

Dreams, teaching career and leisure

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Abstract

The current article has the objective of showing results about how the academic builds his/her life itinerary. For that purpose, the dreams that orientate the personal trajectory are recovered, to inquire in the roll that the leisure had in the personal and professional realization of the academic. Through narrating the own existence, the deep meaning of the daily practices of work and rest is identified, with the support of the phenomenological and hermeneutical method. This is a descriptive research, and is supported in the study of case to deepen in the childhood idealism, the present goals, and the projections of the future. The narration is done starting from what one wants to be, feelings, fears, and incertitude; which are lived in the leisure.

The findings are a possibility of thinking about the professor as a complex and active subject, who works and enjoys, wishes and thinks. The leisure is a rupture because the present is contemplated, the past is reflected, and the future is projected, from the recognition of that which dislikes and is hoped. The sense of humour impulses the life transformation. Without ruptures there is no humanization

Academic, dreams, leisure, personal realization, humanization

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Introduction

In the daily life of our times, a binomial time of work-leisure time is established in which the whole life of man is founded and developed (Heller, 2002). Work is the father of all virtues and laziness is the mother of the worst vices, leisure appears as time, space, practices that hide the worst abomination: unproductivity. The same happens with university faculty, concerned with achieving quality standards, resulting in an overvaluation of work. The love of work, as well as the desire and need to work, derive in a labor overload and, in an inevitable, pauperization of the person of the teacher.

Men and women suffer from a disease: a ruthless love of work (Lafargue, 2010), this brings to the discussion the problem of leisure. Work, under the realm of necessity, obliges to put into play what you have, because it demands a public life, earning the bread wears and tires the body; For its part leisure is a space of intimacy, contemplation, introspection, reflection, enjoyment, freedom but also joy. Work leads to training processes, because it socializes skills, knowledge, procedures to respond to a social demand. Leisure is educational because it has the possibility of transcending the given world, because it is praxis, social and personal emancipation; although it can also be a time and space of low consciousness to submit. Leisure from a vision of the sociology of education may be the opportunity for an unprecedented development.

Leisure is a time to be what you want to be, it is a rest activity that can leave more than a breath in the middle of the vortex, it is also happiness and the possibility of tracing new paths. It is integral formation of the person.

The person goes beyond the professional specificity, but also is a person with autonomy and capacity for individuation.

The university professor as worker and person sustains multiple social relations driven by interest, affections and convictions; Relationships that allows to acquire knowledge, skills, attitudes and perceptions that puts in play in the diverse daily spaces.

The individual can be performed beyond work, leisure activities are a way for self-construction. Leisure can be the engine of the unpublished viable, because it is the ideal time to dream, imagine, expect and project personal and social life. The link between leisure and education is the praxis, reflection and action of man, it is the consciousness that is acquired from reality and personal life, the freedom and independence that is acquired to be oneself, from there emerges the question How Is given the process of self-construction of the university teacher in leisure time?

Leisure, in his study, is approached from different angles, such as:

1. Play activities: from the psych pedagogy as a means to prevent addictions, the recovery of traditional games and play on the street as a manifestation of culture and educational practice.
2. Sociability: activities such as dancing and parties in young people, friendly relations in university students, as activities for subjective well-being in people with physical ailments.
3. Leisure activities: cultural consumption in university and postgraduate, perceptions between work and family in young people, reading and writing activities; Discomfort and use of time in researchers, leisure time management, leisure and learning styles.

4. New technologies and video games: mobile television, preferences in television programs, sociodemographic factors associated with cultural consumption, leisure time and media in higher education.

5. Sport: sporting activities such as leisure; Leisure time and physical-sports practice in schoolchildren. Sport within public policy as a means for social change. Sport and values for sociability.

6. Leisure and education: Social and imaginary representations around school, recreation, free time and leisure in school. Recreation as a profession. The absence of leisure is school work. Leisure as an aid in the education of adolescents. Teachers and leisure practices.

7. Work and leisure: fatigue and creativity at work; As well as illnesses due to the absence of leisure. (Nieves, 2016)

Research carried out is related to leisure from sports activities, the only activities that appear as congratulations are the party, dance and friendship. Studies that present leisure as a possibility of transformation are scarce, and those investigations that approach leisure from education refer to it as a device to favor the formative processes, but do not address the possibility of leisure as self-construction.

Other important contributions of research are the need to consider the historical, social and cultural context at the time of starting the study, in order to understand that the spaces of entertainment, recreation, training and encounter can favor the change of attitudes to contain informal learning. From these contributions, the present research is projected, from what already exists and from the gaps in the subject; Hence it is not enough to ask how the process of self-construction takes place in leisure time.

But to return to the contexts and interpret these processes in the light of educational and sociological theory; But beyond this, is to study leisure from desires, dreams, projections to the future that are sketched out on the journey of life.

The research problem is the study of a brought about leisure, daily life and education, which allows the construction of the subject based on joyful practices, the festive encounter that compromises thinking and practice. The objective is to describe leisure activities from dreams, to interpret the process of self-construction, to identify processes of humanization or nullification of the being of the university teacher.

The assumptions that guided the research work were the following: a joyful leisure with full awareness leads to be more the subject, there can also be a leisure within the margins of the entertainment industry, resulting in the reproduction of a given world and an incompleteness of one's own existence is not recognized. Finally, in the maelstrom, there may be the fact that there is no leisure time, and only a hopeless and fruitless person and in no way builds his dignity.

In order to understand and interpret leisure as self-construction, it was seen as viable an investigation is descriptive-explanatory, because it was answered to the question how leisure is self-construction by enunciating attributes of congratulatory practices to bring to light processes Which are meaning life.

Heidegger's phenomenological-hermeneutic method was used to unveil the internal movement that moves action; first it was sought to obtain the how in the life they go away experiencing the practices felicitarias by the professors to later explain how they construct to the subject.

This was supported by the case study, that is, we studied singular cases in order to make an in-depth study of self-building processes. This set of methods contributed to the analysis of the variables: positive leisure, negative leisure, dreams, hope, despair and self-construction. The research techniques were the semi-structured interview. Under a case study.

The present article is structured on the basis of theoretical references, which define daily life as a reproduction or production of the world, as well as concepts that contribute to conceptualize the act of self-construction, according to a viable novel, as a formative process in daily life. The importance of dreams and hopes as the motor of history is taken up again; For this it is necessary to recognize that the subject is active, consents and able to construct his own history.

The methodological itinerary is followed, which responds to a proposal of description of the being from dreams and hopes, the interpretation of actions to understand the act of formation in leisure. The research work supports a case study of university professors.

The analysis of the conception of work and leisure is presented in the following section of leisure as reproduction and transcendence. Dreams are analyzed as an adaptation to the world or to be part of a given world, that is to say, work is an end or a means in which teaching is the way to preserve a social position or a bridge to move to the transformation of the present. Leisure is the greenhouse of dreams, or simply another space to recover the workforce.

Finally we propose a pedagogy that redignifies the body from an experience of joy for life, and leave in the background overvaluation to work and build from the profession, but to recover the dreams of being more.

To cultivate the interior to draw an itinerary of life that fulfills. It is concluded that leisure is more than a practice, consumption or activities of distraction, but is the objectification of the yearnings of transcendence; Hence the need to educate to know the interior.

Daily life and leisure as self-construction

Literature has the goodness to present the images of everyday life and illustrate educational processes. An example of this is the novel *La mujer de papel*, which has as its protagonist a woman who learned from music by the novels she read; when in the descriptions *novelescas* appeared that it sounded a melody it was given to the task to look for it in the record store. Music and reading helped him to cope with the loneliness and turbulence of the war in his city: Beirut (Alameddine, 2013). These two congratulatory activities were what allowed him, first: to look forward to the moment of reading and listening to music, second: the joy of reading and listening and third: to maintain the balance in the uncertainty of everyday life. The leisure that is enjoyed in itself helps to transcend existence.

The study of leisure then involves retaking the concept of everyday life because people are born in a given world that should be appropriate. Everyday life is the reproduction of the already constituted world. They are activities that seem common sense, that make use of techniques and tools with which men and women reproduce activities and daily work. The daily life, says Heller (2002), is the set of activities that allow the reproduction of men and women, who in turn make possible the reproduction of the social. For everyday activities to reproduce the social must fulfill a social function.

This function is imposed by an already constituted world. As duties imposed and assumed by those who come to the constituted world, they manifest ways of acting, thinking and feeling in the process of appropriation of the world.

Every man and woman has a daily life, which for Heller (2002) unfolds according to the place he occupies in the division of labor. Everyday life includes work and rest. It is an invitation to look at the subject not only beyond professional specificity, but also as a person with autonomy and capacity for individuation. In this line, any professional, including the university master, is more than a worker, is a person with multiple social relationships driven by interests, affections and convictions.

Everyday life teaches us how to be professionals. The university teacher learns to be in the complex network of daily interaction with students in classrooms and with colleagues; But also learn to live their autonomy, their ability to reproduce individually, that is, learn to seek groups of friends, love or loneliness. This learning objective.

Work is an objectification in itself, which allows the transformation of the world; Absorbs most of the time. Productivity is a characteristic of our time, we make a living by working, and we demand to be productive. Work life offers personal fulfillment and individual and social reproduction. Productive life is imperative for survival.

Everyday life is hierarchical and regulated. Civil and labor authorities regulate time, and concern about punctuality appears. The establishment of a schedule in the daily life meant to define work and rest moments (Landes, 2007); Daily life is the vital experience because it guides the configuration of everyday activities from ideas.

Passions and ideology (Heller, 1970), for this reason the conception of work and leisure.

The popular wisdom contained in the sayings shows the conception of work and leisure, for example: the purpose of work is to get to rest, idleness is the mother of all vices, leisure is born bad business, if Leisure is boring work is the good remedy, phrases that reflect an idea of what is considered valuable and important, being productive is what matters and what should occupy people's time. Let's say that time without work, that is, inactivity, causes social discomfort. The conception of leisure and work is a historical construction.

With the arrival of modernity, traditional thinking is left behind and material well-being is sought here on earth. Work, as accumulation of wealth, was the way to achieve the satisfaction of needs.

The results have been an increase in productivity and in the intensity of the working day. Paradoxically, modern times have incited leisure experiences. Sue (1992) argues that we live in leisure societies, modernity forces us to consume, travel, accumulate; Although one lives more subject to the work by the idea that the time is gold and the human finiteness needs to be occupied and not to waste the valuable resource of the time.

Leisure thinking beyond mere consumption, of getting rid of, is to think of leisure as a reward for work or as a mere reproduction of the workforce. The humanistic current of leisure maintains that they are joyous practices in freedom that lead to personal fulfillment. Because it is expected, wanted, sought, planned and pleasant (Cuenca, 2000), which leads to the construction of the individual.

The work life requires a series of activities that are not always of total pleasure, and that personal initiative does not necessarily arise, go to the movies and surrender to joy requires a will to enjoyment.

Leisure activities, as proposed by Cuenca (1999) are the search for a rewarding life in all its dimensions. The ultimate goal of leisure is to give meaning to life. To give meaning to life, says Freire (2005) is the liberation and independence that leads to the search for the transformation of reality, humanizing the social subject, because it is the quest to be more, to enjoy leads to desire to continue to enjoy, to feel the Endurance of life leads the desire to end the moment, without the possibility of dreaming of something better.

As an educational process, leisure favors awareness and self-construction, affirming individual and social personality full of satisfaction. That is why it is humanizing because it makes life joyous by knowing how to enjoy and of each moment and to give meaning to existence.

In leisure we can be what we want to be, for example, to be a teacher in public and photograph photographer in leisure, to enjoy going to the street photographs that extasy in its beauty or that floods of pain, is a way of being and of commitment With the world beyond the professional life.

Freire's (2005) concept of viable novelty helps to reflect on the categories of dream and hope, as an imaginative resource that projects the future possible, from the construction of a critique of the present. When you experience displeasure, dissatisfaction or incomplicity in the present with what you are, it is possible to walk towards the desired or dreamed.

The imagination is the possibility of transcending without falling into unreal idealisms, and carrying the hand of hope, in the search for a new way for the transformation of the social conditions of existence. Hope and imagination are an act of being reflective, in a permanent process of discernment.

Self-construction implies responsibility and autonomy to address oneself in the world. To discover the world by imagination is to start naming it from one's own experience. Leisure is an imaginative resource that allows one to become aware of the possibilities of searching, of finding oneself, of building oneself by congratulatory activities, which move towards a contemplated future. The creation of a self is built on the conscious search for different paths as we have sought ways of acting guided by the imagination (Green, 2005).

The loss of control of one's life, that is, lack of autonomy, frustration, or separation of oneself, which Marx (2010) called alienation, avoid realizing dreams or recognizing what we want. We may wish to go out to parties, meet friends, but we do not have the strength to do so.

The alienation is a great obstacle to the experience of leisure for the inability to face life and the inability to enjoy every moment, as well as to achieve individuation, that is, it is the ability to build self-facing the given world. The problem of present-day society, according to Heller (1966) and Bauman (2010), are the promises of a consumer society that creates needs. The serious thing about this type of society is that, sometimes, it does not allow us to find satisfaction.

This consumer society is contextualized in a modernity that Bauman (2010) describes as liquid because there is nothing solid, but society becomes malleable, elusive, the bonds of social belonging are diluted, the subject becomes independent.

The social becomes an aggregate of men and women and not the sum of individualities. The liquid society brings with it a great challenge that is the ability to exercise freedom. Buaman (2010) understands freedom as putting distance between the market and personal needs, resist the seduction of consumption.

The processes of formation are favored in the social interaction, in the social experience of being being; Unfinished or incomplete; But it only happens when a reading of the world is given, when I know what is different from me and leads me to the recognition act (Freire, 2005).

The amorous encounter with the other and with oneself makes possible this construction of self, otherwise when there is a withdrawal of the world by the absorption of the necessities or by stunned to the voice of the market that does not let experience unfinished and desires to be more. This isolation and withdrawal becomes a risk in the nullification of the subject, because it is not recognized with the world and in the world (Freire, 2005). For Arendt, (2005) contemplation allows one to relate to the other and to the world to transform and construct oneself.

The unpublished viable is the way for self-realization we must rewrite the project of life by means of imagination, denounce the present oppressor and trace the future, build our own history, it is the possibility of being more (Freire, 2009). Imagination is story and search. Leisure is the possibility of passing from not being to being, because it is the space to interrogate yourself about routine and open yourself to the experience of being, through dialogue, discernment, participation, balance, harmony and satisfaction with oneself and with the other.

Leisure is a three-dimensional phenomenon, because it is desired, expected, enjoyed and projected, for this is necessary hope, because this is the conscience between the social being and the conscience, is the possibility of passing through history by reflecting and Doing (Freire, 2009). It is the inner desire, efforts to achieve dreams, will and vision of the future and emancipatory principle of personal and social life.

The act of self-creation is a personal choice, distance from the world and access to the awareness of one's commitment to live, is to be aware of the inner gaze on oneself, is to recognize what we are and want.

It arises from the depths of being, transforming, deploying talent and living in the novelty of building the future. To like the freedom to take a direction to reach the enduring. Leisure, chosen in freedom, means free will, effort, creativity, perspective which implies degrees of humanization, because one learns to live and be happy in life circumstances.

Walked paht

To approach the perception and the experience that the leisure has in the professors of the Autonomous University of Querétaro, Mx. A descriptive research was made. The empirical data was collected through a semi-structured interview, with the purpose of investigating how they define their experience of aquatic life that makes them happy and their relationship with leisure in everyday life. The fieldwork was structured under the case study, because what interested was the depth of the data, to unveil the forms in which the appropriation of reality and to derive the interpretations of everyday life (Estaca, 2010), taking Clear that are not generalities, but an approximation to reality.

The data obtained were worked with the phenomenological method with the objective of describing the processes of subjectivation before leisure, identifying those internal aspects that give meaning to the existence, that is to say, how it means to work, to rest, to have fun or the passage of time. This represented the opening to being, to contemplate the person, from his actions, thoughts and feelings, that was to see those things that make being to be, to reveal what gives meaning to existence and to show in itself those different ways of being a subject Thrown into the world (Heidegger, 2014).

For the analysis of the data obtained it was used to combine them in ways of assessing that presented greater similarity of meaning, according to the methodological support of the ideal types of Weber (2000), which is a theoretical construction that keeps a consistency of meaning, which does not Exist in reality but allows identifying how actions would be if they were followed with attachment to the theoretical construction. The answers were grouped in: leisure that is linked to the whole life to transform, leisure as an expression of fragmentation.

Leisure: between the everyday and the transcendent

Teachers' life compares to a travel itinerary, because it means a path that is traveled, oriented and moved by dreams and hopes, which personalizes existence. This floor includes experiences, learning and feelings that feedback with yearnings. Conflicts, fears, frustrations, new passions that are disturbing the aspirations of life arise along the way. This process is configuring the construction of self, by means of factors internal and external to the subject. Here is a description of the fundamental dream and its relation to the leisure experience.

What do I want to be when I am older?

The founding dream of the life of teachers is summarized in: What do I want to work? The subject is built on the basis of professional life. This is a mirror of the order of human, work is the normal state of the subject, is the Compass that directs life in the material context because it guarantees a way to earn a living, have a social position, but subordinates subjectivity, in a second moment remains the need for growth in the emotional, psychological, social and spiritual.

Work is the proper way to exist and subsist in the given world, and also to cooperate with others to satisfy needs. It is important to mention that work is what founds and conducts self-construction, but the work can be end or medium in the existence of the teacher.

Work as an end is driven by necessity. When it gains the need to reproduce a family lifestyle like maintaining a social and economic position. Desires are to preserve position and personal stability. Likewise a life is considered in function of the profession, that is to say, the daily practices are focused to be competent and productive in the work.

Feeling successful, recognized or fulfilling social expectations, ie improving the material conditions of the present, is another orientation of work by necessity. The subject is measured by the gaze of the other, it is an objectification in itself that seeks to satisfy personal need, but from socially established parameters. There is a particular need for recognition, to excel, to seek distinction with the past. The triumph of dreams is to make a difference with the past in both historical and material conditions as well as subjective ones.

When life is based on products and it is desired to be recognized by what is done, the subject moves away from enjoying the process, that is to say to rejoice, as well as to do well what has to be done, this implies that the teacher wears their energies to achieve an end and fragments between what they think, feel and, even more serious, between institutional demands, the role of scientific or intellectual.

When fragmented among bureaucratic duties, their vocation to teach and build new knowledge dissociates theory and practice, undermining the subject's intellectual capacity (Sennett, 2013), resulting in professionals who know how to do, but who are far away of a reflective and understanding subject of his time and his personal condition.

The construction of self-directed by work as a medium, which guides work is a gratuitous love for life, a tomorrow different from today, not only in a personal condition, but with a vision of community, therefore, the Choice of a career is based on a desire to do something for someone or to transform a reality, which is not entirely pleasant, such as poverty, inequality and exclusion

The work done to change present unwanted conditions, the university professor conceives research, extension, teaching, dissemination of knowledge as the consolidation of a dream of transcendence. They are desires to search for common good.

Building self in leisure

Self-construction is a lifelong process is an itinerary, an exit, stays, returns with a dialectical characteristic, each departure and return with a tendency to be more.

These beginnings have the characteristic of going further, from the processes of individuation, which pass from the in, to the self, is to move from the realm of necessity to production, even reaching objectifications of a "for us" (Heller 2002), which is a life dedicated to the quest of being more.

Leisure plays the role of germinating, accompanying, sustaining or maintaining balance in the moments of rupture in everyday life. Life itself is a process of self-construction, in which leisure plays an important role. Dreams can be oriented by a work as an end or as a means, but what sustains the transit through the world is leisure, because it can acquire the following meanings: 1) space to look or think about existence, when you want to learn To see details of reality, to scrutinize existence to seek answers. 2) Rest, fun and encounter that fosters emotional bonds with oneself and with others, the desire to enjoy the presence of others, taking care of oneself is the dream of this type of spaces. 3) Space and time for academic, cultural and virtue training, a desire to improve as a subject, spaces are sought to share knowledge, ways to increase culture, to know the other in their place of origin and to develop new skills. 4) Moments to find yourself and give yourself to others, these dreams lead to practices such as building and disseminating what is produced. 5) A time to recover the work force and assume familiar roles.

Leisure is part of the daily life of teachers and is objectified as an expression of giving meaning to life or as a way of adapting to the given world. Taking responsibility for existence leads to being responsible and have the will to pursue dreams and experience personal fulfillment, so leisure can be a space for personal growth and fostering of affective bonds that are consolidated in practices that seek to reproduce and that are assumed as a personal commitment.

Otherwise they can only be sporadic activities that become a parenthesis to continue with the laboral and familiar demands.

Dreams in life are driven by a love that materializes in concrete practices, leisure is an objectification of what is desired, is an expression of what is sought, of what we want to transform and that is realized from the affective encounter and Congratulatory These practices are the way the subject becomes fit and able to produce and reproduce dreams, which means knowing how to handle the crises of life, understanding and transforming the world. When dreams are the objectification of the given world and there is no desire to transform reality, leisure is a way of maintaining the stability of a given world, even if this means limited freedom in complimenting practices. The following are the various ways of objectifying leisure and how they accompany the ruptures of life.

The routine in activities, the imbalance in harmony for losses, stress, tiredness, hopelessness by the historical-material conditions that produce the reforms in education or employment, are making that leisure is gradually losing its festive character, As well as not knowing how to rest is another factor that is hindering the experience of a full leisure, and not know how to waste time in joy are configuring a sense of displeasure.

It is important to recognize that leisure as a congratulatory practice can be enjoyment for enjoyment, although this escapes the attributes of beautiful, good and true; Leisure is limited to an extrinsic reward of rest, where dreams are subordinated to sporadic moments of fulfillment as permitted by forced labor time and family commitments.

Dream, profession and leisure

Leisure as a practice of complacency is going to have different manifestations according to the wants of the subject. These tastes are a result of personality, socialization in the family, with groups of filial, the formation of a degree and spaces of continuous training in the field of teaching, conditions that lead to the configuration of leisure practices. In the university professor a shared taste will be the reading, as well as times in family and friends, practices that contribute to the construction of itself.

Studying a career can mark forms of fun or preferences. Although we cannot generalize it, we can point out what we find: those who studied engineering prefer to contemplate still images like paintings, cinema is not to their liking; Those who studied accounting and administration enjoy more reading of personal improvement and are bored in activities that involve contemplation; Those who studied philosophy and pedagogy enjoy contemplation, movement, sound, their tastes are wider. These amenities contribute to being what you want to be. They help to strengthen character and good humor to achieve dreams.

There are important elements to emphasize, leisure in itself is enjoyment for enjoyment and should not contain in its display generic objectifications; What is clear is that there are dreams that carry a generic love implicit, so that genericity is not exclusive to some disciplines. The leisure practices may have different manifestations, but at bottom it underlies the generosity or particularity that is being fostered by the series of social-loving relationships throughout life. The capacity to assume the ruptures of life is also a condition for strengthening or nullifying leisure practices, which is the same as humanizing or feeding hopelessness.

A risk in which everyone is prone to fall is overwork, excessive worry for survival, hopelessness, fear of the future, career uncertainty. All these are conditions for the nullification of joy, the possibilities of moments of joy, of preserving the utopia and of festive encounters. The exhortation would be to keep in mind the need for rest and leisure as a form of personal care, self-love, and commitment to the other and as a way of preserving physical and psychological health. Leisure, whatever the discipline of formation, is a manifestation of freedom and humanization necessary to preserve the desire to live and transform.

In short there is a tendency to build self by work, the foundational dream of life is derived from what they would like to dedicate to working life; Leisure is a multifaceted space because it goes from space to look at even to laugh about things without meaning, to spend time in solitude or in company. Leisure is not only part of everyday life, but also solidifies dreams, through good humor and character, also helps a full life in the measure that circulates feelings and maintains physical and psychological balance, in these directions leisure Helps the processes of self-construction of the subject.

Leisure is a companion, support and space to consolidate projects, makes it possible to be more because it is the way to fight and achieve the dreams of life. These ruptures are those that reveal inner poverty, conditions of material oppression, means and ways of being more, leisure shows them in a playful, festive, supportive, creative way and therefore encourages to continue walking and transform life through learning, Skills and experiences to achieve well-being and joy in the way of life.

The risk of reproducing the world is the adequacy with the world, which, in addition to reproducing, leads to a sense of dissatisfaction and oppression, but without the necessary will to move and satisfy the incomplicity that is experienced, Prestige or because it is preferred to fulfill the socially established roles.

To live a leisure with full decision and will to enjoy contributes to become aware of itself, to be more. To be more is achieved within times of joy, which help to distance oneself from reality to achieve individuation and to own oneself through a constant search. It also contributes to maintaining physical and psychological balance, conditions that help achieve dreams of progress and economic well-being, because they rest, recover the workforce and circulate affections in the sphere of the individual, giving a sense of personal satisfaction, although this Means adaptation to the world.

To some extent, the amusements of the cultural industry and the context of modernity, reinforce the particular feelings. In the case of those who chose to reproduce a lifestyle, they also did it with the forms of family fun, but they do not draw a personal project, but the socially expected, it is a leisure that ends up adapting to the world that moves away from the generic; As well as not helping the self-seeking.

Leisure can be a germ of emancipation for the good humor and the strengthening of the character, besides considering it a necessary and vital space, or it can be a space of diversion that adapts to the world and that legitimizes forms of domination, or of reproduction that nullify the Seeking self, but that is justified because they like the style imposed.

These three ways of living leisure leave the imprint of the congratulatory, although their tendencies are diverse and not all suitable from a pedagogical vision of praxis or emancipation.

Pedagogical proposal

The teacher is more than a worker, is a person who suffers and enjoys in the everyday school, family and social environment, between work and rest. To think that the subject moves from one context to another as if there is a clear border is to consider it fragmented. The subject has forms of appropriation of the world that are transferable to every space of daily life, the ways of working, enjoying and suffering are learned and reproduced to give meaning to life by configuring the person. Integrating the various spheres of the person forces to propose a pedagogical proposal that allows us to think of ourselves as integral subjects.

Everyday life is structured in work and rest. Both work and forms of rest are choices of the person in relative freedom. The experience of leisure can be a desired, expected and free way to spend free time. The goodness of leisure is the realization of being what one wants to be; it is the way of expressing dreams and of concretizing personal fulfillment, of being what one wants to be in recreational spaces, and also enriches the work life through Creativity and strengthening the bond of commitment and love of the social. The imbalance in the subject occurs when the labor demands of the professors move away from the congratulatory activities and, the excess of work can lead to the hopelessness, fatigue and assimilation of the given world.

It is a necessity to form to live the leisure, which will allow to maintain the psychic and physical balance. To achieve this balance requires the bodily joy, the intellectual maturity, the character necessary to accept and act in the ruptures of life, to recognize oneself as a subject who thinks and loves, who produces and creates, master of himself but generous in surrender.

The aims of education according to Freire (2005) imply to empower the subject with all their abilities to become aware of their historicity and take responsibility for transforming their personal and social life. To live is to become conscious and to assume autonomy; The training of teachers and continuing education must take up this duty and, more importantly, educating must aim at the happiness of the person (López-Calva, 2009), so it is imperative to encourage the search for more teachers, Throughout life, and reconsider leisure as a means of personal fulfillment, humanization, community building and plenitude of the person.

Educate to live the leisure and to achieve ruptures in the life

To reclaim the body, to learn to be happy and to cultivate the interior should be the foundation for the ruptures in life, because they are the objectification of not only existing but living, of cultivating generous love for life, of wisdom, of being responsible for oneself, To have the character to put into play everything we have and with what we were thrown into the world. The ruptures in the path of life are a response to the world, a way of living, of thinking and walking, that objectivity a form of self-care, contemplative life, love and honor existence, constant search for self, Of being more and transcending.

This ability to make breaks is nourished by the knowledge of the interior, by constant dialogue and encounter with the other and with oneself, as well as paying attention to how processes occur, recognizing the plots of life. This archeology of personal pain and the discomfort of curiosity to discover the real problems allow us to transcend (Freire, 2009).

When a conscientious work is carried out, in the act of narrating life (from the archeology of pain, those things that afflict, which submit and which do not allow to deploy all the capacities that are), it is possible the liberation of the Subject to give way to a new condition of being in the world and with the world.

One way of educating for the ruptures in life is: 1) the act of narrating life, that is to evoke memories of the past with their images, feelings, sensations and ideas that left their imprint on the body, 2) identify what they It is painful to narrate life is to weave pieces of what we are and dreams, the past, to know how to place ourselves in the present, 3) to explain and understand how all those social relations, their personal links and historical- Material to identify the protagonists in history and what it undermined; And finally act to transform. This path is feasible to travel in leisure practices, because in conversation, writing, being in fertile solitude, endow with a good humor and conscience, it is possible to face life.

It is important to conceive the teacher as an integral being and to bet on its constant growth and maturation, to give voice and action to the dream-driven unfinished sensation and moved by hope, which in turn feeds from free love to life for Transform it.

For a life worthy of personal fulfillment, it is proposed at first to reclaim the body, to consider it more than a machine of work and to appropriate the right to enjoyment.

Secondly, enjoy leisure life, as an objectification of a free love to personal life and a love for the social. Finally an education for the inner life that leads to discover and preserve the balance.

Three aspects that will give way to daring for the ruptures in life that lead to more. Other elements that must be considered are the time and silence necessary to germinate and to make the ruptures that allow to continue in the one of construction of itself.

The body: joy, learning, community and appropriation of the world

It is essential to recognize that the unfolding of daily life is possible by the use of the body. This allows us to see, hear, listen, taste, feel, feel and through these channels establish the most significant relationships with the world (Le Breton, 2002). What testifies to our passage through this world is the objectification of the existence of a body, that is, the possibility of doing, feeling, thinking and loving is what allows existence through the expression of corporeity. According to the ways of life the conception of ways of relating to the world through the perceptive is objectified.

Making use of the body in working and leisure time involves gestures, efforts, games, social interactions, sensory experiences of joy, suffering, and pain. Experiences that force to claim the use of the body, because all learning involves it, for this reason the importance of awakening and enhancing the sensations of pleasure in the whole life of man. Leisure time, as a practice, must bring to the knowledge of oneself and of the world, knowledge that must carry the imprint of pleasure, because the body enjoys these activities, as well as the need to reconstruct existence in social encounter, which are summarized in the claim and the encounter of other bodies.

Pedagogy must rethink the ways in which we educate in the appropriation of the body and how it embraces the world and humanizes it through daily practices, because this is the basis of private and social existence.

The use of the body, such as moving in work spaces, home, park, cafeteria, etc., in times and rhythms of activities, allows to transform the environment from gestures, perception, use of the word, contact with the other; Rites that allow the circulation of affections is what makes it possible for the subject to relate to the world and achieve its transformation or reproduction of the given (Le Breton, 2002).

It is important to rethink how the body is conceived, thanks to the processes of socialization, ranging from family, school and throughout life, the body's manifestations are adjusted to the needs of the social, for example the regulation of Time to work and rest, ways to greet and relate to each other in the work spaces according to hierarchies, how to manifest affectivity in words and gestures, configuring styles of relationship with the world. The processes of socialization condition not only forms of social relationship, but also personal, because affectivity is contained according to social conventions.

The formative processes must not only teach to assimilate the social conventions, but also to resist those that go to the detriment of the dignity of the subject.

When the work is assigned a determining role in the configuration of personal fulfillment, the body is subjected to the rhythms of production and labor flexibility, leaving as a marginal issue rest and congratulatory practices. A body that is thought only for work is devalued, Sennett (2003) argues that the subject does not relate to the other from respect, because the ways of seeing and treating the other are from inequality, because the Talents, social position, as well as an impersonal bureaucratic system. The wave of reforms brought about by the demand for teacher professionalization precarizes working conditions and leads to the devaluation of one's own and others.

The alienation due to excessive workload, mentioned by Marx (2001) causes a feeling of emptiness, the sense of existence loses direction. In the case of the loss of respect mentioned by Sennett (2003) is the failure of recognition of personal dignity and interest in others, character is weakened and good mood is absent, undermining the possibility of caring for oneself. Self-care implies maintaining a balance between rest and work, material well-being but also psychological, affective, intellectual and spiritual.

The relationship between body, work and leisure should be dignified and associated with caring for oneself, that is, the search for full development in the affective, family, personal, intellectual, labor, cultural and spiritual for the achievement of personal sustainability (Vázquez, Escámez y García, 2012), which is the search for psychic and physical balance, as well as optimum conditions for the reproduction and production of the person and the social, more humanized conditions of life.

Be responsible for conquering the concerns and having skills, both personal and social, to manage in the world. It is necessary to raise awareness in the relationship with oneself and with the world so that the body is not an object subject to the ethics of the market and for the purposes of productivity, marking of time dominates the body and creativity, the market invites consumption and Compensate for dissatisfaction with the goods.

Awareness is a first step to regain dignity and physical and psychic balance, the second is to look at yourself and the other with tenderness. To live in love requires an external harmony, that is, to have a good spirit and humor in everything that is undertaken, as well as to have an internal disposition, a strong character that sustains, in order to discover the value of life, to accept the Others.

To be delicate in dealing with others, to create bonds of respect and coexistence, to foster dialogue (Maya, 2003). For Freire (2004) is the vocation to be more, with respect for others and the search for a democratic society that favors the harmonious development of each one of its members.

Thinking about a lifelong education should favor processes that strengthen commitment to oneself and the social, identify dreams, concerns, weaknesses, strengths, tastes, fears, hopes to be loyal to self-construction, from Responsibility and freedom. Sennett (2003) will call it shaping a secure character, a self-assured subject who is capable of building his own history and social history. Hence teacher training needs to be guiding in the search for self, to claim the appropriation of the body before submitting it to the homogenization of knowledge and practices, which leads to thinking as a work machine.

The vindication of the body forces us to stop thinking of the teacher as a worker who should be professionalized, but as a person who must live up to human dignity and, therefore, teacher training, both in undergraduate courses and throughout Life, must enable in the care of self and personal projects, educate for introspection and to value leisure as a space of formation, rest and enjoyment both psychological and physical; That awaken a free love to life.

Educate in the interior to be more

The ways of using the body in the various practices of leisure are the objectification of what is lived in the interior. The interiority of every person, corresponds to the psychic, cognitive, consciousness and transcendent (Aguilar and Bize, 2011), corresponds to the capacity to act, to leave free the curiosity, the transforming force and wanting to be more.

Is the constant search of self for a sense of incompleteness. To educate for interiority is to go beyond accommodation in the world or a simple resistance, is to enhance the imagination for personal transformation thanks to social involvement, through active participation in teaching and leisure practices.

Desires for transformation by themselves are naive, hence they must be germinated and accompanied by processes that awaken and activate awareness, curiosity, the taste for knowing, investigating, reflecting and helping the subject to become aware of himself (Freire, 2013, Aguilar and Bize, 2011; 123). Attending to what they live in the interior (feelings, dreams, worries, happiness) and contextualized in a concrete historical-material environment, can be the possibility of owning itself, when attending the consequences of the actions.

As well as creatively projecting that desired future and taking coherent actions according to dreams and context in a dynamic of being more; this is an inner journey that is not projected into naivety

The claim of the body involves savoring life itself and for this it is necessary to be aware of what the body registers in terms of feelings and feelings that awakens the process of self-building of the person. Both the intellectual task and the congratulatory practices imply a bodily disposition and an experience of sensations. A pedagogy of interiority must bring to consciousness not only the abstract of ideas and feelings, but must lead to contact with the sensations of the body, because to live is more than to exist, it is an expression of the corporeity that emanates from the interior as Enjoy, be happy, suffer, liberate, hence the importance of being aware of oneself, to maintain balance, well-being, happiness and constant growth.

In a pedagogy that takes care of the interior, it is recognized that the person has a central importance and concern, but in his constant relationship with the world and in the one must give a connection between the ideas, feelings and knowledge that are kept inside with actions that Transform reality to humanize and humanize their world. It is necessary to gather what has been fragmented: reason, subjectivity and action. It is to recognize a subject who thinks, but who also wishes and, out of a curiosity and a taste for knowing, can transform and transform the world through congratulatory practices, as a path of self-seeking, that strengthens the intellectual task And educational practice.

To reclaim the subject in its historicity implies that it recovers its historical memory, that acts in the present and that sees the future as a horizon of possibilities, but from the inner world and from tangible practices. Leisure practices, as an expression of a part of the inner world, endow existence with meaning, being hoped for and desired lead to a hopeful movement, so it is a beloved, fun and challenging learning that opens a range of possibilities for The transforming action, deploying creativity to be in the world.

The capacity for transforming action must be cultivated and encouraged from good humor, generalized feelings of love and affective environments. Having a good mood contributes to face life better, in coexistence, with physical and psychic balance and creativity to look and act. Leisure is a source of good humor, because you exercise to have the disposition to do things, that is to say, when you want to do something, you transcend the reluctance, fatigue, anger, despair, to have fun, laugh, feel the presence of the other, being an experience Of intellectual and internal growth, because one can understand reality and strengthen internal strengths such as self-esteem, creative thinking, or hope (Aguilar and Bize, 2011).

This internal strengthening would be the formation of the character of Sennett (2000), when he mentions that it is the strength to conserve the ideals and to commit itself. Leisure is a way to strengthen good humor and character, necessary for self-construction.

Encouraging a good mood also contributes to having adequate emotional atmospheres and a positive emotionality in social relationships, because when we are happy what is learned or known will have utility and transcendence (Aguilar and Bize, 2011).

Leisure has a cycle that reinforces good humor and emotionality, because having pleasant experiences are remembered with the same intensity and with the desire to revive them, this allows to reinforce and dominate emotions and situations of self-construction. Congratulations practices provide learning from an emotional experience, but also intellectual, uniting feelings and reason, for a good psychic and physical balance.

The ideal of savoring life must be with the body and mind, what we feel inside can be objectified in concrete actions. To taste life must be from pleasure and tenderness as a bodily experience and from the interior that make our stay in the world an experience of full consciousness. It is necessary that the body posture, the thought and the action reflect a good state of mind because this would indicate that one is being more and better person, as well as happy in the trip of the life; And both rest, fun and work are done in a warm, loving, hopeful atmosphere that humanizes the whole life. Leisure practices play a central role in this process of savoring life, because it makes conscious of the body, the mind and the world, reason and the subjective, to recompose the fragmented and give happiness to the torn by modernity.

Final considerations

There are three important findings: 1) work is what gives meaning to existence, personal life project is contingent on success or not in working life. 2) Leisure goes beyond a catalog of practices, but implies a sense of existence and a possibility of construction of the sujeto. 3)

When relationships are mediated by love networks life is more meaningful, it encourages more and allows a leisure that is lived in the joy and self-giving, in short humanizes the subject, because they experience a happy life.

Work, that is, the way of thinking about how to achieve self-preservation, shapes the social subject. The danger of placing work as a way of life, blurs and reifies the person. Those dreams that live in the interior are extinguished when the work life is overvalued and when leisure is only to rest and continue in the realm of productivity.

Leisure practices are characterized by being kaleidoscopic. Being an action selected in freedom, by internal desire or bodily need, according to gender, social position, status of life, in addition to the series of socializations in which the subject is involved, the tastes are configured. The ways of rest and fun are diverse. Likewise the ways to achieve happiness are different according to personal resources and how it is put into play.

The forms of deployment, sense, temporality, space are different according to the interiority and creativity of the subject. It is important to recognize that leisure is not possible to experience, if you do not have enough free time to perform activities, is not only a matter of want, but objective conditions of time.

In both leisure and work there is an importance of knitting affective networks, of support. Simply the loving encounter with oneself and with the other is what helps to maintain harmony and sustain day by day the unfolding of daily activities.

Love for oneself and for others is a bridge to gather, share, build, because it gives the courage to face creative acts (Freire, 2009). Relationships that are founded on love, awaken sensibility, beauty and goodness in dealing with oneself and with the world, love transforms life. The teaching work done under a loving environment, is educated loving and learned by being loved.

The generic sentiment of love is not only guiding, it also drives and sustains the capacity to transcend everyday adversities. Leisure is a mirror of self-love that unfolds in the other. When life is perceived and valued from a generic feeling, opportunities open to recognize the integral dignity of the person, that is, one has the right to good working conditions, because the body, as a container of the objective and subjective of the person, is Deserving of tenderness, joy, good treatment and rest.

Emancipation should not only remain in the sphere of the externality of the subject, as political, social, economic, cultural, but must also include emotional and spiritual illiteracy. Congratulations are a way of honoring life, because the body is the objectification of existence, of the person himself, he suffers, enjoys, feels, believes, perceives, responds, matures and deteriorates, hence the importance of revaluing Leisure from the corporeity.

Leisure can be presented as socially accepted, with favorable effects such as laughing at a meeting of friends, watching a movie with the family, reading a book; these acts do not necessarily lead to processes of humanization.

The enjoyment of joy, can only remain in that moment, does not transcend in time or transposed into existence itself to feel happiness or satisfaction.

Leisure activities can come from an inner desire, but deprived of processes of awareness that lead to a free love to a free life. This occurs when there is no awareness of the archeology of pain (Freire, 2009), that is, we have no idea of the structure of relationships that have structured personal and social life. Generic feelings, as oriented, can only lead to being more when they are born of the conscience and what is done is to transform life from the inside that will be objectified in the social.

It is possible to do an archeology of pain, but this action does not give way to transformation by itself, but needs a creative and creative movement. The processes of alienation are undermining the inner life. The deterioration of external conditions may be the mirror of internal detriment; this reality leads to displeasure with reality, only with no force needed to change it. A device that can activate the search for something more is leisure. Educating for leisure must be accompanied by an interdisciplinary work, because it needs to attend to the physical and mental health of the person, it forces to put in motion everything that one has and is. A sad, tired or sick person needs an accompaniment that will lead her to find herself and the world again to enjoy her existence.

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