

174 - YOUTH CULTURE AND PHYSICAL EDUCATION IN THE CONTEXT OF A PUBLIC SCHOOL: A CASE STUDY

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LEAVING FOR A TRIP

This my journey through the world of knowledge had its beginnings as a student of elementary, secondary, higher, opening up new possibilities and showing me the difficulties they encounter in my journey as an educator. The roads often traveled by foot on the floor, dirty red clay road in Minas were the first seeds for reflection I do today about physical education and relationships with the youth cultures in order to investigate how they circulate in the environment school and are "read" by students and teachers. Looking still make a connection between these cultures and curriculum proposals for school physical education.

According Dayrell (2001, p. 147): "The walls demarcate clearly the transition between two realities: the world of street and the world of school, as if trying to separate something that insists on coming on. The school tries to close in their own world, with its rules, rhythms and tempos.

They are still being developed practices for sports competition, exacerbated individualism, exclusion and the repetition of mechanical gestures, not a reflection of what it can mean in the lives of young students I see this perspective as this area of knowledge was and still is developed without the commitment to training the student, while subject to political and socio-cultural

All such questions if they do this in my career as an educator and I find in the words of Castellani (1991, p.11), one way it was thought that area of knowledge, and still keeps roots in our daily life It also seems that, due to its characteristics, physical education has been used as a political weapon in service projects that do not always point toward the achievement of better conditions for all existential, true political democracy, social and economic freedom and more that we may live our lives fully. On the contrary, many times, she has served as a powerful ideological tool for manipulation and that people remain alienated and powerless in the face of the need for real changes in society.

The activities are developed with a commitment to discipline and control how we use our body, not allowing to express its most diverse forms of corporeal experience. I understand here that these events are a new way of being the young man who is learned and reinvented their socialization process.

This mismatch manifests itself in demand as the school provides for these students, through their rules and taxes. Rules which require to be met many times that this young "desvista" identity. According to Corti (2001, p.8).

The school and its young customers are inseparable from the educational process, however, the distance between the world of school - with its know-how rules and procedures - and the world of students with their experiences and interests - has been proposing problems for all concerned: professionals education, parents and young people themselves recipients of the school action. So the school will act with the individuals before him were there only to learn and even more to learn what is in the formal curriculum and in accordance with the organization to school.

School plaster all the possible moves that these students seek to make its manifestations are visible to the school community. This great challenge today is responsible for seeking an education process based on respect for the individuals and events that have the education of body movement as an expression of the principles of being. These observations are in agreement with the writings of Smith et Figueiredo (2009, p. 58) who say: "It is a complete negation of social reality where part of this student's residence, where he plays, how it relates to your world ... The children and youth come to school as if they were coming from an alien culture and that its place is more right outside the gate. " From these considerations this research has been drawn from questions about the training in physical education, experience in public and private schools in Belo Horizonte / MG, and experiences as a student in high school and elementary. These issues sometimes dissatisfaction with my teaching and that of my peers were becoming the object of study in recent years.

So one question recurs: How these cultures circulate in the school environment and are "read" by students and teachers. Looking for even making a connection between these cultures and the proposed physical education curriculum thus ensuring a wider training and humane for these young students are critical participants in a reality that now is presented to them in many different ways.

Within the context of my teaching these issues have always been challenging. In the words of Bracht (1992, p. 10) Physical Education is configured to be "... methods inspired by the military gymnastic ... The practice including historically body as the target of development of physical fitness and what is conventionally called character development, self-esteem, hygiene habits, ability to withstand pain, courage, respect and hierarchy. "

Today, within the network state and municipal schools in the city of Belo Horizonte / MG often still see a design rooted in a physical education without dialogue with young people about the real meaning of body movements or how they used their bodies, or as youth culture is not part of school daily connection.

Within the problem-seeking presented in this study, undergird me theory in search of answers and / or further questions about possible connections of the Physical Education classes, talking with the youth culture of young people from elementary school to a public school in the city of Belo Horizonte / MG.

So, I realize that my journey is just beginning, and will be aided by the contributions in teaching, my students' reflection of the readings of texts and books as well as the discussions and exchanges of experiences with other colleagues who contribute quite significant for both my professional and personal.

THEORIES: TAPPING, WEBS, POSSIBLE CONNECTIONS.

The theme of adolescence is rarely addressed in scientific studies. Since most of them address the issue of adolescence from the perspective of psychology.

This perspective considers the subject as an abstract entity, ie as if anulássemos people and their lived realities. Bock (2004, p. 29) states that: "Adolescence is seen as a social construct that has its effects on subjectivity and the development

of modern man and not as a natural period of development."

With this perspective presented realize that there are several ideas and concepts about youth / teens. However, I chose to work with a concept that presents a process and it was not homogeneous and do not represent a stage of preparedness is a set of experiences and experiences that enable the construction of multiple identities, linked to social contexts and cultural practices concrete Dayrell (2005).

Whereas these multiple experiences and identities of these adolescents are not isolated, they also relate to their areas of occupation, their contexts, therefore, explicit cultures and identities.

In contemporary societies, the inclusion of youth in groups with which they identify has been claimed as a feature of Youth and Adolescence, understood as the first moment of youth.

This insertion occurs from a feeling of identification and belonging. The dynamics of formation and action of these groups enables teens to experience the cultural practices and contexts in which they recognize themselves as protagonists Dayrell (2005). This idea is in line, and somehow materialize, the experience and the experience I have had with these adolescents. First note the connection they have with their peers in age has on the other hand, resent the lack of connection with teachers in school. This is one of the issues that have me thinking and mobilized to search for the understanding of young students and school, school and student.

From this some questions: Young people recognize themselves as subjects in the school routine? The school recognizes students and young adolescents as subjects?

CULTURES, SCHOOL, YOUTH: THE WHAT?

As the school presents itself to the young teenager? What representations they have that (s) space (s)? These are issues that always appear to us as educators, second Dayrell (2007, p. 95) spaces indicate that: Young people and adolescents tend to use the space as institutional environments where different cultures, for example, 'arrived' and hip hop 'galley' the funk, is an ideal time to discover how individuals, seeking a direction to individual existence. It is a good time for experimentation, discovery and testing his own abilities and demands of autonomy which are characterized in the exercise of choice. In this process the group of friends is a reference, it is with those who make the programs "exchange ideas, seek ways to fine tune before the adult world, creating a 'self' and a 'we' distinctive'.

Another issue that can not fail to address during the investigation are the relationships established between the two groups of friends under the influence of mass culture, and to what extent these relations affect the degree of participation of adolescents in the cultural life of the school and community spaces.

We can see some clues in the speech of Constantini (2004b, p. 97) in which he reflects:

Today perhaps more than in the past, young people are drawn to mass entertainment, linked to rituals and collective behaviors, such as clubs, cheerleaders, groups gathered to listen to music, fashion bolder (piercing, tattoos), competitions risky. The group of friends is certainly an emotional superpower to which young people hardly know how to say no. There, he said, several rivals who compete with adults in educational pedigree and expressing feelings and emotions from the adolescents: the subculture television, the world of advertising, music, teenage drug use, and all that is expressed by youth culture. As I understand the school does not incorporate this diversity of cultures, identities and knowledge of their subjects and if anything develops something about the differences.

As Dayrell (1996, p. 55) believe that:

Review the school as a cultural means to understand it from the perspective of culture in a more dense, which takes into account the size of the dynamism of doing it daily, carried out by men and women, working men and women, blacks and white adults and adolescents, finally, students and teachers, concrete human beings, social and historical subject, the story, actors in history. Speaking of school as a socio-cultural means, thus rescuing the role of subjects in the social fabric that is, as an institution.

Based on this assumption, I believe that one of the school is to establish relationships with individuals so young to recognize it with an active agent. For this sense Ezpeleta & Rockwell (1986, p 66) emphasize that: Daily, through a complex web of social relations between the individuals involved, including alliances, conflict, imposition of standards and individual or collective strategies of transgression and agreements. A steady process of appropriation of space, standards, practices e. of knowledge that form the school life. As a result of the interplay between individuals and the institution, this process, as such, is heterogeneous. This perspective, the school appears mediated reality in everyday life, the ownership, development, reworking or disgust expressed by social subjects.

Based on the above discussion, I reaffirm that the recognition of the teenager, from the school means to overcome the homogenizing and stereotypical view on the process of living. It is, therefore, to understand it in their differences, as someone who has a history, with world views, scales of values, feelings, emotions, desires, projects, with logical behavior and habits of its own Dayrell, (1996). And living and lives with other people and different times and spaces in their daily lives. Accordingly, I reaffirm Dayrell (1996) when proposing the school as a space / time socio-cultural.

PATHS: GETTING THE "ROAD"

Our question is how these cultures circulate in the school environment and are "read" by students and teachers and try to still make a connection between these cultures and the proposed physical education curriculum. In the mining of information will be used observations of the physical education classes, groups of cultures that use these spaces for their events, semi-structured interviews, photos, footage and video analysis. I will investigate how the school has organized to provide students the opportunity to have practices that help in building knowledge, identifying the relationship of physical education in the school curriculum and youth cultural practices in the region where it is inserted. Thus the political-pedagogical project of the school will be an instrument to help identify the implications of physical education and its connection to the body culture and youth culture.

The research will be qualitative in nature, guided by the methodology of case study in a school in the municipal school system in Belo Horizonte / MG, with groups of youth cultures that make this space your meeting place and the students who are involved in these activities. The idea is to work in a variety of cultural events, in order to understand how this cultural production runs / involves / wraps / is expressed in everyday school life.

Thus, the research makes a theoretical standing to offer new meanings to concepts, ideas, experiences and information, observations panned in many years of "open classes" and follow what appears in the new field of knowledge.

SIGNS OF CULTURES AND THEIR CONNECTIONS

The findings, indicative panned this trajectory from the experiences of a teenager, a teacher, it shows a student again,

to seek to understand the culture, the culture circulates adolescents, enough dancing in real spaces and invisible from a public school, put it me think of the possibilities to make this pleasant area of knowledge-generating all kinds of encounters of cultures that are invisible to the eyes little sensitivity to what runs the routines of the curriculum.

Physical education most often characterized as a practice disconnected from the daily lives of young teenagers, so their feelings, dreams, values, expressions, etc.. According to my observation, the most that happens is a recognition in the field of differences. These manifestations and expressions usually have a minor place in the school routine at the expense of the school curriculum.

I noticed that there is a mismatch between school culture and teen culture. This gap is manifested in the requirement that the school places for students through its rules and taxes. Rules which require to be met many times that the adolescent desvista "identity

In the community where the school is inserted there is a large movement of groups of capoeira, hip-hop, forró, graffiti, circus, crafts, congado, folia de reis, etc.. Who are appropriating public spaces, between the school, to try to dialogue with all actors of these spaces, showing that it can and should be a vehicle of communication to other spaces that may appear. I believe that this study is of fundamental importance to education, as study time / space to learn at school is essential to understanding the possible connections of Physical Education and youth cultures, the tutors and the community.

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YOUTH CULTURE AND PHYSICAL EDUCATION IN THE CONTEXT OF A PUBLIC SCHOOL: A CASE STUDY

SUMMARY

Since the beginning of my teaching practice as a physical education teacher, I realize that young adolescents are encouraged to practice the sport of income. In most cases, they have opportunities to experience other cultures. There is a wide gap between the world of school - with its know-rules and procedures - and the world of young people with their experiences and interests. The goal is to know with the youth cultures circulate in the school environment and how they are "read" by students and teachers. Looking still making a connection between these cultures and the curricular proposals in his political teaching. The authors defined so that the study are Bracht, Dayrell, Corti, Canclini. The research will be qualitative in nature, guided by the methodology of case study in a municipal school of Belo Horizonte / MG. In mining the information will be used observations of classes, the school spaces, groups of cultures, with semi-structured interviews, photographs, film and video analysis. I noticed that there is a mismatch between school culture and teen culture. This gap is manifested in the requirement that the school places for students through its rules and taxes. Rules which require to be met many times that the adolescent desvista "identity. In the community, there is a large movement of groups of capoeira, hip-hop, forró, graffiti, circus, crafts, congado, folia de reis, etc. Who are appropriating public spaces, between the school and seek dialogue with all actors of these spaces, showing that it can and should be a vehicle of communication to other spaces.

KEY WORDS: Youth Cultures, Physical Education, School.

CULTURE DE LA JEUNESSE ET ÉDUCATION PHYSIQUE DANS LE CADRE DE L'ÉCOLE PUBLIQUE: ÉTUDE

DE CAS

SOMMAIRE

Depuis le début de ma pratique d'enseignement comme professeur d'éducation physique, je me rends compte que les jeunes adolescents sont encouragés à pratiquer le sport de revenus. Dans la plupart des cas, ils ont l'opportunité de faire l'expérience d'autres cultures. Il ya un large fossé entre le monde de l'école - avec son savoir-règles et procédures - et le monde des jeunes avec leurs expériences et leurs intérêts. L'objectif est de connaître les cultures des jeunes circulent dans le milieu scolaire et comment ils sont "lus" par les étudiants et les enseignants. Cherche toujours établir un lien entre ces cultures et les propositions de programmes dans son enseignement politique. Les auteurs ont défini de telle sorte que l'étude sont Bracht, Dayrell, Corti, Canclini. La recherche sera de nature qualitative, guidé par la méthodologie de l'étude de cas dans une école municipale de Belo Horizonte / MG. Dans le secteur minier les enseignements seront utilisés observations de classes, les espaces scolaires, les groupes de cultures, avec des entretiens semi-structurés, des photographies, le cinéma et l'analyse vidéo. J'ai remarqué qu'il existe un décalage entre la culture scolaire et la culture des adolescents. Cet écart se manifeste dans l'exigence que les places à l'école pour les élèves, par ses règles et les taxes. Règles qui doivent être réunies à plusieurs reprises que l'adolescent desvista "identité". Dans la communauté, il ya un mouvement important de groupes de la capoeira, hip-hop, forró, les graffitis, le cirque, l'artisanat, congado, Folia de Reis, etc. Qui sont appropriation des espaces publics, entre l'école et rechercher le dialogue avec tous les acteurs de ces espaces, montrant qu'elle peut et doit être un vecteur de communication à d'autres espaces.

MOTS-CLÉS: cultures de jeunesse, l'éducation physique, École

JUVENTUD CULTURA Y EDUCACIÓN FÍSICA EN EL CONTEXTO DE UNA ESCUELA PÚBLICA: UN ESTUDIO

DE CASO

RESUMEN

Desde el comienzo de mi práctica docente como profesor de educación física, me doy cuenta de que los adolescentes se les anima a practicar el deporte de los ingresos. En la mayoría de los casos, tienen la oportunidad de conocer otras culturas. Hay una amplia brecha entre el mundo de la escuela - con su conocimiento de las normas y procedimientos - y el mundo de los jóvenes con sus experiencias e intereses. El objetivo es conocer las culturas de los jóvenes circulan en el entorno

escolar y la forma en que se "leen" por los estudiantes y profesores. Mirando aún hacer una conexión entre estas culturas y las propuestas curriculares en la enseñanza política. Los autores definieron de manera que el estudio se Bracht, Dayrell, Corti, Canclini. La investigación será de carácter cualitativo, guiado por la metodología de estudio de caso en una escuela municipal de Belo Horizonte / MG. En la minería de la información se empleó las observaciones de clases, los espacios de la escuela, grupos de culturas, con entrevistas semi-estructuradas, fotografías, películas y análisis de vídeo. Me di cuenta de que hay un desajuste entre la cultura escolar y la cultura adolescente. Esta diferencia se manifiesta en la exigencia de que las plazas escolares para los estudiantes a través de sus normas y los impuestos. Normas que exigen que se reunió muchas veces que la desvista adolescentes "de identidad. En la comunidad, hay un gran movimiento de grupos de capoeira, hip-hop, forró, graffiti, circo, artesanía, congado, Folia de Reis, etc. ¿Quién se están apropiando de los espacios públicos, entre la escuela y buscar el diálogo con todos los actores de estos espacios, demostrando que puede y debe ser un vehículo de comunicación con otros espacios.

PALABRAS CLAVE: culturas juveniles, Educación Física, Escuela.

CASO **CULTURAS JUVENIS E EDUCAÇÃO FÍSICA NO CONTEXTO DE UMA ESCOLA PÚBLICA: UM ESTUDO DE**

RESUMO

Desde o início da minha prática docente como professor de Educação Física, percebo que os jovens/adolescentes, são incentivados à prática do esporte de rendimento. Na maioria das vezes, não têm oportunidades de vivenciar outras culturas. Existe uma grande distância entre o mundo da escola – com seu saber- regras e procedimentos – e o mundo dos jovens com suas experiências e interesses. O objetivo é saber com as culturas juvenis circulam no ambiente escolar e como são "lidas" pelos alunos e professores. Procuro ainda fazer uma conexão entre essas culturas e as propostas curriculares no seu plano político pedagógico. Os autores que delimito para o estudo são Bracht, Dayrell, Corti, Canclini. A pesquisa será de natureza qualitativa, orientada pela metodologia do Estudo de Caso, em uma escola municipal de Belo Horizonte/MG. Na garimpagem das informações serão utilizadas observações das aulas, dos espaços da escola, dos grupos de culturas, com entrevista semi-estruturadas, fotografias, filmagens e análise de vídeos. Observei que há um descompasso entre a cultura escolar e a cultura adolescente. Esse descompasso se manifesta na exigência que a escola coloca para o estudante através das suas regras e imposições. Regras essas que para serem cumpridas exigem muitas vezes que o adolescente "desvista" sua identidade. Na comunidade, há uma grande movimentação de grupos de capoeira, hip-hop, forró, grafite, circo, artesãos, congados, folia de reis, etc., que estão apropriando dos espaços públicos, entre estes a escola e procuram dialogar com todos os atores destes espaços, mostrando que ela pode e deve ser um veículo de comunicação destes para com outros espaços.

PALAVRAS CHAVES: Culturas Juvenis, Educação Física, Escola.

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