when they decided to establish strict customs control in the Amazon, the Portuguese created a checkpoint and taxes at the house of the cargo. A scale and a public servant mediated the commercial transitions of the time. It started with a simple archway, where boats from all over the world docked in Guajará Bay, which is formed by the Guamá, Mojú and Acará rivers.

Currently, they escort both fishing boats and small canoes there. According to the fish market located in the space, it was built entirely from pre-molded iron pieces from England. The meat market in front of the iron market is a representative of *artnouveau* with its cast iron railings and tiles, and the solar da Beira is a construction of neoclassical architecture, Rocque (2001).

In addition to this structural side that Ver-o-peso has, the same to this day, it has its enchantment with magic, it adds a peculiar mysticism, which from generation to generation shows both Brazil and the world a typical cabocla alchemy from Pará - “Baths and smokes, packaged in boxes, are industrialized somewhat prosaically. Herbs, zest, vines, roots, bark, flowers, clovers, are the raw material. The names indicate the use “Defumação desmancha –tudo” , “Defumação desatrapalha” , “banho vai-e-volta” , “banho desempata , “ banho desatrapalha” (TOCANTINS, 1987, p.337).

Without a doubt, this space truly represents our soul from Pará - which sharpens all the senses, all religions, all cultures, it is a place where enchantment passes through - medicines, clothes and jewelry. It is our postcard where the lives of thousands of workers who give their sweat to enhance our culture are buzzing, without a doubt it is the place that smells like our State of Pará. “I will never forget the red, green, blue candles. From the Ver-o-peso Dock. Never Again” (TOCANTINS, 1987, p.334).

Given the enchantment that Ver-o-peso offers to its visitors and to those who work in the market, it has a direct relationship with Leisure. Currently, it is clear to see a growing appreciation of the market in the communication, marketing and entrepreneurship sector, very characteristic of the globalized era in which we live. And this undoubtedly changes this relationship.

In my opinion, it can be seen that the relationship between Ver-o-peso and Leisure is constantly linked to the aspect of tourism, festivities, fun and work. As a first relationship, I emphasize Tourism which, in studies on France (2008, p.2), shows us: “[...] despite the place being a public space where people from the most different locations and social classes circulate, it presents an extremely private/domestic dimension for the individuals who live there”, and it is this particularity that makes Ver-o-peso grow in the current scenario, because despite the globalized and capitalist era in which we live, the space and the workers They are praised for their naturalistic culture that continues to this day through interaction with visitors, commercial relations and cultural exchanges.

Indeed, Ver-o-peso being the largest street market in Brazil and a historical heritage of the city of Belém, encourages the flow of both national and international tourists – “these tourists seek out Ver-o-peso for characteristic symbols of city and the

Amazon region, sold by agencies and tour operators that prepare itineraries composed of nature, history and culture” (FRANÇA, 2008, p.1).

The author also reinforces the idea that tourism in the focus of Ver-o-peso intensifies with media dissemination where the main objective is the search for an escape from reality, recomposition to return to work and coexistence with another culture and exchange of experiences, what Banducci Jr and Barretto (2001, p.23) classifies as “experiential tourists”, that is, those who seek their Leisure or the meaning of life in the local culture. This fact was also analyzed by Marcellino (1996)⁷.

The second relationship between Leisure and the Ver-o-peso space is considered festivities and fun.⁸ Now, as this space is a popular place, there are several types of situations that exemplify this relationship. Just go through the market and you will notice a diversity of music, dances, games, mainly on festive dates held by SEJEL which, from 2009 onwards, celebrates its anniversary which is a kind of annual competition, in which, it aims to value the work of those who take their own and their family's livelihood from Ver-o-peso (PROJETO JOGOS DE INVENO DO VER-O-PESO, 2010, p.4).

From this perspective, we have fun being a leisure activity, both are approached together as GOMES (2008) reinforces “whose central concern is the experience of cultural contents that enable the subject to experience playfulness in their life”. In these

⁷What motivates people, particularly those in big cities, to face monstrous traffic jams, high prices for accommodation and meals, and a series of other inconveniences, during the holiday season or on a simple long weekend? There is certainly no single answer to this question. Various factors are present, including the involvement of “mass media”. However, one factor is always present as a motivator for these “adventures” - the break from routine, the search for new landscapes, new people, customs, in short, a different lifestyle. This is “the common aspiration of tourists” MARCELLINO (1996, p.73).

⁸The tests were designed based on the jobs performed in the complex, such as fishing; scale and clean fish; peel chestnuts and cassava; pulping cupuaçu; harvest açaí and prepare dishes with regional ingredients. [...] The idea is to promote healthy competition, which encourages and provides opportunities for interaction during games and recreation, as well as, of course, showing the world their stories and the peculiarity of the place from which they earn their livelihood(...)The big news this year was the election of a representative from each team for the Miss Ver-o-peso contest. The requirements to participate were: beauty, resourcefulness, originality in costume and friendliness.

terms, the idea that Leisure and recreation have different etymological meanings is reinforced. Leisure arises from the Latin term *licere* which has the meaning of lawful, permitted, recreation, in turn, coming from the Latin *recreare* represents fun and entertainment, derives from the word *recreara*, with the meaning of reproducing, reestablishing, recovering. After all, those who work need to renew themselves, and that was the main objective of recreation (GOMES, 2008, p. 88).

Therefore, Leisure and fun must be systematically distinguished. Leisure concerns the “free time” claimed by workers, recreation is aimed at fun for the healthy and useful occupation of spare time, with a view to the recovery of productive work (GOMES, 2008).

Another fact that I consider a relationship between leisure and the Ver-o-peso space is the issue of work. It is notable to notice the thousands of workers who incessantly live in the complex who often value their work time over their leisure time, that is, today Leisure, as previously mentioned – has been experienced as a mere pastime, a mere entertainment equipment. This fact is also analyzed by Gomes (2008)⁹.

This idea vehemently represents the search for new meanings in our lives, we are daily driven by work, often putting it in the background, or, the only thing that desires is a small portion that can afford to have it:

Given the reality we are currently faced with, reflections/actions on leisure place us at a crossroads. While for some these new lifestyles mean greater chances for leisure to occur, for others it is, in a certain way, limited and overshadowed by an endless desire for work, mainly due to their current social condition in which there are no worthy opportunities. and not even jobs for everyone (GOMES, 2008, p.73).

⁹However, the historic conquest of leisure by salaried workers, being restricted to the time aspect, ends up assuming as its basic function the breaking of the routine, the compensation of frustrations, the escape from the problems of energy spent on work. In this regard, in reality, the leisure time achieved is not opposed to productive work, but complements it, becoming functional to the current system and essential to promoting social, political and economic interests that are part of the broader social fabric (GOMES, 2008 , p.63).

These are the relationships that Ver-o-peso currently presents. It is true that current conditions favor the growth of this relationship with the media, public authorities, the entrepreneurship of tourism companies, dictating customs and standardizations, but we must bear in mind that leisure is a right of the city¹⁰:

Clearly, Leisure in the Ver-o-peso space is lived as a cultural experience where playfulness, fun and festivities are enhanced, the essence of which is joy, pleasure, parties, an “escape valve” that at the same time At the same time, it boasts our culture but strengthens the barriers to the experience of leisure to be understood as a citizen's social right.

Materials and Methods

This paper is a qualitative documentary research that serves as a framework for analyzing this reality, because according to the studies of Severino (2007) this type of research is a form of recording and systematizing data, information under conditions of analysis by the of the researcher. We have a dialectical materialist approach because it has a scientific conception of reality, enriched with the social practice of humanity Triviños (1987) shows us:

Through the dialectical approach to reality, dialectical materialism shows how matter is transformed and how the transition between lower and higher forms takes place. [...] Perhaps one of the most original ideas of dialectical materialism is that it highlighted, in the theory of knowledge, the importance of social practice as a criterion of truth (p.51).

Based on the author, the type of study is exploratory, as it allows the researcher to increase experiences around a given problem. The researcher starts from a hypothesis

¹⁰ The right to leisure means more than specific actions, but a network of services to enable dignified access to your experience: employment, health, transport, urban infrastructure, etc. It means enabling conditions for the global realization of living with dignity. In other words, leisure is a social good, a citizen's right and an essential instrument for the appropriation of the city by the entire society, to think about it strategically, with the aim of humanizing it [...] leisure as culture is part of of the immaterial, intangible dimension of the human condition (MATOS, 2000, p.160).

and deepens his study within the limits of a specific reality, in addition, techniques and data collection were used – newspaper, video, SEJEL blog, laws, city hall leisure project for market vendors. Data analysis was divided into 2 stages: 1) Analysis of documents offered by SEJEL; 2) Document content analysis

Regarding the different stages inherent to content analysis, authors use different terminologies, which are quite similar (TRIVIÑOS, 1987). Given this diversification and terminological approach, it was decided to list the stages of the technique according to Bardin (2006), who organizes them into three phases: 1) pre-analysis, 2) exploration of the material and 3) treatment of results, inference and interpretation.

Results and Discussion

In this section I aim to analyze what SEJEL has been offering to the Ver-o-peso market vendor, in addition to showing a priori the operationality that the Secretariat has been establishing in Belém in the period from 2018 to 2019.

According to SEJEL documents, the city of Belém do Grão Pará, a 404-year-old city, has an estimated population 1. 492,745 inhabitants (IBGE, 2020). SEJEL is one of the bodies responsible for leisure policies in the municipality, in which Belém, as a city, is an important regional metropolis in the Amazon as it houses the headquarters of the State of Pará, constituting itself as an economic and political tourist hub in the North Region.

The numbers alone justify and demonstrate the need to implement local public policies aimed at meeting the emerging demands of the population who are in a state of socioeconomic disadvantage.

Considering this, SEJEL makes programs, actions and projects viable as a way of optimizing and speeding up the implementation of public policies aimed at Sports and Leisure. Form working groups with the aim of building organizational-functional design

alternatives compatible with National, State and Municipal Policies linked to the sector, which consists of making a situational diagnosis of programs, projects, sources of financing carried out at national level and executed by the government Federal.

During the months of November and December 2007, a Decree was drawn up to create the Secretariat, and in the period from February to April 2018, the working group devoted attention to the process of Macro-organizational Directionality-Method where the macro-problem is defined, the mission and future vision of the Secretariat, constituting in fact and in law SEJEL. All work is directed towards the implementation of public policies converging with related areas.

It is important to highlight that the secretariat has a conceptual work proposal for the Macro-organizational Model that are defined by Macroproblem, its Mission¹¹ with a vision of the Future¹². It is analyzed from the perspective of building policies that converge with social reality and that seek to confront on issues defined by its purpose and competence.¹³

In view of these issues previously exposed, it is now necessary to analyze whether there are contributions from SEJEL, focusing on Leisure as a social right for

¹¹ “(..) Promotomg Sports, Youth and Leisure Policy aimed at promoting citizenship and improving the quality of life of the population, strengthening the leading capacities of social actors based on values: equity, solidarity, competitiveness and innovation” (PPROJETO MACRO-ORGANIZATIVO, 2008, p.9).

¹²“Sejel is a modern and flexible institution that meets the demands and needs of Youth and sports and leisure practitioners in the Municipality of Belém, using socio-pedagogical projects of social inclusion that respect, with respect, social and health aspects as well as ,the needs of environmental balance. Its organizational model is focused on the desires and demands of the population, promoting improvements in public health and quality of life”(..) “SEJEL’s institutional purpose is the formulation and management of Public Policies within its competence, promoting and stimulating public and proven actions with the aim of improving the population’s quality of life. SEJEL is responsible for planning, coordinating, guiding, monitoring the execution, control and evaluation of government actions aimed at sport, youth and leisure in the municipality of Belém” (IDEM);

¹³ Program and execute the Sports and Leisure Policy. Develop sports programs and projects in accordance with the national public policy on educational sports, with a view to meeting the demands of the community. Develop a Municipal Youth Policy aimed specifically at the segment, with a view to meeting social demands, seeking the socio-economic autonomy of young people, through productive inclusion and flexible access, public policies on social assistance, health, culture, sport and leisure. Plan and execute youth, sports and leisure programs, projects and actions in the Municipality of Belém. Promote Forums, seminars, colloquiums and conferences that discuss National and Municipal themes with a view to consolidating advances in public policy on Youth, Sports and Municipal Leisure (IBDEM, p. 9 e 10).

Ver-o-Peso market vendors? If so, how does it exist? In principle, already highlighted previously, the “**Ver-o-Peso Winter Games**” (2018-2019), is considered a mega-event whose theme is the scope of leisure activities as an inspirational source in the formation processes of the citizen, linked as a form of social promotion.

The event¹⁴ is held at the Ver-o-Peso Complex with the aim of serving the market collective that is closely linked to improving their quality of life. Furthermore, the project aims to develop public policies through alternative games with the aim of involving and valuing the participation of all segments of workers in a recreational and competitive way. Its quantitative goal is to directly reach an audience of 180 people and its qualitative goal is to socialize the entire segment of riverside workers, formal and informal workers through leisure, in addition to improving the quality of work and preserving processed food.

Given what has already been analyzed between Leisure and recreation, the meanings of the terms are still unknown to the public sector – is this event Leisure or Recreation? This is an answer given by Bramante (1998) who considers - over time leisure has been confused with other derivatives such as recreation and game, on the other hand, recreation and/or leisure represent privileged spaces for the experience of play, which are approached together, and thus understood as an area of knowledge “whose only central concern is the experience of cultural contents that enable the subject to experience play in their life” (PINTO, 1992, p.291).

¹⁴“Activity in the form of a Gymkhana involving the participation of all workers: Riverine, Intermediate, Formal and Informal Worker using daily activities in a recreational and competitive way, creating regulations and rules, providing this less favored population with moments of leisure, improving the quality of life and work in addition to promoting the largest free market in open skies of Latin America.” “The Ver-o-Peso Games will take place on March 25, 2018, from 7 am to 7 pm, at the Ver-o-Peso complex, supported by three pillars: Culture, Environment and Sport. The games will be held using two infrastructures: Ver-o-Peso and Ilhas das Onças(...) Carrying out and encouraging sports and leisure activities must always guide actions when the perspective is the formation of citizens who seek to exercise their citizenship with quality and property and self esteem. The promotion of an event of this magnitude becomes important and necessary, as it enables the dissemination and appreciation of human beings, creating new possibilities for building activities while preserving our Amazonian identity” (PROJETO DE INVERNO DO VER-O-PESO, 2010, p.5).

These divergent positions end up generating doubts which drive this research. Teixeira (1999) shows us that in current Brazilian times, especially since the final decades of the 20th century, there is an increasing interest in discussing the topic of Leisure, but how has this Leisure been established by SEJEL?

Now, it is clear to see through the analysis of the documents that the projects that are offered are recreational and have a social purpose, as they have the objective of entertaining the public. And the idea does not have to be this, as leisure was a social struggle won by the worker and enjoying it is his right. Considered the reality of Leisure, Ferreira (1959, p.84) states:

Differently from the case in the United States – this is not about breaking resistance to recreational activities. Our problem has another meaning. As no resistance exists, the danger is occupation with a negative value of leisure hours. It is your identification with “doing nothing” with indolence and laziness.

In this regard, we have recreation being synonymous with activities carried out during leisure hours, because due to the Ver-o-Peso worker's lack of time due to their assiduous work, leisure for the market vendor comes in the form of fun and is limited to playing games. dominoes, checkers and among other games aimed at temporary entertainment, we have leisure being experienced as a mere complement or compensation for tiring work.

Marcellino (1996) reaffirms - after all, in the current capitalist society “time is money” and it is exactly in this context that leisure acquired its superficial, alienated meaning, a mere product to be consumed. Miranda (1993, p.74) also analyzes this reality:

What expression to adopt? Game, leisure activity, free time activity, recreation? The term recreation won. Its use had been widely spread and most authors and teachers in education, sociology, psychology, mental hygiene and other related sciences had openly decided to use it.

The author clarifies a new meaning for leisure in which recreation becomes seen as a social purpose and is seen by public authorities as a movement of high social value.

Accordingly, it alerts us that recreation becomes the voice of command and is subsidized by games and sports.

Marinho (1957, p. 135), reinforces another idea that has its importance within leisure today, which is the relationship between Leisure and free time, very characteristic of the conception that leisure has been offered to Ver-o-Peso market vendors:

We can also say that people do not become depleted or degenerate in their hours of work, but rather in their hours of leisure, of idleness. As a result, every effort made by public authorities to meet the imperative recreational needs of the people constituted a measure to preserve their physical and moral energies.

As the quote shows, leisure is conceived as a function of time freed from work and the meaning incorporated by it in today's society is confused with that of recreation. And this is the real situation that it presents in the reality of the Ver-o-Peso market vendor, which materializes according to political interests with the purpose of emphasizing fragmented leisure, merchandise, simple entertainment and fun that has a single meaning. to distract the worker. Political guidelines for SEJEL consolidated with social practices, understanding leisure as a social right for Ver-o-Peso market vendors.

Throughout the work, the reality of how leisure has been established in a society that constantly lives in a context that aims at profitability is analyzed, thereby making everyone part of the system, emphasizing work in our daily lives, leaving work in second plan Leisure. In this regard, we cannot think of public policies in isolation or characterized with a welfare character, but rather Leisure as an educational dimension through strategic public policy planning that emphasizes Leisure not as a recreational activity or as a sport, but rather through a cultural context, of dance, of recreational activities that stimulates in citizens the need to have the right to the city (MATOS, 2000).

Having the right to this Leisure is much more than offering services that emphasize fun, Leisure must be understood as a social right, a citizen's right to appropriate this good is to guarantee a better human condition for both the worker and the society globally. Therefore, it is necessary that there is greater engagement within the public sector with regard to the qualification of Physical Education professionals and that, through the strengthening of technicians through pedagogical and didactic advice, it emphasizes the right that every citizen has in relation to practices of Leisure. Furthermore, it is necessary to engage social movements and neighborhood organizations that, through a peaceful struggle, incessantly seek the right to have Leisure in a coherent manner, as established by the Brazilian constitution.

Bringing this situation to the issue of Ver-o-Peso market vendors, it is understood that leisure occupies the social scene on a problem that shows its relationship with free time and work, in addition to understanding that access to leisure does not is exhausted by the mere carrying out of certain “activities”, but by serious, efficient public policies that promote the vision of leisure in a comprehensive way and not in isolation as it is currently considered.

Therefore, there must be strategic planning in Belém City Hall that aims at Leisure in an expanded way, thus, there is a need for partnerships in a participatory way with the University itself through technical research planning, strengthening the idea of Leisure as a social right of the citizen, as leisure is an educational and cultural mobilization instrument and a powerful pedagogical instrument of democratic and popular administrations, as a way of overcoming traditional forms of power, which determines the path of inverting priorities and supports the process of transforming local political culture (MATOS, 1999). Therefore, it is necessary for there to be public leisure policy projects in a systematic, continuous and participatory manner that, regardless of

management, promotes leisure in order to help improve the quality of life of Ver-o-Peso market vendors.

By way of Conclusion

What is observed in everyday life - Leisure is managed by public authorities with an alienating character that emphasizes the “bread and circuses” policy - a model of a society that is seen as a mere “puppet” of a system that does not provide rights in a correct and serious manner. It is argued, then, that social policies and Leisure management are actions that must be interconnected in order to promote access to democratized and non-individualized Leisure. Therefore, it is necessary to reflect on Leisure as a social right, as this inevitably shifts the focus of the discussion to the social achievements to which it is mainly linked, the limitation of working hours, weekends, vacations and holidays and commemorative parties (GOMES, 2008).

In a way, these are the moments “consecrated” to Leisure in Brazil, more specifically in Belém do Pará, and we must engage in greater clarification on leisure by our governments, who, through serious public policies, have a new perspective about this public that is consumed by capitalist society.

Therefore, it is necessary for there to be a discussion on the part of the public sector about the expanded understanding of Leisure, in terms of content, through the social and educational aspect - it means understanding leisure beyond rest and fun - given its possibilities as an instrument of cultural mobilization and participation (MARCELLINO, 1987; 1996).

In short, the implementation of adequate spaces for the practice of leisure is necessary, and also to promote public leisure policies in partnership with the university to encourage the development of professionally qualified people in the area of leisure,

such as in the area of Physical Education, to create socio-cultural projects to improve the way of life and quality of life of Ver-o-Peso market vendors.

At the end of 2019, we had the beginning of the pandemic, in which the WHO (World Health Organization) declared the spread of coronavirus on March 11, 2020. The history of humanity is filled with moments of uncontrolled spread of diseases, which brought death and fear into the daily lives of the population, even paralyzing the Ver-o-Peso fair.

In this perspective, the understanding of Leisure goes beyond the mere carrying out of activities, therefore, it needs to be carefully organized by the public administration in relation to the Ver-o-Peso market vendor whose Leisure is weakened, increasingly distant from being understood as a social law. Therefore, the idea is reinforced that Leisure must have its meaning and its meaning linked as a citizen's right, it is the duty of the government sphere to provide it in a coherent and fair way in the achievement and development of efficient public policies that have the focus on leisure democracy.

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Endereço dos(as) Autores(as):

Renato Borges Ferraz

Endereço eletrônico: renatofz87@hotmail.com

Vera Lúcia da Costa Fernandes

Endereço eletrônico: udifernandez@yahoo.com.br

Patrícia do Socorro Chaves de Araújo

Endereço eletrônico: patriciadaraujo@hotmail.com