

92 - THE BLACK BODY CULTURE IN PHYSICAL EDUCATION

Cristiane Pereira de Souza Francisco
 Prof. Esp. Educação Física Escolar
 Pedagogia- Unesp/Univesp
kriskathi@hotmail.com

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Abstract

With Law No. 10,639 and its 2003 redesign, the Law No. 11,645 of 2008 became compulsory education not only of history but also of african-Brazilian culture in elementary and middle school. Seeking to present this culture through play, games, dances, sports and struggles of black origin or valued by this population, was born this research, with the goal of checking how will the Black Body Culture is discussed in Physical Education from the initial series Elementary School I. For this, an analysis was made from the literature on athematic, which showed that no one speaks of Body Culture Black full with students from elementary school, but only piecemeal in content categories: game, game, fight, dance, body expression.

Introduction

This article is an excerpt from the monograph of the same title, to obtain the University degree in pedagogy.

In this rich environment for research on how human beings begin their intellectual and social formation which is the school, i.e. habitat diversity, with a workload that causes many times this child, spend more time between the walls of the school than with their parents or guardians. It is in this context that there is a questioning of how the physical education contributes to the racial-ethnic relations through the Body and Black Culture as teachers working that issue in everyday life. Is there a certain domination ethnicity/race (according to IBGE) over the other? Or is that education not favouring any giving space for both thoughts exist without prejudice, discrimination and exclusion, and there is a mutual respect.

This question does not arise randomly, because the school in its history not as old shows a rigid education, in the early days often racists. Where the Constitution of 1824 Empire policy vetoed the presence of blacks in public school or in the middle of the decades of 1960-1970 it was attended mostly by whites.

The school is considered by many to be cradles of formation should fight any kind of prejudice, discrimination and exclusion. However, that's not what happens. There is a trivialization of racism in primary and secondary schools. Even acting subtle racism leads to a drop in self-esteem of students, demotivation and feeling inferior. In addition, the fight against racism can extend the prejudice and discrimination to other areas such as religion, gender, social classification, among others.

There are alternatives to attempt to reduce future actions of racism such as law 10,639 requiring the teaching of Afro-Brazilian history and culture in elementary and high schools. Just as the topic cultural plurality of the curricular parameters which aims to show the ethnic and racial diversity, cultural, linguistic and social of the Brazilian people.

On the basis of these alternatives and with the brazilian reality, this project researched the racial-ethnic relations with a specific look for black ratio in this society and their production of body movements, as a form of training based on diversity.

We believe that this research can contribute significantly to the formation of future teachers, but the main factor is its contribution to the work of those who are already in "blocks of class" and seek a new look on their pedagogical.

The bridge set to analyze the influence of school society, society in General and the relationship of the two ethnic-racial issue is the bottleneck in an area Specifies how is case of school physical education. Just as there is prejudice with respect to some ethnic issues – race, there is also a bias with respect to physical education in the school environment. Analyze a multicultural issue in this environment serves as fact to show to other curricular components its importance in the formation of citizens, not appreciating too much the same, but leaving it in its rightful place.

Objectives

Check if and how that Body Black culture is addressed in school physical education of the initial series of elementary school I based on a bibliographical research on the topic.

Black Body Culture

Why speak of Black Body Culture within the school, in a country where education is for everyone, and with respect to secular cultural plurality? Just because we still have a veiled racism, within this environment so diverse.

It is difficult to identify the really manifestations linked to the culture of blacks as the only form of expression, because who was dominated loses some of its identity in these settlements due to the dominant power on the dominated, as was the case of black culture in Brazil, where to mix different cultures that they couldn't communicate with each other, to avoid riots, also made them mischaracterize its manifestations because the same began to mingle and lost its essence.

Talk about Black Body Culture is not simply put in your classes or Afro-Brazilian or African dances, is to show how this population suffered and how it contributed positively to the formation of the Brazilian Culture. We're not just talking about content, the more we are talking about non-discriminatory attitudes and respect for all cultures. Therefore, we are against what you say the Act No. 10,639 of 2003 and its reformulation, law No. 11,645 of 2008, where compulsory education became not only the history, but also of Afro-Brazilian culture in elementary and high schools, as well as the Indian.

When we talk about Body Culture not found in literature specifically Black this term, but cultural events involving body movement related activities, such as: dances, games, jokes and capoeira that encompasses all of these items into a single practice. We speak also of the pejorative nature of the games, such as: bar, butter leather straps burned among others that are passed from generation to generation disregarding certain aspects over the other.

According to Kishimoto (2007), the harmless pranks we know dominatrix type burned was a form of punishment of the white boys against the black kids, because when the white boys thought the dominatrix hidden they eventually use it to beat the one who "didn't know how to hide", in case the black boy. The game of Horsey as well as common between fathers and sons, was very common at the time of the machine where the horses were the black kids.

[...] Prudentius, a home boy, was my horse every day; put your hands on the floor, received a string to the jaw, by way of brake, I climbed her back, with a wand in his hand, he railed against him, gave him 1000 laps to one and another side, and he

complied, sometimes moaning but obeyed and without saying a Word, or, at best, a "nnonhô!"-what I retorquia: shut up! (KISHIMOTO, 2007, p. 39 apud FREYRE, 1963).

We see this aspect of politics against the black child too lightly butter bar, where the original song was lost over the years, but seeking their rescue on popular speaking black population we come to this version: "butter Bar in the nose of the denies. My mother had beat this out. 1, 2, 3!". Where the beat was not just fictional.

It is in this context of social conditions of oppression that Black Body culture is necessary, so that it is understood in full. The work should have as its objective the development of the respect and appreciation of black culture, seeking to contribute to a more harmonious coexistence in society, with the rejection of all forms of discrimination, where the different cultural manifestations black body", are a source of study, for a better understanding of how the Body Black Culture influences us and culturally enriching.

To remedy this discrepancy between the intended to teach and what they teach there are jobs with the games and African Games in physical education lessons: building a positive black cultural identity in black children and black not-Fabiano Maranhão, Luiz g. Junior and Denise AP. Corrêa (2007) and fun and games from different cultures in school physical education classes-Clovis c. Benedict and Luiz g. Junior (2008), that make a rescue of African games with form of contribution and in respect of the formation of a black cultural identity. The game is the first for the development of a Black Body Culture, where they discover, learn and understand about it, so we found a strengthening of the relationship of the student/child case with the culture in case the black body.

Otherwise found to work alongside the issue of Black Body Culture are the bodily manifestations arising of the dances where the education of the body through movement comes to meet him, to use for you express or just for self-knowledge. Scientific articles as Lara (2000) about orishas dances and physical education: outlining prospects from the candomblé rituals; and the theses of Alves (Inheritances of bodies players: knowledge of africanness in Afro-Brazilian dances/corporality, 2003) and Adam (hip hop Movement: the visibility of the black teenager in the school space, 2006), are sources of inspiration with positive prospects of action of physical education teachers to allow the meeting and transmit a culture is broken down. In his works we can observe that the dance is just a hook to pull other issues often guards in the bottom of the trunk, about racial and religious ethnic relations, moving beyond Black Body Culture, functioning as the first step towards the entry on black culture via school.

For Santos (2002) in dance "[...] the gestures, body movements are part of the vocabulary of the language of communication in the dances [...] the body as an instrument of expression, is reviving mythical and creative experiences." (p. 8), this same author emphasizes the dance in the religious context and reminds us that these dances do not have random gestures, but are symbolic body movements with function of communication and dissemination of messages and transmission of culture as well as speaking when are associated with Black Body Culture.

Other content of Black Body Culture we found very scattered in the school environment is Capoeira, which in our view is unique, since it encompasses in itself, the game, the game, fight, dance and even the sport in its competitive level. If you ask any teacher what he is working or has worked with respect to Black Body Culture in their classes, a large percentage will quote promptly Capoeira, but what we see often is the only teaching of physical gestures of hers and not his history and philosophy of life. Grandson steps (2001) in his doctoral thesis made a deepening about this practice pertaining to cultural identity of Afro-descendants and Brazilians in General, seeking a communicative proficiency and cultural context of Capoeira, showing viewpoints often forgotten by teachers mentioned above. We are not denying the importance of the practice, but the practice by practice, has no cultural significance and not education.

As you can see it has not been possible to separate Black Body Culture of the physical education. The two are and must always walk together and jointly.

Contents of physical education Culture and Black Body.

It is in this chapter that our goals should be achieved, but that's not exactly what happened, because in our bibliographic surveys did not find many jobs that would include the Black Body Culture specifically as a main theme of his lectures. What we found are classes on topics such as African dance, African origin games and the development of capoeira in physical education classes. Lack academic productions on the subject that dissertem better on this subject. We talk about academic as a synonym for scientifically accepted, because articles in magazines targeted to teachers are very common to find reports of experiences. But usually this issue is still restricted to a special class on week of black culture or a didactic sequence on just one form of manifestation of Black Body Culture.

Seeking productions on this subject, the surprise is the lack of a production involving all blocks of specific contents of physical education (knowledge about the body, games, sports, wrestling, gymnastics and rhythmic and expressive activities) Culture-themed Black Body in the school environment. Find productions that portray the subject in fragmentary form, different from the proposal of this research.

The work developed by Souza (2010) was the only one where the didactic sequence for his lectures encompassed all blocks of contents of physical education culture-themed Black Body being in elementary school I, as anticipated encounter when starting this research. She got in their livings practices take the students to the world of black culture, through activities of bodily experiences as the African Games, African dances, the figure of the black sport, body composition of the black athlete, capoeira with its history and importance to blacks of Brazil. However, a caveat here, because much of the work by the author with his students, is derived from other countries and the majority of the African continent, lack a little more stimuli and bodily activities built here in Brazil for its black community, your community of African descent, as they also were mixed and re-created here, getting only black-owned Brazilian characteristics.

We can cite as examples of games of black Brazilians and that are still part of everyday life of many children in the Northeast, as is the case of pinch or NIP, which consists of singing a song and at the end the loser is nipped; or pylon foot, where the feet of him who after count to 100 or to the end of the song is still cold, will be treated as such, i.e. will be trampled by others (KISHIMOTO, 2007). We know that these in its original context had strong cruelty and evil, physical and moral violence that black children were suffering in the machines, then becomes normal and even acceptable because these influences in his jokes there were also situations of wickedness among black children themselves. But when the gym teacher propose working these games nowadays, it needs to know the history, sit down and discuss with your students dialogue and discussing even indirectly the stories and racial ethnic relations hidden behind these simple games, which consists of a Black Body culture practice.

So too must the be with dancing. For example, our Samba that is originally from Semba and Jongo, must be explained from its origin and bypassing its modifications along the generations, making students reflect on viewpoints don't become somewhat Europeanised, but as curious of their training with Brazilians who are. Nation of several mixes, where the races get confused when trying to explain its formation of kinship.

Munang and Gomes (2006) remind us of who were enslaved Africans who introduced: [...] a vigorous body and musical identity in the lands where they passed. So, for the black African deported to the Americas, the maracatus, afoxé, soul, jazz, reggae, mambo, samba, funk, the Hip-hop and, among other expressions, capoeira, can be considered as the languages that keep alive the legacy of our ancestors transgression of black Africa." (p. 153-154).

So, teach black dances, are these African origin and/or Brazilian Samba quoted above or Batuque de Umbigada from inside the country, requires a context where it has to be explained, apart from the body gestures, has to be told their story and sociocultural struggles.

"The anthropological knowledge of our culture passes, inevitably, by the knowledge of other cultures, recognizing that we are a culture possible among so many others, but not the only one" (DAOLIO, 2007, p. 24).

With the author mentions above, we need to recognize and know that we are the diversity the cultural plurality, that's why we have so many riches to show the world, and this is only possible due to our cultural background that has suffered so many influences. Therefore deny a detrimental to the recovery of another, it's not fair; We need to understand and comprehend all without value judgment, constitutes the Brazilian culture, which is white, black, oriental, Indian, among other ethnic groups possible, IE, is and only.

Consideraciones finales.

To begin this research we thought we'd find many productions (monographic articles, theses and dissertations) on the subject of black culture in school physical education. What was our surprise? Is not almost anything in the databases on this topic allocated within the elementary school. What we found are fragments, divisions in blocks of content and not as we wished, where integrates were contemplated and teased all the strands of Black Body Culture within the educating school physical.

We can't be hypocrites about to find that we're the pioneers in studying this issue, here is the clarification that we have in mind that not every academic database were consulted, but the best known was possible to extract for the construction of this research, since our goal was to verify whether and how that Body Black culture was addressed in school physical education of the initial series of elementary school I and didn't find much about it. Then there is the need for teachers within schools, draw up its work and present in academia, because it is quite possible that they're doing wonders that are not shared.

We are also able to aspire to the future, new productions, where teachers are interviewed and disseminate Black Body culture in school physical education, saying what they know about and how to work with it in your class. Another suggestion that might complement are jobs where there is a collective study to contemplate this theme in order to expand it and spread it.

We conclude that talk of Body Culture is talking about physical education and vice versa, they are so intertwined that it is complicated to separate them, but this is not necessary, on the contrary we need this deep integration so that students have the best learning opportunity possible to understand her, runs her and respects her above all, being so Black Body culture have notoriety.

If we don't talk and don't explore the Body in Black Culture of the school physical education classes we are sentencing this culture to oblivion, or we're committing a cultural euthanasia, i.e. a death vista and many accepted. So we need to talk about and produce about.

Keywords: Black Culture, Body Culture and School Physical Education.

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Abstract

With Law No. 10,639 and its 2003 redesign, the Law No. 11,645 of 2008 became compulsory education not only of history but also of african-Brazilian culture in elementary and middle school. Seeking to present this culture through play, games, dances, sports and struggles of black origin or valued by this population, was born this research, with the goal of checking how will the Black Body Culture is discussed in Physical Education from the initial series Elementary School I. For this, an analysis was made from the literature on athematic, which showed that no one speaks of Body Culture Black full with students from elementary school, but only piecemeal in content categories: game, game, fight, dance, body expression.

Keywords: Black Culture, Body Culture and School Physical Education.

LA CULTURE DU CORPS DANS L'ÉDUCATION PHYSIQUE SCOLAIRE

Résumé

Avec la loi n° 10 639 de 2003 et sa reformulation, Loi n° 11 645 du 2008, rendu obligatoire l'enseignement non seulement de l'histoire, mais aussi de la culture afro-brésilienne dans les écoles primaires et secondaires. Cherchant à présenter cette culture à travers des blagues, jeux, danses, sports et luttes d'origine noire ou apprécié par cette population, est né de cette recherche, afin de vérifier comment l'organisme Culture noire est adressée à l'école d'éducation physique initiales i. de l'école élémentaire pour cela, une analyse a été effectuée de l'enquête bibliographique sur l'athématique, qui a montré que le parler de la Culture du corps noir intègre avec élémentaire I, mais seulement sous forme fragmentaire dans les blocs de contenu : jeu, jeu, lutte, danse, expression corporelle.

Mots clés : Culture Noire, Culture corporelle et Éducation Physique Scolaire.

LA CULTURA DEL CUERPO EN EDUCACIÓN FÍSICA ESCOLAR

Resumen:

Con la Ley N° 10.639 de 2003 y su reformulación, Ley N° 11.645 de 2008, hizo obligatoria la enseñanza de la historia, pero también de la cultura afrobrasileña en escuelas primarias y secundarias. Tratando de presentar esta cultura a través de chistes, juegos, danzas, deportes y las luchas de origen negro o valorado por esta población, nació esta investigación, para comprobar cómo el cuerpo cultura negra se aborda en educación física de i. de las iniciales de la escuela primaria para esto, se hizo un análisis desde el estudio bibliográfico sobre los atemáticos, que demostró que la charla de cultura del cuerpo negro se integra con primaria, pero sólo en forma fragmentaria en los bloques de contenido: juego, juego, lucha, danza, expresión corporal.

Palabras clave: Cultura Negra, Cultura del Cuerpo y Educación Física.

A CULTURA CORPORAL NEGRANA EDUCAÇÃO FÍSICA ESCOLAR

Resumo

Com a lei n° 10.639 de 2003 e sua reformulação, a lei n° 11.645 de 2008, tornasse obrigatório o ensino não somente da história, mas também da cultura afro-brasileira no ensino fundamental e médio. Buscando apresentar essa cultura por meio de brincadeiras, jogos, danças, esportes e lutas de origem negra ou valorizada por essa população, nasceu esta pesquisa, com o objetivo de verificar como será que a Cultura Corporal Negra é abordada na Educação Física Escolar das séries iniciais do Ensino Fundamental I. Para isso, foi feita uma análise a partir do levantamento bibliográfico sobre a atemática, que mostrou que não se fala de Cultura Corporal Negra na integra com alunos do Ensino Fundamental I, mas apenas de forma fragmentada nos blocos de conteúdos: brincadeira, jogo, luta, dança, expressão corporal.

Palavras - Chaves: Cultura Negra, Cultura Corporal e Educação Física Escolar.