

**93 - EXPERIENCE REPORT: PLAYING IS LEARNING-GAMES AND AFRICAN GAMES.**

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**Abstract:**

From the junction of the monograph entitled the BLACK BODY CULTURE in SCHOOL PHYSICAL EDUCATION presented to obtain the Bachelor degree in pedagogy in 2013, that provides the part of theoretical contextualization of this article and of pedagogical intervention entitled PLAYING IS LEARNING-GAMES AND AFRICAN GAMES. (2015) based on jokes from the book Ndule ndule of Rógerio Andrade Barbosa, we built this article. Participated in this project (f) children of a class of first-year elementary State school students 28 totaling Antônio de Oliveira Bueno Filho peripheral region of the city of Araraquara. All of them were interviewed to obtain information about their knowledge on the subject. Our objective was: to enable our students: learn games of African origin and burst with negative images forged by different media, against blacks. To start the project the students answered the questions for the survey of the previous knowledge of the same regarding the theme to be addressed during classes in this project that pointed to stereotyped knowledge on the African continent, as well as the lack of identification and knowledge of games and games from there. Although in the descriptions and observations have not expressed any comment regarding étnicorraciais relations these took place yes. The jokes and games in ways subtle and inside her playfulness got the students valorize the difference of each other and brought unstressed your curiosity. The application and experience were significant for the construction of an identity that respects others and himself.

**Introduction**

In the year 2015 for the completion of a course of education for Education improvement of racial-ethnic relations within the proposals offered for the production of the final work we have for references the Embodiment Design and identity for children of the 1st, 2nd and 3rd years – who am I? Who are we? That can be seen as a proposal that children through experience, to understand who they are, strengthening them in the process of construction of personal identity.

Another reason we chose this area of knowledge to propose something, concerns the issue of embodiment which is very present in the physical education classes, being tied the body culture.

The initial intention was to produce a project that could contemplate some principles of the National curriculum guidelines for education of racial-ethnic relations and to the teaching of history and African and Afro-brazilian Culture linked to the goals of physical education curricular component specifically for first year of elementary school.

This theme of racial-ethnic relations is present not only due to a stroke, it occurs so still and constant in the life of a researcher, so much so that their productions always pertain to scientific for this theme.

So the joint monograph entitled the BLACK BODY CULTURE in SCHOOL PHYSICAL EDUCATION presented to obtain the Bachelor degree in pedagogy in 2013, that provides the part of theoretical contextualization of this article and of pedagogical intervention entitled PLAYING IS LEARNING-GAMES AND AFRICAN GAMES. (2015) based on jokes from the book Ndule ndule of Rógerio Andrade Barbosa, we built this article.

**Theoretical contextualization**

Brazilian society is composed of a cultural melting pot where we assembled several cultures to build our unique. Won european culture traits, oriental, african and indian. However, in the school environment there is a recovery of a few over the exacerbated other. In a society where about 56.8%. identify themselves as being: Browns, mulattos, caboclos, Zambo, Mamluks and black people (IBGE, 2010, just consider in their study the percentage of blacks and Browns in his description of race) black culture is not integrated and valued in the school environment.

Watch a portion of society marginalised in a cradle which is training the school assists in the process of multiplying the combat at any kind of prejudice, discrimination or exclusion. Also allowing the study of ethnic relations – to verify the racial same in the school environment by analyzing the influences that society generally embeds in people when passing of generations. Therefore, the company did not significantly influence school the school society with regard to racial-ethnic relations. For these reasons we believe that she is the most indicated and may assist in the development of research, giving a solid base for the same.

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 practice. But beyond that, the focus is to provide meaningful and contextualized activities for the children helping in the formation of their identity.

The school physical education in the Initial Series of elementary school is not a constant in all the cities and States of Brazil, there is a standardization where it says that the same "[...] is mandatory curricular component of basic education [...]" (2003), optional only on some exceptions that do not fit the Elementary I, but there is no legislation that guarantees an adequate amount for that component, as many professionals in this area advise (about three weekly classes), often this is the only time in which children do some physical activity.

The document which directs the work of teachers for this stage of education are the National curricular parameters first and second cycle of elementary school Physical education, aka PCN. In it this is portrayed as body movement and culture "discusses the contents of physical education as an expression of cultural productions, how knowledge accumulated historically and socially transmitted" (p. 22-23, 1997).

Physical activity at this stage of life is of fundamental importance to the physical, motor and cognitive of the students as was verified by Gallahue and Ozmun (2005) in his studies about the development of children.

The physical education classes in elementary school I should be based on conceptual, procedural and attitudinal dimensions, to offer students an integral formation, that is, body and mind working together.

According to by Darido and Rangel (2005) the school physical education is for several possibilities, in addition to the physical content, as we can see in this excerpt from his book:

Physical education can contribute to the various manifestations of body Movement Culture are preserved, disseminated and known, also contribute to the improvement of democratic practice needed in class in order to respect differences may be (p. 39).

Thus the physical education classes in elementary school I, is of paramount importance to students, not being a mere moment of leisure, more with theoretical and pedagogical can enlarge their interaction with knowledge. In addition, it is necessary to remember that this is the school environment that many students will have the first contact with the physical activities aimed, in many cities it is not offered on early childhood education. Then students will be receiving diverse stimuli in relation to their training.

So the function of school physical education in this stage of education can be summed up by the words of Gallardo:

[...] in its main role, she is responsible for the socialization of all knowledge universally produced by body culture, which includes games, jokes, sports, dances, fights, elements of the performing arts, musical arts elements, elements of the plastic arts, and all the knowledge she produced, named gymnastics (p. 28, 2009).

Thinking on articulation and physical education's contribution to the discussion about respect and appreciation of cultural differences, we identified that our schools since children's education do not impose a huge culture shock and identity, as well as for Afro-Brazilians and Amerindians; on the contrary it must spread concepts that fight vehemently prejudices, discrimination and exclusion. It is necessary to reflect here we only have prejudices and discriminate about what we don't know, what we don't have affinity, so if we have the information and training to teach students about, this can slow down and even become extinct.

To obtain this knowledge, nothing easier than using body language to break the barriers that are imposed by the society that still has rooted itself a prejudice, even if hidden. We must use the body to claim this appreciation, as well as a not-too-distant past "the black population used the body as an instrument of cultural resistance and as an emancipator of slavery" (MUNANG; GARCIA, 2006, p. 152). Dance, fight, game, via a route that body can fight the resistance and construction of Cultural identity Black Body, because in a way we can take the evening also affirmative action and no more discriminatory actions.

So the goals are achieved, the intent of this appreciation of Black Body Culture truly occurs within the school it is necessary:

1-work the cultural plurality in school, seeking to provide the opportunity for involvement, awareness and integration of learners through lived experience, dynamic and collective discussions.

2-recognize the qualities of a culture valuing them critically, enriching the experience of citizenship.

3-develop an attitude of empathy and solidarity with those who suffer discrimination.

4-repudiate all discrimination based on ethnicity, religious belief, social class and other individual or social characteristics.

5. value, pacific coexistence of different creative components of cultural plurality.

6-understand social inequality as a problem at all and a reality subject to changes.

So the schools will be acting with a diffusing agent ideologies based on cultural plurality, therefore the universalisation of knowledge and breaking with these prejudices "silly" about Black Body culture.

#### Objectives

Enable students: to learn games of African origin and burst with negative images forged by different media, against blacks.

#### Methodology

This study is the methodological approach of qualitative research as the basis of a documentary research and pedagogical intervention. "In intervention research we aim to immediate change of action established, because the change is a result of the production of another relationship between theory and practice, as well as between subject and object" (ROCHA; Aguiar, 2003, p. 71). Based on this way of doing research, we also think the way to do it for the same teaching have sense and meaning to those who pass through this learning process.

#### Participants:

This research worked with children from a first-year class of elementary school students from Escola Estadual 28 totaling Antônio de Oliveira Bueno Filho peripheral region of the city of Araraquara. These students have signed a deed of assent in participating in the research, as well as their parents at the beginning of the school year provide an authorization for this images, audios and records of students for educational purposes.

#### Data collection instruments:

The students responded to a questionnaire containing seven open-ended questions. For dealing with children of six years old, his answers were made of oral form and transcribed by the teacher/researcher. This questionnaire served as the students' previous knowledge about the subject to be studied for them later. Another instrument used by Professor researcher was the field journal, where it was registered as the experience of every joke by children during the pedagogical intervention.

#### Experiences

We split the project in two stages: 1-the lifting of the previous knowledge and 2-the Experiences of the African Games.

In the first step we obtain the following results for the questions of the questionnaire.

The first question that they asked on what was their color, just a student who represents 3.5% of the total of students didn't know identify with your color, don't know what it was. Yet on that same question had 10.5% (three students) absent during this investigation and 35% (10 students) have used non-standard nomenclatures to express its color, were they more or less: Brunette, Brunette, white, clear, medium complexion, Brown and beige. Only 7% (two students) is not identified within the correct color option according to the classification of the IBGE, these were phenotypes features to fit the standards of black or brown.

Many of the students were waiting for me to speak for them what was the color of them, staring at his arm and showing for me.

In question 02: do you like your skin color? Why? Only one (3.5%) said students don't like their skin color, but didn't know the reasons explains. Others said like and one of the most cited reasons as explanation was explain by saying that its color is beautiful.

Question 03: How is your hair? Did all the possible settings following the visible characteristics of the hair as long, short, blond, curly, curly hair, smooth, among other denominations.

Question 04: do you like him? Why? Also only one (3.5%) of the students said you don't like your hair, using as a reason the fact he's not smooth and curly. Others said like, with the most varied reasons as: smooth, blond, curly hair and find it beautiful.

Question 05: you know what's offspring? What's your offspring? No student knew how to explain what it was. After a brief explanation some said his parents came from some State: Pernambuco, Bahia, Rio de Janeiro and Paraná. But the vast majority came from the Northeast. The students failed to associate this descent with Oriental characteristics, indigenous, black, white.

Question 06: what is Africa to you? On Africa many associated Africa with animals. Only one (3.5%) stated that student was a Mainland. Other (59.5%) preferred to say that they didn't know anything.

Question 07: do you know any African joke? With respect to know a joke all African (100% of the students) said not knowing, that left us a little disappointed because we were working in the previous two months hopscotch and a African hopscotch was experienced by them, having been explained where he came from and his name (neca).

This information was important to choose the best way to present the African Games to these students in the perspective of present contents belonging to Africans, thus strengthening the belonging of the descendants of these students in their identification and the respect of everyone, this origin. Paulo Freire pedagogy of hope says that "from" here "of educating and not your" (2015, p. 81, emphasis added) is an important path in respect to the other during the construction of the knowledge, because we're being trusted with reality by dialogue with the participants.

In the second of this research occurred pedagogical interventions we left reading, conversation and experience the fun and games of the book: "Ndule ndule-Rógerio Andrade Barbosa-2011".

01-Descriptive framework about the African Games and the record of how students have experienced these games.	
PLAY PERFORMED	RECORD OF EXPERIENCES
FIRST GAME: MAMBA – A COBRA ÁFRICA DO SUL	This joke students had difficulties to respect the body of colleagues, they were squeezing the shoulders and hanging colleagues, it was necessary to intervene and talk about the respect for your body and by Mr. In addition, on the wheel end t hey made comparisons with the current tag, jest already experienced by them.
SECOND GAME: RYEMBALAY (Tickling/tingling) translation of students. SENEGAL	This game was to make Mr laugh to this if using tickling arms. It was very interesting to see the effort of many children not to laugh, others had laughter "loose", Mr bad relava on it and they were smiling. Others surprised by the concentration on not let Mr win. We like this game enough to stimulate the touch between the children, thus realizing the other became part of the activity.
THIRD GAMES KAMESHI NE MPUKU (Cat and mouse) REPÚBLICA DEMOCRÁTICA DO CONGO	Really like the book says there were lots of laughs, running over, down, in and out. At first they had not understood that should protect the mouse and ended up closing and leaving him in again. After intervention they played very well, and there is dispute in which the rat was caught. They said they had a good time, with the exception of a student who said it was too easy. Have others found tiring. They also have associated this with a game made in early childhood education and one made this year, at the beginning (Cat, mouse, door and clock).
FOURTH GAMES NTSA E WOTSWANG LE LESAPO (Dog steals bone) BOTSWANA	It was the first game that involved a contest between two teams. Some students are extremely distracted, so much to leave when it was not your number and it took when I was his. Others however to understand the goal of the game and were attentive to get points for your team. Was outside the performance of the two teams scored a lot of points and the other few. One of the students of the team that was losing came to seeBut a teacher they are thinking it's a competition. (this is because the other team cheered every point earned). She was amazed when she heard confirmation that Yes it was a competition. At th e end we talked to them about games and competitive and cooperative games.
FIFTH GAMES: NDULE NDULE (Not hard/not hard) translation of students GUINÉ – BISSAU	This game is the one that gives its name to the book, the students were eager to perform it. We made a gaffe, because we do not seek the translation of this term, so the students again made the translation of them, as the game required them to get sustained the legs, they said they had to endure a lot and how they didn't want to miss were saying that Mr wouldn't last in that position. The students have worked enough to stay a long time in the same position. At the end was a boy and a girl and the dispute was fierce. It was necessary to talk with them that there should be no differentiation between boys and girls, despite these being different, it is necessary to respect this difference, but create opportunities that both have access and equal opportunities.

You can see by reading the descriptions made in the descriptive framework 01 that at no time the topic racism has been explicit, as well as the issue of respect for differences. However, implicit and playful way these concepts were present in every class. So, let's meet the who says it is seeing the Borba "play as the cultural dimension of the process of construction of knowledge and human formation" (2007, p. 34).

The interaction between the children and the subtlety to address attitudinal contents, causes children to understand the "other" who play helps in building knowledge, based on respect of the live and dialogue.

Playing with the other, therefore, is an experience of culture and a complex culture and a complex interactive reflective process that involves the construction of skill, knowledge and values on the world. The play contains the world and at the same time contributes to express it, think about it and recreate it. In this way, the child's knowledge about expands itself and on the reality around them (BANU, 2007, p. 41)

## Final considerations

Although the descriptions and observations have not expressed any comment regarding étnicorraciais relations these took place Yes. The jokes and games in ways subtle and inside her playfulness got the students valorize the difference of each other and brought unstressed your curiosity. The application and experience were significant for the construction of an identity that respects others and himself.

We know that only a sequence of six classes is not enough to completely transform the values built over years, however we believe without romanticism that deliver moments like that throughout the formation of the kids can get them thinking about the topic that lead to changes in posture and consequently to respect and not encouraging discrimination and prejudice based on skin color.

Keywords: ethnic-racial Relations, African Games, school physical education.

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## EXPERIENCE REPORT: PLAYING IS LEARNING-GAMES AND AFRICAN GAMES.

## Abstract:

From the junction of the monograph entitled the BLACK BODY CULTURE in SCHOOL PHYSICAL EDUCATION presented to obtain the Bachelor degree in pedagogy in 2013, that provides the part of theoretical contextualization of this article and of pedagogical intervention entitled PLAYING IS LEARNING-GAMES AND AFRICAN GAMES. (2015) based on jokes from the book Ndule ndule of Rógerio Andrade Barbosa, we built this article. Participated in this project (f) children of a class of first-year elementary State school students 28 totaling Antônio de Oliveira Bueno Filho peripheral region of the city of Araraquara. All of them were interviewed to obtain information about their knowledge on the subject. Our objective was: to enable our students: learn games of African origin and burst with negative images forged by different media, against blacks. To start the project the students answered the questions for the survey of the previous knowledge of the same regarding the theme to be addressed during classes in this project that pointed to stereotyped knowledge on the African continent, as well as the lack of identification and knowledge of games and games from there. Although in the descriptions and observations have not expressed any comment regarding étnicorraciais relations these took place yes. The jokes and games in ways subtle and inside her playfulness got the students valorize the difference of each other and brought unstressed your curiosity. The application and experience were significant for the construction of an identity that respects others and himself.

Keywords: ethnic-racial Relations, African Games, school physical education.

## RAPPORT D'EXPÉRIENCE : JOUER EST-JEUX D'APPRENTISSAGE ET LES JEUX AFRICAINS.

## Résumé :

De la jonction de la monographie intitulée la CULTURE de CORPS NOIR en ÉDUCATION PHYSIQUE SCOLAIRE présenté pour l'obtention du diplôme de baccalauréat en pédagogie en 2013, qui fournit la partie de contextualisation théorique de cet article et de l'intervention pédagogique intitulée PLAY est APRENDER\_BRINCADEIRAS et les JEUX AFRICAINS (2015) issu des blagues de la livre Ndule ndule de Rógerio Admani, nous avons construit cet article. Ont participé à cette enfant de projet (f) d'une classe d'élèves d'écoles élémentaires en état en première année 28 pour un total de Antônio de Oliveira région périphérique Bueno fils de la ville d'Araraquara. Tous d'entre eux ont été interrogés pour obtenir des informations sur leurs connaissances sur le sujet. Notre objectif était : pour permettre à nos étudiants : apprendre des jeux d'origine africaine et rafale avec des images négatives forgées par différents médias, contre les noirs. Pour démarrer le projet les élèves a répondu aux questions du sondage de la connaissance antérieure de la même chose concernant le thème à traiter pendant les classes dans ce projet qui pointait vers des connaissances stéréotypés sur le continent africain, ainsi que le manque d'identification et de connaissance des jeux et des jeux à partir de là. Bien que dans les descriptions et les observations n'ont pas exprimé tout commentaire au sujet des relations étnicorraciais prend place qui. Les blagues et les jeux de manières subtiles et à l'intérieur de son enjouement a obtenu les étudiants valorisasse la différence de chacun et mis au repos votre curiosité. L'application et l'expérience ont été importants pour la construction d'une identité qui respecte les autres et lui-même.

Mots clés : ethnique et raciale Relations, Jeux africains, l'éducation physique scolaire.

## INFORME DE LA EXPERIENCIA: JUGAR ES JUEGOS EDUCATIVOS Y JUEGOS AFRICANOS.

## Resumen:

Desde el cruce de la monografía titulada la CULTURA NEGRA del CUERPO en la EDUCACIÓN FÍSICA ESCOLAR presentado para obtener el grado de licenciatura en pedagogía en 2013, que proporciona la parte de la contextualización teórica de este artículo y de intervención pedagógica titulado JUEGO es APRENDER\_BRINCADEIRAS y JUEGOS AFRICANOS (2015) basado en bromas de la ndule de Ndule libro de Rógerio Admani, hemos construido este artículo. Participaron en esta niños de proyecto (f) de una clase de primer año primaria estado escolares por un total de Antônio de Oliveira 28 región periférica Bueno hijo de la ciudad de Araraquara. Todos ellos fueron entrevistados para obtener información sobre sus conocimientos sobre el tema. Nuestro objetivo era: para permitir que nuestros alumnos: aprender juegos de origen africano y la explosión con imágenes negativas forjadas por diferentes medios, contra los negros. Para iniciar el proyecto los estudiantes respondieron a las preguntas para el estudio de los conocimientos previos de los mismos sobre el tema a abordarse durante las clases en este proyecto que señaló al conocimiento estereotipado en el continente africano, así como la falta de identificación y conocimiento de juegos y juegos desde allí. Aunque en las descripciones y observaciones no han expresado ningún comentario con respecto a las relaciones de étnicorraciais éstos tomó lugar sí. Los chistes y juegos de formas sutiles y dentro de su alegría consiguieron los estudiantes valorizassem la diferencia de cada uno y traído unstressed tu curiosidad. La aplicación y la experiencia fueron significativos para la construcción de una identidad que respeta a otros y a sí mismo.

Palabras clave: etnia relaciones, juegos africanos, educación física.

## RELATO DE EXPERÊNCIA: BRINCAR É APRENDER- BRINCADEIRAS E JOGOS AFRICANOS.

## Resumo:

A partir da junção da monografia intitulada A CULTURA CORPORAL NEGRA NA EDUCAÇÃO FÍSICA ESCOLAR apresentada para obtenção da titulação de Licenciatura em Pedagogia em 2013, que fornece a parte de contextualização teórica deste artigo e da intervenção pedagógica intitulada BRINCAR É APRENDER\_BRINCADEIRAS E JOGOS AFRICANOS (2015) baseada nas brincadeiras do livro Ndule ndule de Rógerio Andrade Barbosa, construímos esse artigo. Participaram desse projeto f crianças de uma turma do primeiro ano do ensino fundamental totalizando 28 alunos da Escola Estadual Antônio de Oliveira Bueno Filho, localizada na região periférica da cidade de Araraquara. Todos eles foram entrevistados para obtermos informações sobre seus conhecimentos sobre a temática. Nosso objetivo era: Possibilitar que as/os estudantes: aprendessem brincadeiras de origem africana e rompessem com imagens negativas forjadas por diferentes meios de comunicação, contra os negros. Para iniciar o projeto os alunos responderam a algumas perguntas para o levantamento dos conhecimentos prévios dos mesmos a respeito da temática a ser abordada durante aulas neste projeto que apontou para conhecimentos estereotipados sobre o Continente Africano, assim como a falta de identificação e conhecimentos sobre brincadeiras e jogos de lá. Apesar de nas descrições e observações não ter expressado nenhum comentário a respeito das relações étnicorraciais estes ocorreram sim. As brincadeiras e jogos de um modo sutil e dentro de sua ludicidade conseguiu fazer com que os alunos valorizassem a diferença uns dos outros e trouxeram átona sua curiosidade. Dessa forma a aplicação e vivência foram significativas para a construção de uma identidade que respeita os outros e a si próprio.

Palavras chaves: Relações étnico-raciais, Jogos Africanos, Educação Física Escolar.