

146 - "ANTROPOFÁGICA" CULTURE OF KNOWLEDGE PRODUCTION AND ITS RELATIONS WITH THE GYMS FOR ELDERLY - ATIs IN LAGES/SC/BRAZIL

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INTRODUCTION

Here we will introduce some scientific aspects, showing that, during the history, Science searched for a complex approach¹ and this way, a relational approach about cultural diversity and contributions that came with it. We will highlight how anthropophagic aspects² claim for, in scientific and technological production, the need of a multidimensionality³ able to enclose, at the same time, the theoretical generalization to reconstructive processes which guide ways of action in a distinct context, in this case in Gyms for Elderly – ATIs, in Lages – SC. In order to set out dogmatic matters, those methodological procedures should incorporate notions of fortuity, incertitude and order/disorder as a strategy to know the environment.

We based our practices in order to surpass the anachronous process of conteudismo(*), having the courage and transforming the ATIs field in a place of knowledge reconstruction through research (DEMO, 2005). Thus, this study is justified by the need of knowledge production practice in the field of Physical Education as an alternative to attend the demands from the world of work and academic performance.

This research was developed with the objective of comparing (SERRES, 1999) the field of ATIs as a place of knowledge production through the body movement and, for that, we used interviews with 20 subjects by non-probabilistic sample criteria, that is, "[...] they attend the sample objectives satisfactorily" by the "convenience" method because "the researcher [...] has the freedom to select randomly" (COOPER; SCHINDLER, 2003, p. 167-169) to detect the following aspects: which are the objectives of the elderly in relation to ATIs; in which aspects ATIs improved their lives; how they feel working out in ATIs in the perspective of knowledge reconstruction.

We confirmed that research pedagogical practice by body movement induces teacher/student to search for solutions for their life problems, as in ATIs as in other social fields. Through the movement, as highlighted by Taffarel et al. (2003) as an aggregative social role, research and knowledge production will be instruments of the pedagogical-didactical practice which need to guide the partnership between teacher/student.

GYMS FOR ELDERLY – ATIS IN LAGES/SC

This project was made with the intention of promoting to Lages community the practice of regular physical exercise. Municipal delegates searched for an experience initiated in Maringá – Paraná State, as a reference in constructing places to mobilize the population of the Mountainous Area of Sana Catarina. ATIs built in Lages squares had as objective to improve the population's quality of life offering an alternative for sedentariness in a region where the climate is typically cold during all year.

On October, 6th, 2007, it was inaugurated the first ATI in Lages downtown (in Praça dos Motoristas, in the corner of Belizário Ramos Avenue and Frei Gabriel Street). In sequence, on November, 22th, it was installed an ATI in Parque Jonas Ramos (Tanque). An ATI was inaugurated on January, 29th, 2008 in Coral suburb, beside Nossa Senhora do Rosário Church. On March, 13th, it began activities in the ATI of Guarujá suburb, beside Associação de Moradores, thus initializing the cycle of ATIs construction away from downtown, as follow: on May, 20th, in Penha suburb (beside Godofin Nunes de Souza School); on May, 21th, in Brusque suburb (Praça Melvin Jones); in June, 2008, an ATI in Petrópolis suburb (in front of the Community Center) and another ATI in Vila Nova suburb (in front of Visconde de Cairú School); more 4 ATIs were installed in July, 2008, in Popular, Santa Helena, São Carlos and Frei Rogério suburbs; finally, in September and October, 2008, more 10 ATIS were inaugurated in Santa Mônica, Ferrovia, Tributo, Araucária, Centenário, São Judas, Sagrado Coração de Jesus, Jardim Panorâmico, Bela Vista, Pró-Morar and Habitação suburbs, in a total of 22 ATIs.

In all places where an ATI was built, there is the supervision of a Physical Education teacher, from 8 to 10 in the morning and from 5 to 7 in the evening, due to the Lages climate, from Monday to Friday; exception for during the summer time (6 to 8 in the evening). When it is raining is not possible to do the supervision. All people who look for ATIs are oriented rightly to do a clinical checkup on their health conditions before working out; however, everyone who starts to work out without medical certificate can do it assigning a responsible term registered by the teacher. All participants are interviewed according to Physical Activity Readiness Questionnaire – PAR-Q (available in http://www.saudeemmovimento.com.br/saude/avaliacao_fisica_i.htm. Accessed on September, 20th, 2007), in order to detect possible diseases and data are collected on age, weight, height for calculating Body Mass Index (BMI). After the interview, teachers develop a personal training written in a program file card. Subjects should be with their file card for orientation during the exercises, which can be modified by the teacher according to the improvement of the subject's performance.

Our proposal establishes body learning through physical activity in a perspective of behavior changing which produces knowledge by living the movement. We understand that body just learns instigated by the context and through the exercise to improve performance and quality of life.

¹About complexity, Morin (1991, p. 19) proposes: "says complexity is to affirm, how we saw, a simultaneous complementary, competing, contrary, recursive and hologramatic relation, simultaneously, among the co-generator instances of knowledge".

²Anthropophagic determines a logic (see Cannibal Manifesto by Oswald de Andrade). According to Andrade (1928): "Only Antropofagia unites us. Socially. Economically. Philosophically." (Available in: http://www.antropofagia.com.br/antropofagia/pt/man_antropo.html. Accessed on January, 15, 2009). Its proposal has as articulating principle the notion that Brazilian Indians accredited to the cannibal ritual: they believed that, when eating an enemy, they assimilated all his/her power and values. Transposing to Brazilian history, hat mechanism proposes, first of all, the recognition of a hybrid culture which eats external information from another culture without losing its identity, and expels information that is not useful, as any organism that expels its excrements.

³Multidimensionality is named by Morin (2000, p. 38) as follow: "Society allows the historical, economical, sociological and religious dimensions ... Pertinent knowledge should recognize that multidimensional character and in that put those data".

The proposal of ATIs, besides mobilizing society in working out, develops in the subjects the constant training of knowledge reconstruction, through the relation between teacher/student and instigated one by another, so learning and searching for new opportunities with body in movement.

“ANTROPOFÁGICA” CULTURE OF ATIS

Education is passing by a long crisis, recognized for all researchers. That crisis indicates the need of surpassing the anachronism of the *conteudismo* in teaching, which is not contextualized, but disconnected and fragmented, just objecting to offer training to be repeated time after time, socially and professionally. Until now, school and university could not assimilate the cultural influences from industrialization and the emergence of mass media, although that context is not recent. Thus, new methodologies that reorient the relation among professor's academic formation, research and knowledge production need to be used in order to reach a quality step in education. So, the teacher's role in ATIs needs to be, through physical movement, to guide the subjects in reaching and making themselves an opportunity by changing experiences, instigating their curiosity and knowledge production through friendship that is established in those fields.

If industrialization did not influence education, we hope our crisis can be a lesson in order to greet the recent post-industrialization, obviously not in the purely economic sense, but in their polyphonic aspects which involve innovation, knowledge and research. According to Manzini-Covre (2005), this period claims for abilities and knowledge, those ones incompatible with the traditional school. If we will have not the pessimism as a guide on thinking and the ideology of the teacher's role to be rescued, we can affirm the proclaimed educational crisis brings itself the solution for its overcome, as affirmed by the Marxist philosophy.

We will see some arguments able to contribute for an education in that the teacher's formation can articulate some criteria orienting his/her practice and able to attend those new requirements. Changes that occurred in the contemporary culture and in its industrial and technological development, in the case of multimediatic communication, claim necessarily for a complex thinking, able to articulate in its logic the indetermination, fallibility and fortuity, as universal laws and, at the same time, refusing any paralyzing rationalism for knowledge production. That is, from those terms, teaching will be methodologically approached as a process of continuous actualization among teachers and students.

Many times, teachers maintain their activity believing their role is teaching, thus, they are the responsible ones for doing it. In a research made in Piracicaba, São Paulo (OLIVEIRA, 2005), it was verified that the teacher refers to his/her activity as a mission, and, in these terms, the “mission of teaching” puts the student in a passivity place, refuting the authorship and autonomy needed to the process of knowledge systematization, as affirmed by Freire (1997, p. 125):

What is needed in our knowledge production in university is, in fact, to know, to produce, to build knowledge, and not to memorize certain discourse of knowledge (...) I just learn teaching is not to transfer knowledge when I learn the substantive meaning of this statement, in the moment I do the apprehension of the deep meaning of this discourse.

So, to face the formation matter of new competent professionals according to the society demand consists in the capacity of permanent systematization, innovation and learning, of which just research can be the work instrument. In this sense, research refers to a joined action between teacher and student; the first one as a guide, and the second one as an author and responsible for thinking elaboration. Therefore, research has here a huge and appropriate sense to the different stages of Scholaryty. According to DEMO (2003), it should enclose from elementary school to post-graduation.

Universities in Brazil do not have the same tradition; as well execute a distinct role from European teaching institutions. Here, teachers act in a context in which social rights do not orient the organization patterns of society. In such a manner, that culture arranges itself from own conjectures that research, while a strategic tool, is able to create new knowledge for our social practices (SERRES, 1993). In this sense, research should be the more appropriate pedagogical tool in ATIs, because learning by movement demands constant actualization as from the teacher as from the student, when our practices establish knowledge production by social relations.

The pedagogical choice for research is supported in a huge bibliography accumulated from the last century to nowadays. That choice, directly facing the matters discussed above, should surpass the “*conteudismo*” and knowledge fragmentation generated in universities; it implies in reorienting the teacher and student's role as partners in knowledge production. That is, it is the teacher's role to orient the scientific method and the student's role the responsibility of producing research, according to his/her formation stage; in this case, in ATIs, the stages are reaching according to the student's disquietudes and his/her fight against disease and pain, searching for a healthier life.

According to Pierce's ideas, a very general and synthetic definition of research will be as follow: all investigation of any specie comes from the observation of a remarkable phenomenon, from any experience which frustrates an expectation or breaks a habit of expectation. (SANTAELLA, 2001, p. 111).

A lot of people come to ATIs in order to fight against a disease or search for a less sedentary life. Those matters generate in people the need of searching for more information and alternatives to solve their problems. Knowledge production in that field motivates people to the practice of research and workout, as searching for health as their purpose for moving.

One of the factors which cause the demand of practicing regular physical exercises in ATIs is in the sense of searching the health improvement and disease control, as we verified in the interviews. We will mention a speech of a woman when asked for her goal in ATI:

My goal is to improve my health and welfare. I come here to control my diabetes and cholesterol, and to maintain my health, not for that, but for everything. I feel better, my levels of cholesterol decreased, and I stopped to take medicine for diabetes just taking care of my food and working out. (Female, 59 year-old, ATI Tanque).

The diversity of aspects that improved peoples' life who attend ATIs by the relations established with the place and regular practice of physical exercise is in agreement with the literature (RECHIA, 2007; FERRARA, 2007).

On the perspective of how they feel attending ATIs, in general, the participants related they feel very well, doing friends, talking about life, interchanging ideas and becoming acquainted with the teachers, as follow:

I feel wonderful, really well. I like everybody, I talk to everybody. Here is a cure, a cure of the spirit, a cure of the stress, a cure of everything, a cure of the mind. My routine changed 100%. I am out of that (stress). It is a total stress at home. (Female, 70 years-old, ATI Coral).

We can affirm that the “*antropofágica*” logic of knowledge production through research in ATIs is still inserted, in this context, in the perspective of body performance transformation, in body leaning, in social relations and in the incessant search for a healthier life.

CONCLUSION

To defend research as the only process of knowledge production able to surpass the blind belief in “*conteudismo*” means

to recognize the resistances to be faced. Obviously, there will be a profile for teacher and for student, totally not by own responsibility, that will resist to those changes, and staying very far from information and the needs of its own time.

In a recent study (VANZUITA, 2007), it was highlighted that the teachers interviewed in this research affirmed its importance for actualization and insight of the subjects taught in classroom. However, no one said to know how use it as a method for knowledge production in classroom; that is, the “conteudismo” belief is still in the teacher’s practice, but research comes as an indicative which orients the imaginary and points out its concretization in a different future.

If knowledge fragmentation is one of the responsible for crisis in education, according to authors as Morin (1991), who defends the complexity of knowledge, Pignatari (1995) who defends metalanguage, Serres (1993), the comparative thinking, Demo (2003) the reconstructive thinking, Freire (1995) the education as autonomy; all of them recognize only through research we are able to do the production and actualization of knowledge and this belief has been passing by the imaginary of the teachers. In this sense, we can discern knowledge production through research is an alternative to be consolidated, in little time, as a tool in teacher’s practice, in any social field and mainly in ATIs, because knowledge reconstruction occurs in those moments of ideas and experience interchange, surpassing disease and pain, and facing obstacles, how life and science are as an alive organism (SANTAELLA, 2001).

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“ANTROPOFÁGICA” CULTURE OF KNOWLEDGE PRODUCTION AND ITS RELATIONS WITH THE GYMS FOR ELDERLY - ATIS IN LAGES/SC/BRAZIL

ABSTRACT

Several authors state that knowledge production through research can be the more possible way to surpass the logic of repetition. This paper will comment the conception of teachers/students from Gyms for Elderly - ATIs in the perspective of body learning in order to qualify those practices through knowledge reconstruction by research. As a result, we notice that research gets centrality when debating epistemological and cultural matters in ATIs field.

KEY WORDS: research; knowledge production; body learning.

L'“ANTROPOFÁGICA” DE LA PRODUCTION DE LA CONNAISSANCE ET LEURS RELATIONS AVEC LES ACADEMIE D'GYMNASTIQUE DU PERSONNE ÂGÉE – ATIS DANS LAGES/SC/BRAZIL

RESUMÉ

Plusieurs auteurs défendent que la production de la connaissance à travers la recherche peut être le chemin le plus viable pour dépasser la logique de la répétition. Le texte abordera la conception des enseignants/élèves des Académie D'Gymnastique Du Personne Âgée - ATIs dans la perspective de l'apprentissage par le corps dans le but de qualifier ces pratiques à travers la reconstruction de la connaissance au moyen de la recherche. Comme résultat de notre travail nous indiquons que la recherche nous avons acquis centralité dans le débat sur les questions épistémologiques et culturelles espaces de l' ATIs.

MOTS CLÉS: Recherche; production de la connaissance; apprentissage par le corps.

LA CULTURA ANTROPOFÁGICA DE LA PRODUCCIÓN DEL CONOCIMIENTO Y DE SUS RELACIONES CON LOS GIMNASIOS DE LA TERCERA EDAD – ATIS DE LAGES/SC/BRASIL

RESUMEN

Muchos autores defienden que la producción del conocimiento por la investigación puede ser la manera más viable exceder la lógica de la repetición. El texto acercará al concepto de los profesores/alunos del Gimnasios de La Tercera Edad – ATIs en la perspectiva de aprender por cuerpo en la dirección caracterizar éstos prácticos con la reconstrucción del conocimiento por medio de la investigación. Como resultado de nuestro trabajo que señalamos que la investigación yo adquirió el centralidade en el discusión sobre las acercarses epistemológicas y culturales en los lugares del ATIs.

PALABRAS CLAVE: Investigación; producción del conocimiento; aprender por cuerpo.

A CULTURA ANTROPOFÁGICA DA PRODUÇÃO DO CONHECIMENTO E SUAS RELAÇÕES COM AS ACADEMIAS DA TERCEIRA IDADE – ATIS DE LAGES/SC

RESUMO

Vários autores defendem que a produção do conhecimento através da pesquisa pode ser o caminho mais viável para ultrapassar a lógica da repetição. O texto abordará a concepção dos professores/alunos das Academias da Terceira Idade - ATIs na perspectiva da aprendizagem pelo corpo no sentido de qualificar estas práticas através da reconstrução do conhecimento por meio da pesquisa. Como resultado de nosso trabalho apontamos que a pesquisa adquiri centralidade no debate sobre as questões epistemológicas e culturais nos espaços das ATIs.

PALAVRAS-CHAVE: Pesquisa; produção do conhecimento; aprendizagem pelo corpo.