

54 - HISTORY IS LIKE AN ORGANISM: CONCEPTIONS ABOUT HISTORY OF PHYSICAL EDUCATION

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1 Introduction

This work is a spin off of a research started in 2006 and delivered in the VI Congresso Luso Brasileiro de História da Educação (GANCZ, 2006). The goal of this research was to see if the history of physical education's teaching followed a linear historiographical perspective. Thus, in that research, the following sources were used: a) Published books; b) History of Physical Education's class material like notes and tapes. These were taken from different universities in Rio de Janeiro; c) Mandatory syllabus for the public tests to become a teacher; d) Interviews with all teachers related to History from one university and some of others; e) Interviews with students of Rio de Janeiro's universities; f) Interviews with physical education teachers that were currently working; g) A Survey with the students of a university in Rio de Janeiro.

Working with the Idea of "triangulação" (ALVES-MAZZOTTI & GEWANDSZNAJDER, 1999), when the researcher use both quantitative and qualitative methods and the one of concrete dialectics (FERREIRA DOS SANTOS, 1959), these whole bunch of sources were necessary in order to have some strenght in the findings.

Even though the problem was answered and indeed history of education's teaching is based in a linear historiography -, the collected data let a number of other investigations that were not in the scope of the other research

Maybe, the most important of these findings was the result of the survey with students in the Physical Education course of a federal university that is considered as a high standart in Brazil. In this paper, we analyse the survey and try to uncover what is the student's perceptions of history. Based on that, we will show that these perceptions are grounded in the metaphor "History is like an organism". Also, we will show that the books used in the area have the same view.

2 The Survey

The survey was done with 131 students of both sex that had already enrolled in the course "History of Physical Education". It had the following two questions:

·Do you like History? Yes No Why?

·What do you understand about the development of the Physical Education from 1889 up to date?

The subjects had its identity preserved and they were encouraged to answer in the most sincere way.

The analysis of the data was done in the perspective of the rhetorical analysis (PERELMAN & OBRECHTS-TYTECA, 1996) when we searched for the premisses and the entimemes that are present in the *corpus*.

When we analysed the answers to each question we were able to categorize them in four distincts groups. Next, we will show each one of them with one example.

About the question "Do you like history ?

1. No. Because I do not like to read. "No. I always had more connection with the exact sciences because I don't like to read."

2. No. Because History is Just about memorize facts. "No. I have a hard time in History because I'm not able to relate facts to dates or to memorize a logic order of something that happened."

3. Yes. Because it is important to know the past by itself. "Yes. I think its important to know about your origins and pasts."

4. Yes. Because the knowledge of the past leads us to the present. "It is good to know what happened in the past in order to understand the foundations of the present."

About the question "What do you understand about the development of the Physical Education from 1889 up to date?"

1.No knowledge When the answer textually said "nothing" or when it was not refered to any Idea of concept, historical differences, evolution, etc. "Although I was enrolled in the course I do not remeber a thing."

2.Little knowledge A simple indication that showed he knew that exists different historical periods. "There has been an evolution. First the physical education was militarist. Today its focus is the aesthetics and the health."

3.Knowledge A perception that identifies some point inside physical education's evolution or one of its ideas. "Clearly there was a kick off by the militarism but since some time the evolution of the technology and scientific has contributed a lot to the construction of a new physical education. Besides that, there's also the achievements of education that is the grounding for this studies."

4.Non Linear Understanding When some multifactor or relational or not linear aspect was pointed. "The process of the history of physical education has been changing according to the society and in relation to it. In the beggining of the century, physical education was faced towards military training, ignoring the cognitive área which gives us today the steryotype of people that don't study. Although there are work spaces we still carry lots of pré-concepts."

The following table shows the distribution of the perceptions of history and the knowledge they have.

	No Knowledge	Little Knowledge	Knowledge	Non Linear	Total
No. Because I dont like to re ad	22	3	1	0	26
No. Because history is Just about memorizing	6	6	1	0	13
Yes. It is important to know past for its own sake	14	23	3	0	40
Yes. knowledge of the past leads us to the present	6	23	18	5	52
Total	48	55	23	5	131

3 History is like an organism

We will briefly explain the conceptions about metaphors based in the works of Lakoff & Johnson (1980; 1999). This conceptions are pretty much similar to the ones presented by Aristotle.

To Aristotle, the poetic discourse had the goal of presenting schemes about what is possible. So, metaphors are beyond words that works in the figures of speech. They are cognitive schemes that structure our thinking. According to Lakoff & Johnson, *"the essence of metaphor is understanding and experiencing one kind of things in terms of another"*. Metaphors are present in our daily lives, in our language, in our thoughts and our actions and most time people fail to realise that. One example we can use is what we say about argumentation. The following statements are quite common:

"He *won* the debate"

"He *attacked* the *weak points* of my statement"

"My argument's *strategy* is pretty solid"

"His critics *hit* right on target"

"My arguments were *destroyed*"

From these examples, we understand that the metaphor "Argument is like war" structures the way we live these arguments.

In our research, we have elements to show what metaphors are the grounds of the opinions about history.

In the four categories we presented as a result of the answers to the question *"Do you like history? Why?"*, one *"No because I don't like to read"* does not show a vision about history. But it is implicit that history is static and requires reading.

The second category *"No. Because history is Just about memorizing facts"*, implies that history is a collection of past data and at the same time affirms that knowing this data is unnecessary.

The third category *"Yes. It is important to know past for its own sake"*. The position that history is a collection of past data remains the same. The only difference is in its teleology that, in this case, the knowledge is somehow important even though it is not connected to the present.

The fourth category *"Yes. Through past we can understand the present"* shows a perception that history is still living nowadays.

We are facing two metaphors that tell what is history. In the first three categories, history is conceived as something dead, that is, static, past, inert, inactive and not relational. On the other hand, in the last category, history is conceived as something alive, that is, dynamic, present, in movement, active and relational.

When we go back to the answers of the question: *"What do you understand about the development of the Physical Education from 1889 up to date?"* we see that this metaphors are present in the discourses. For example, the Word evolution is recurrent. Evolution presupposes a sistem that there's a path from the least developed (past) to the most developed (present). Then, it doesn't make a difference if history is perceived as a living or a dead thing because history is an organism and will evolve as such: being born, growing up, developing and dying.

As they have this metaphor structuring the thoughts, the physical education's teacher's actions are based on that too. The action of most importance (that is the most evolved) is always the last and its goal is always fair, right or desirable. We have here another metaphor that is present in the educational field and exposed by MAZZOTTI (2008): The determined path.

4 Epideictic discourse and the metaphor "path"

In its book called *Rethoric*, Aristotle (1358b, 1359a) tells that there are three genres of the rethoric: Judicative, deliberative and epideictic. The first is directed to someone (usually a judge) that must decide about something that happened in the past. The second is used when one wants something about the future to be deliberated. At last, the epideictic praise or censor some virtue, Idea or quality.

In the rethorical speach there are two agents: The orator that makes the speech and the public that judges it, agreeing or not with what was Said. The orator always starts the speech with some agreements with the public. These agreements are ideas or points of view about what's desirable that he presupposes the public share.

The assumption of the metaphor "history is like an organism" and the metaphor "determined path" as something shared by this special public (students of the graduation of physical education) implies that the narrative of the history of physical education works and is accepted by its public as epideictic discourse that is grounded in the comparition with living beings.

The narrative of the physical education tends to be the praise and censorship of positions in what is supposed to be done. Then, previous perspectives are burried and censored as perspectives of a dead past becoming necessary to make happen the other conceptions of a living present that takes history on its hands.

5- What is says the books and some final thoughts

These perspectives can be found in books of wide circulation amongst the area. We will take extracts for two books that are widely used in the universities and are required reading for the teacher's admissions tests. (GANCZ, 2006).

In its book, GHIRALDELLI JÚNIOR (1989) says that Popular Physical Education is na ideologic movement that pretends to shift physical education's paradigm, going from competitivismo towards "[...] ludicidade, a solidariedade e a organização e mobilização dos trabalhadores na tarefa de construção de uma sociedade efetivamente democrática". (p.34)

In the work of COLETIVO DE AUTORES (1992), they say that "o objetivo é oferecer aos professores de educação física um referencial teórico capaz de orientar uma prática docente comprometida com o processo de transformação social" (p.49) and, further, afirm that "perguntar o que é educação física só faz sentido, quando a preocupação é compreender essa prática para transformá-la".

In both works what is highlighted as the most important thing is the building of a new society. They defend it even though they fail to provide information about how this society will be or how will be the passage from actual society to the newer one.

The time is shifted and the conceptions of today are valid because of an imaginary future gathered by the narrator that is enlightened, above history so he can see all of its path and makes his preferences the world's. The same situation appears in the work of Dermeval Saviani (whose perspective is linked with the critical conceptions of physical education) that was analysed by Mazzotti (2004). Its origin in the western society can be traced back to Plato and its king-phylosopher. Being the most enlightened and most wise, he should be the ruler.

Students then, are instruments of cooptation to make happen this imaginary future. This cooptation is only possible because of a common agreement that exists: The sharing of the metaphor: "History is like an organism"

6 References

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This work is a spin off of a research that started in 2006 and was delivered in the VI Congresso Luso Brasileiro de História da Educação. Its goal was to see if the teaching of the history of physical education followed a linear historiographical perspective. The collected data allowed a number of other findings that were not in the scope of that research. In the present paper, we try to understand the concept that students of the Physical Education course have about history by analyzing the answers of a survey done with 131 physical education students of a federal university. After an analysis based in the rethoric as well as the cognitive work of Lakoff & Johnson (1980, 1999) we identified that 60,30% of the students perceive history is a dead organism while 39,70% as living organism. Thus, the conceptions of the students about history are grounded in the following ontological metaphor: "History is like an organism". Grounded in this metaphor, the narrative of physical education has been working as an epideictic discourse that praises (keeps alive) or censors (burries) sides and positions about what should be done. It also indicates that history is seen as a determined path which end is only knows by its narrator/cooptator. This conception about history, present in the books that are more spread, is present in the student's discourse.

History of Physical Education; Metaphor; Rethoric

L'HISTOIRE EST COMME UN CORPS: CONCEPTIONS SUR LA HISTOIRE DE LA ÉDUCATION PHYSIQUE

Ce travail est un démembrement de la recherche, qui a commencé en 2006 et présenté lors de la VI Congresso Luso Brasileiro de História da Educação, avait pour objectif savoir si l'enseignement de l'histoire de l'éducation physique suivent ou ne suivent pas une vision historiographique linéaire. Le matériel recueilli a permis une série d'enquêtes qui ne sont pas dans le champ d'application de cette recherche. Dans cet article, nous cherchons à comprendre le concept que les étudiants du cours de formation pour les enseignants d'éducation physique ont de l'histoire, à partir des réponses à un questionnaire avec 131 étudiants de troisième cycle dans une université fédérale. Après avoir analysé sur la base des canons de la rhétorique, ainsi que dans les travaux de la linguistique cognitive de la Lakoff et Johnson (1980, 1999), nous trouvons que 60,30% des étudiants perçoivent l'histoire comme un corps mort, tandis que 39,70% perçoivent comme un organisme vivant. Cela indique que les concepts de ces étudiants sont présidées par une métaphore ontologique: "L'histoire est comme un corps." Construit en métaphore organique, le texte explicatif de l'éducation physique a travaillé comme un discours epidítico, qui approuve (de maintien de vie) et censure (enterrer), en une pris position à l'égard de ce qui doit être fait. Cela indique que l'histoire est vu comme un parcours déterminé dont l'objet est connu par son narrateur / cooptador. Cette conception de l'histoire figure dans les manuels scolaires avec une couverture plus large dans le domaine, est présent dans le discours de ces étudiants.

Histoire de La Education Physique; Métaphore; Rhétorique

LA HISTORIA ES COMO UN CUERPO: CONCEPCIONES SOBRE HISTORIA DE LA EDUCACIÓN FÍSICA

Este trabajo es un desmembramiento de una búsqueda que comenzó en 2006, y presentado en el VI Congresso Luso Brasileiro de História da Educação, que tuvo el objetivo de determinar si la enseñanza de la historia de la educación física es o no expresión de una visión historiográfica lineal. El material recogido permite una serie de encuestas posteriores que no están en el ámbito de aplicación de dicha búsqueda. En este artículo, tratamos de entender el concepto de que los estudiantes del curso de formación para profesores de educación física tienen de la historia, a partir de las respuestas a un cuestionario llevado a cabo con 131 estudiantes de posgrado en una universidad federal. Después de un análisis basado en los cánones de la retórica, así como en la labor de la lingüística cognitiva de la Lakoff y Johnson (1980, 1999), verificamos que 60,30% de los estudiantes perciben la historia como un cadáver, mientras 39,70% la perciben como un organismo vivo. Esto indica que los conceptos que estos estudiantes tienen acerca de la historia están presididas por una metáfora ontológica: "La historia es como un cuerpo". Construido en la metáfora orgánica, la descripción de la educación física ha trabajado como un discurso epidítico, que elogia a (mantener vivo) y la censura (enterrar) tomado una posición respecto de lo que se debe hacer. Esto indica que la historia es visto como una ruta determinada, cuya finalidad es conocida por su narrador / cooptador. Esta concepción de la historia que figura en los libros de texto con una cobertura más amplia en la zona, está presente en el discurso de estos estudiantes.

Historia de la Educación Física; Metáfora; Retórica

A HISTÓRIA É COMO UM ORGANISMO: CONCEPÇÕES SOBRE A HISTÓRIA DA EDUCAÇÃO FÍSICA.

Este trabalho constitui-se em um desmembramento de uma pesquisa, iniciada no ano de 2006 e apresentada no VI Congresso Luso Brasileiro de História da Educação, que tinha por objetivo saber se o ensino da história da educação física seguia ou não uma visão historiográfica linear. O material coletado permitiu uma série de levantamentos posteriores que não estavam no escopo daquela pesquisa. No presente artigo, buscamos compreender a concepção que alunos do curso de formação de professores de educação física possuem de história, a partir das respostas de um questionário realizado com 131 alunos de licenciatura de uma universidade federal. Após uma análise baseada nos cânones da retórica, bem como nos trabalhos de lingüística de cognitiva de Lakoff & Johnson (1980, 1999) foi possível identificarmos que 60,30% dos alunos percebem a história como um organismo morto, enquanto 39,70% a percebem como um organismo vivo. Isso indica que as concepções que esses alunos possuem sobre a história são presididas por uma metáfora ontológica: "A história é como um organismo". Sustentada nessa metáfora orgânica, a narrativa da educação física tem funcionado como um discurso epidítico, que louva (mantém viva) e censura (enterra) tomadas de posição a respeito do que deve ser feito. Isso indica que a história é vista como um percurso determinado cujo fim é conhecido pelo seu narrador/cooptador. Essa concepção acerca da história, contida nos livros didáticos de maior abrangência na área, está presente no discurso destes alunos.

História da Educação Física; Metáfora; Retórica.