

**121 - BODY CULTURE OF MOVEMENT AND TRANSDISCIPLINARY IN PHYSICAL EDUCATION SCHOOL**

SANDRA ALINE ALVES DA SILVA ANDRÉ;  
ELZIR MARTINS DE OLIVEIRA;  
PATRÍCIA AMARAL;  
JACQUES DE ARAÚJO NETTO;  
MARIA AUXILIADORA TERRA CUNHA.

Centro Universitário Augusto Motta - UNISUAM, 2017.

doi:10.16887/88.a1.121

#### INTRODUCTION

According to the National Curricular Parameters - PCN's (BRASIL, 1997), the Body Culture of Movement encompasses the five axes of knowledge of Physical School Education, having in common the playful characteristic of diverse human cultures. Through Dance, Gymnastics, Play, Fight and Sports, seeks to re-significate the human Body Culture in a playful way. In this way, it helps to broaden its contribution to the formation of the learner as an active citizen, based on teaching and learning methodologies that seek to develop autonomous, cooperative, socially participative subjects composed of democratic values and principles, thus opening space for ethical discussions and Social.

Moraes (2008) emphasizes that the function of education, under the transdisciplinary perspective, is to help the personal, individual and collective growth of the learner, favoring human growth, so as to lead the learner to understand and contribute to the transformations of the society that is inserted. Thus, these Parameters highlight an experience of different corporal practices, of the numerous cultural manifestations, making the students see that these are inserted in their daily life. In this perspective, the dialogue between the Body Culture of the Movement and the Transdisciplinary in Physical School Education is based.

Based on these initial considerations, we try to answer: What needs to be changed in the Planning of the classes of Physical Education teachers, in Elementary School 1, with a view to including the Body Culture of the Movement, embracing in its practice the Transdisciplinary tool?

Taking into account the context of Physical Education classes observed during the Supervised Internship, where a part of the students shows that they do not have an interest in participating in the activities proposed by the teacher, this research is relevant, in order to identify the main changes they need occur in the planning of the classes of this professional during Elementary School, in order to include the Body Culture of Movement and the Transdisciplinary tool in their daily life.

The methodology adopted in this study aims to establish a critical analysis of scientific articles. Initially, researches were carried out on databases, selecting articles on the topic written from 2014 onwards. Three of them were previously selected, namely: Medina (2015); Paula, Teles and Suanno (2016) and Montenegro (2014). And, for each of them, a critical analysis was performed, based on a questionnaire, organized by Cunha (2015), with seventeen open questions.

#### THEORETICAL REFERENCE

##### Physical Education at School

Looking at the history of physical education in Brazil, one can see the various transformations undergone in the contents developed since its origin. According to Darido (2005: 1), "the objectives and educational proposals of Physical Education have been changing over the last few years and all trends still influence the formation of professionals and their pedagogical practices." In this way, it is possible to emphasize that there is no single way to think about and implement this discipline in school.

The first four decades of the twentieth century, as brought to us by the Collective of Authors (1992), were marked by a strong influence of the Gymnastic Methods and Military Institution in the Brazilian Educational System. With regard to Physical School Education, it was understood as an exclusively practical activity, which made it confuse with the Military Physical Education. Physical Education is understood in the first four decades of the twentieth century, only as a disciplinary tool of bodies, where the social, cultural, psychological and spiritual faces of the students were not taken into account. It is still understood that, after the end of the Estado Novo dictatorship, it was invaded by Sports in such a way that it ended up being subordinated to the codes / directions of the Sports Institution. This new dictatorship installed in schools transformed the teacher into coach and students into athletes, a practice that sought efficiency and effectiveness as a result. Principles such as rationalization, efficiency and productivity, also present in the Technician Pedagogy, were cultivated to the extreme at this stage, with a practice that once again did not privilege the student as an integral subject. They highlight the emergence of the renovating movements in the 1970s and 1980s, such as, among others, Psychomotricity, where it is understood that, favoring the stimulation of Psychomotor Development, through the practice of movement, an improvement in the structure of the Body Scheme and Motor Skills. The renovating movements are based on the limits and interests that surround the human being, criticizing the behavioral currents. In this way, the Humanist Pedagogy, for example, aimed at an integral education, having content as an instrument that promotes interpersonal relationships and facilitates the development of the child's nature.

By ceasing to be seen only as a disciplining instrument of bodies and seeking to distance itself from principles such as rationalization, efficiency and productivity, it faces the "Sport for All" trend that emerges with strong links to humanist principles, placing man in the center, proposing the idea that he is an agent being responsible for the construction process, removing it from the position of being subjugated to the sport of income.

From the 1970s and 1980s to the present day, much has been discussed about the relationship of this discipline to its role and political dimension in society. The PCNs (BRASIL, 1997, p.15) incorporate, "in an organized way, the main questions that the teacher must consider in the development of his work, subsidizing the discussions, the planning and the evaluations of the practice of Physical Education in the schools". It is understood, therefore, that it brings the proposal of Pedagogical Practices more democratic, humanized, seeking to extend the biological vision, to a work that embraces the affective, cognitive and sociocultural dimensions of the students, based on the conceptions of Body and Movement. From that point of view, seeking to overcome the strong marks left by the military and medical origin that accompany it, it is necessary to consider the cultural, social, political and affective dimensions brought by the students as a Body Culture of the Movement.

### Body Culture of Movement

Darido (2005) shows that this Culture arises with the concern of what should be taught in Physical Education classes, portraying the pedagogical intervention of the teacher and taking as content dance, play, gymnastics, sports, fights and capoeira, because it is considered a typical Brazilian expression, in a way that values regional differences, without leaving out the rules, techniques and tactics, but also covering the context in which the practice of these contents happens.

According to the PCNs (BRASIL, 1997, p.23) "the human being, from its origins, produced culture. Its history is a history of culture, insofar as everything it does is embedded in a cultural context, producing and reproducing culture." Here the term will be understood as the product of society, of the collectivity to which individuals belong, preceding them and transcending them. From this perspective, it is understood that the body is to be a constructing, transforming, reproducing and culturing agent. And that the culture that constitutes the body influences objectively and subjectively in the social structure in which the human being is inserted. Man uses his body and the movements coming from him to act in the world. The body speaks through its expressions, allowing communication between individuals. Specifically in relation to the body, Le Breton (2006, p.29) reports that "it is not socially a collection of organs arranged according to laws of anatomy and physiology. It is, in the first place, a symbolic structure, an area of projection capable of uniting the most varied cultural forms". This makes us understand that man is full of complexities and individualities and that takes us out of the Cartesian way, where man was seen as parts, divided into body, reason, feelings.

Physical Education, understood by PCNs (BRAZIL, 1997), addresses dance, play, sports, wrestling and gymnastics as expressions of cultural productions, taking into account historically accumulated and socially transmitted knowledge. Thus, it is necessary to seek to introduce and integrate the students in this Cultural model with the aim of forming critical citizens and in this perspective cannot restrict the techniques, tactics and learning of this or that sport, but to have the objective to enable the student to reflect on their role in society, exercising and enjoying their duties and rights in an appropriate manner.

With a teaching methodology that stimulates the development of autonomy, cooperation and social participation in the Body Culture of the Movement, in its various forms of manifestation, facilitates the experimentation of various Body Practices by the students, with the proposal to welcome their cultures and the influences that this culture has suffered and suffers in everyday life. This concern facilitates the inclusion of students with special needs in their various categories, as well as dealing with issues such as good habits related to food, hygiene, diversity, ethics, violence, technology, health, discrimination, gender, gender, environment, or contemporary issues that need to be addressed.

When it comes to bringing the student's daily life to class, it is necessary to understand that they must increasingly understand their reality, going beyond superficial understandings or common sense. They cannot be a deposit of information about reality, but capable of analyzing the existing relations in the various phenomena of the day to day, being necessary to take them to study the construction and the development of their daily life.

### Transdisciplinary

Alves, cited by Moraes and Suanno (2014), points out that Descartes, in the seventeenth and eighteenth centuries, brought his contribution when he introduced his ideas around Cartesian thinking. A paradigm based on empiricism, the cause-effect principle and the determinism, which led to the fragmentation of knowledge, the understanding of man and life, creating an overvaluation of the rational and quantitative aspects linked to man and science, detracting subjectivity, culture, the sacred and disregarding the qualitative aspects of science. The separation of the human being from nature and its essence leads to an abyss between being and self, between being and the other and being and nature.

Turning the gaze to Education one can clearly perceive the Cartesian paradigm, with the content of knowledge divided into disciplines that determine its field of action and strive to impose its social importance on the others. Sopelsa, Mello and Trevisol (2015) say that a disciplinary teaching becomes reductionist, because it neglects the connection between the disciplines with the object of study, fragments the object and prevents the perception of the complexity and the different relations between the disciplines. For Morin (1999) complex thinking comes from thinking that respects multidimensionality, cerebral, cultural, social and historical knowledge. In this way, it is understood that complex thinking is linked to a transdisciplinary practice, since it interconnects the interfaces of knowledge, providing a constant dialogue between them. Thus the process of education and knowledge will not be sustained in a linear way, having a beginning, middle and end, but a chain of conflicts and experiences happening among themselves. Strazzacapa (2001) explains that knowledge is only effective in the interaction and intervention of those who receive the information. Thus, when the body, mind and emotion are required to participate actively in a given stimulus, the construction of knowledge will take place in a broader and more concrete way. It is understood, then, the need to see the body as the representation of communication and expression, loaded with feelings, affections and searches. A body that translates into reason, emotion and imagination and no longer in fragmented form.

For Moraes and Suanno (2014, p.34) Transdisciplinary is:

An epistemological principle that gives rise to a methodology that privileges the transition, the crossing and the transgression of borders, recognizing them no longer as barriers, but as spaces of exchange, integration and co-creation. It implies a differentiated way of approaching human knowledge, of understanding our own existence and, in particular, of renewing education and its pedagogical practices.

Understood as an epistemological-methodological principle constitutive of the processes of knowledge construction can help us overcome the barriers that prevent us from understanding what lies beyond the limits posed by the fragmentation of knowledge. A principle that forces us to think beyond the cognitive aspects, a thinking that extends the dimensions of the emotional, intuitive and spiritual of the learner, so that the educational process actually occurs in the subjectivity of the students and promotes the evolution of their integral consciousness. It is understood, then, that Transdisciplinary arrives in an attempt to help meet the contemporary educational needs and collaborate for the development of a School that helps in the formation of a more autonomous citizen and conscious of its responsibilities in the constructions and transformations suffered in the society in that is inserted.

### Body Culture of the Movement and the Tool Transdisciplinary in the daily life of Physical School Education

It was noticed in experiments in the Supervised Stage that Physical School Education brings in its practice much of the methodology introduced in the Schools from the 1960s, linked to the Technician Pedagogy, where principles like rationalization, effectiveness, efficiency and productivity were cultivated to the extreme. A mechanical view of the human body that translates into an implicit dissociation of man with his body.

According to the PCNs (BRASIL, 1997), physical education classes traditionally dealt with issues related to the body, while disciplines such as Portuguese and Mathematics dealt with intellectual knowledge. Regarding the methodology used by both physical education teachers and those of other disciplines, teaching was structured through the repetition, memorization and reproduction of knowledge and behaviors. Physical Education classes were restricted in teaching and learning mechanical,

standardized movements and reproducing stereotyped gestures. Clinging to this methodology becomes constrained and limited. The Body Movement comes loaded with personal, social and cultural meanings. A movement that reflects the intention of the subject, taking it from the passivity of only reacting to external stimuli. In this perspective, it becomes exclusive, since it produces frustrations regarding one's own abilities and bodily abilities.

Under the view of Transdisciplinary Moraes (2008) points out that education has the function of assisting in human development, promoting personal, individual and collective growth of the student, contributing to the evolution of consciousness and the spirit by subjecting it to active participation, reflective, pleasant and creative in educational activities of diverse nature. They bring in a learning proposal linked to the corporal practices that depart from the global, wide and diversified situations, including in its process issues related to the movement itself, the personal, cultural and social contexts in which it occurs, leading the student to understand this action beyond school situations. With this purpose and conception they must rise more and more in the understanding of reality in its essence, surpassing the understandings of common sense. It is not enough for students to accumulate information about reality and, rather, it is essential to analyze the relationships present in the various phenomena of reality brought into the teacher's approach. That is, it is necessary to study the relations existing between phenomena so that it becomes possible to perceive the process of the construction and development of such reality. It is still understood that exercising or disciplining the body does not necessarily result in the complete formation of the student. For this, a complex approach to the relationship between body and mind in a socio-cultural context is necessary, developing activities that allow the participation of all students with the objective of expanding potentialities in a democratic, non-selective or excluding way. It is also necessary to vary the repertoires and ways of solving problems of the movements, organizing in various ways the activities proposed during the lessons. Taking into consideration the diversity that children present in relation to the corporal competences, the teacher must organize in their planning the activities in a way that contemplates these diversities, valuing the individual characteristics brought.

Medina (2015) says that it is not only related to the senses and meanings sculpted in the bodies, this Culture is constituted of interfaces linked to the behavior, the attitudes and emotions and is expressed by the way in which the body relates to the world. The construction of knowledge happens only when there is intervention and interaction in the process of who receives the information. By providing an environment in which there is the requisition of the body, mind and emotion together, the whole will be requested and activated, there being a stronger and expanded construction and not in a segmented way, when there is a request of only one of the areas. In this context it is necessary to understand and perceive the body as a representation of the capable being of communication and expression, a being that brings within it reason, emotion, feelings, affections, imagination and searches.

With respect to the first cycle of Elementary School, these Parameters explain that the classes must approach a series of contents in the conceptual, procedural and attitudinal dimensions, in an integrated and without divisions. In the search for answers to the question about the main modifications that must be made in the planning of Physical Education classes in Elementary School<sup>1</sup>, aiming at the inclusion of Movement Body Culture through Transdisciplinary, it is possible to find bases in these Documents that serve as orientations of how planning classes in a way that includes participation in various games and fights, discussion and respect for rules, non-discrimination of peers, development of games learned in extracurricular contexts brought by learners from their experiences with people in the community and in the family. It aims to carry out proposals for activities that contemplate problem solving through dialogue, intermediated by the teacher, evaluating them according to their effort in the development and application of the skills and stimulating them to self-assessment and the establishment of goals with a view to improving the skills brought in during class. Another important point is the rescue of the sung jokes and the stimulus to the creativity and the imagination of the student in rhythmic and expressive activities, valuing the dances belonging to the locality where the school is inserted and the popular and folk manifestations or other types present in their daily life. Content that includes skills such as running, jumping, throwing, rolling, in a variety of contexts involving Dance, Games, Fights and expressive rhythmic activities should be worked on, leading the learner to understand that such skills are not unique to a particular body practice.

Understanding that the content of Physical Education classes should not be limited only to learning motor skills, it should be included in planning activities that cover situations that agitate the subject to perceive his own body; stress and rest differentiation scenarios in a way that facilitates the recognition of changes caused by physical exertion, for example fatigue, elevated heart rate, excessive excitation. It is understood that the planning of the classes of the Physical Education teacher should develop in activities through a democratic, humanized and diversified pedagogical practice, broadening the biological vision in a way that reaches the affective, cognitive and sociocultural dimensions of the students.

#### FINAL CONSIDERATIONS

Through the study of the selected articles and research carried out around the Body Culture of the Movement, expressed through Game, Fight, Dance, Gymnastics and Sport and having as a tool Transdisciplinary, it was possible to reach concepts and meanings of the objects of study in question, as well as to know about the historical context of Physical School Education to, from there, to describe some of the main changes to occur in the planning of Physical Education classes in Elementary School<sup>1</sup>.

In proposing to draw a progression of the Practices adopted by the Physical Education teacher in schools, the Collective of Authors (1992) points out that the Practice of professionals in this area, in the first four decades of the twentieth century and adopted after the end of the Dictatorship of the Estado Novo did not contemplate the student as an integral subject, disregarding, then, the social, cultural, psychological and spiritual side of the same, serving only as a disciplining tool for bodies. Since the 1970s and 1980s, when the renewal movements appeared, for example, Psychomotricity, which favors the stimulation of psychomotor development, aiming to achieve an improvement in the structure of the Body Scheme and Motor Skills and the Humanist Pedagogy, which aimed to an Integral Education, using its content as an instrument to promote interpersonal relationships and facilitating the development of the child's nature, to this day much has been discussed about the relation of this discipline to its role and political dimension in Society.

According to the PCNs (BRASIL, 1997), the Physical Education professional must promote a democratic, humanized and diversified approach through his practice, seeking to broaden the biological vision for a work that encompasses the affective, cognitive and sociocultural faces of the students, in the Body Culture of the Movement in search of overcoming the marks left by the Military and Medical origin that accompany it.

Montenegro (2014) says that the contents of Movement Body Culture should not be restricted to the student as a rigid content, aiming only at the body, but open as a range of historical and socio cultural knowledge. In this way, he agrees with Medina (2015) when affirming that it goes beyond the senses and meanings sculpted culturally in the bodies, because it shows itself in behaviors, attitudes and emotions in the interactions of man with the world. Thus, by being the constructor and reproducer of their culture, the students exteriorize the cultural marks absorbed throughout their existence. They also point out that in basing the lesson plan the teacher must take into account the challenges and the different environments in which the subjects are inserted,

so that the learner can reflect their action in solving the problems that arise in the dynamics of life.

Paula, Teles and Suanno (2016) affirm that Transdisciplinary, by valuing subjectivity, interconnections, the vision of the multidimensional totality of the human being becomes a tool to contribute in the search of healing the current educational needs and to collaborate in the process of development of the student in an integral way. They place as a central theme the student, Transdisciplinary, in an intrinsic relationship between reason and emotion, valuing the diversity in the classroom, which leads the student to understand their belonging in society and to exercise a more conscious citizenship.

Understood by the PCN's (BRASIL, 1997) as a Body Culture of the Movement that treats the contents Dance, Play, Sports, Gymnastics and Struggle as expressions of cultural productions, taking into account the historically accumulated and socially transmitted knowledge, Physical School Education should be tools to help and facilitate the training of critical citizens. And, no longer, only, if it restricts the techniques and tactics of this or that Sport, in order to reach the objective of assisting in the training of students capable of reflecting in their role in society, exercising and enjoying their duties and rights in a manner proper. It is understood, therefore, that in welcoming students, without discriminating their culture and influences suffered and suffered in the most varied daily realities, stimulates the development of autonomy, cooperation and participation in society where students are inserted. It is also considered that in bringing students' culture and daily life to Physical Education classes, there is an easiness in the inclusion of students with special needs, in their varied categories and the treatment of current issues related to food, hygiene, diversity, ethics, violence, technology, health, discrimination, gender, sex and the environment. Thus, in introducing the contents of the Movement's Body Culture and the Transdisciplinary Tool in the practice of its classes, the Physical Education teacher will be better able to reach these parameters and achieve the goal of introducing Physical Education in Elementary Education 1, which is summarized in allowing students the opportunity to develop various body skills and participate in cultural activities for the purpose of leisure, expression of feelings, affections and emotions and also help in the integral formation of a citizen.

#### REFERENCES

- BRASIL. Parâmetros Curriculares Nacionais: educação física. Brasília: MEC/SEF, 1997.
- COLETIVO DE AUTORES. Metodologia do ensino da educação física. São Paulo: Cortez, 1992.
- CUNHA, Maria Auxiliadora Terra. Análise crítica de artigos científicos. Rio de Janeiro: Centro Universitário Augusto Motta, 2015.
- DARIDO, Suraya Cristina. Educação física na escola: questões e reflexões. Rio de Janeiro: Guanabara Koogan, 2005.
- LE BRETON, David. A sociologia do corpo. Petrópolis: Vozes, 2006.
- MEDINA, Alice Maria Corrêa. Educação, arte e movimento. O tecido do conhecimento no corpo transdisciplinar. PUC/PR, 2015. Disponível em: <[http://educere.bruc.com.br/arquivo/pdf2015/16286\\_7265.pdf](http://educere.bruc.com.br/arquivo/pdf2015/16286_7265.pdf)>. Acesso em: 03/03/2017.
- MONTENEGRO, João Otávio Lima. Contribuições da "Ginástica para Todos" na educação física escolar. MG, 2014. Disponível em: <<http://cpan.sites.ufms.br/files/2015/02/JO%C3%83O-OT%C3%81VIO-TCC.pdf>>. Acesso em: 27/02/2017.
- MORAES, Maria Cândida. Ecologia dos saberes: complexidade, transdisciplinaridade e educação: novos fundamentos para iluminar novas práticas educacionais. São Paulo: Antakarana/Willis Harman House - WHH, 2008.
- \_\_\_\_\_; SUANNO, João Henrique. O pensar complexo na educação: sustentabilidade, transdisciplinaridade e criatividade. Rio de Janeiro: Walk, 2014.
- MORIN, E. O método II: a vida da vida. 3.ed. Portugal: Europa, América, 1999.
- PAULA, Marcos Vinicius Guimarães de; TELES, Livia Alessandra Carvalho; SUANNO, João Henrique. Transdisciplinaridade e educação física escolar: relato de uma experiência pedagógica com a ginástica geral, GO, 2016. Disponível em: <<http://www.anais.ueg.br/index.php/semintegracao/article/view/6097>>. Acesso em: 04/03/2017.
- SOPELSA, Orfenila; MELLO, Regina Oneda; TREVISOL, Marcio Giusti. A transdisciplinaridade como base para reconstrução dos saberes docentes no ensino fundamental com vistas à qualidade da educação. Revista de Educação PUC-Campinas, v. 20, p. 95-106, 2015.
- STRAZZACAPA, Márcia. Técnicas corporais – à procura do outro que somos nós mesmos. In: Revista do Lume, Unicamp, São Paulo, p. 45-51, 2001.

#### BODY CULTURE OF MOVEMENT AND TRANSDISCIPLINARITY IN PHYSICAL EDUCATION SCHOOL

The school physical education, following the guidelines of the PCNs (BRASIL, 1997), should, through the contents of the Body Culture of the Movement, assist in the formation of critical citizens, not only by disciplining bodies and transmitting tactical and technical knowledge of this or that sport. Bibliographical studies on Movement Body Culture and Transdisciplinary aiming to identify the main changes that can occur in the planning of the classes of Physical Education teacher of Elementary School. The methodology used aims to establish a critical analysis of scientific articles, through site surveys, choosing three to perform the critical analysis of seventeen open questions, organized by Cunha (2015). Medina et al. (2015) affirm that the Body Culture of the Movement transcends the culturally carved meanings in relation to the role of physical education. Montenegro (2014) reinforces that constituent contents of this body culture should be opened as a range of historical knowledge and cultural partners. Paula, Teles and Suanno (2016) culminate observing that when valuing the subjectivity of the human being in its totality, Transdisciplinary becomes a tool to contribute in the search of healing the contemporary educational needs. In response to the problem raised in the study, it was considered that the teacher of Physical Education, when contemplating in his Pedagogical Practice, these contents make the classes more dynamic and interesting, instigating the students' desire to participate in these, as well as contribute to the formation of a citizen more aware of his role in the society where he is inserted.

Keywords: Movement Body Culture, Physical School Education, Transdisciplinary.

#### CULTURE CORPORELLE DU MOUVEMENT ET DE LA TRANSDISCIPLINARITÉ DANS L'ÉDUCATION PHYSIQUE SCOLAIRE

L'éducation physique scolaire, suivant les directives des PCNs (BRASIL, 1997), devrait, à travers le contenu de la Culture Corporelle du Mouvement, aider à former des citoyens critiques, non seulement en disciplinant les corps et en transmettant des connaissances tactiques et techniques. Sport. Etudes bibliographiques sur la culture corporelle du mouvement et la transdisciplinarité visant à identifier les principaux changements qui peuvent survenir dans la planification des classes de l'éducation physique enseignant de l'école primaire. La méthodologie utilisée vise à établir une analyse critique des articles scientifiques, à travers la recherche sur des sites internet, en choisissant trois pour effectuer l'analyse critique de dix-sept questions ouvertes, organisée par Cunha (2015). Medina et autres (2015) affirment que la culture corporelle du mouvement

transcende les significations culturellement sculptées en relation avec le rôle de l'éducation physique. Le Monténégro (2014) réaffirme que le contenu constitutif de cette culture corporelle devrait être ouvert en tant que gamme de connaissances historiques et de partenaires culturels. Paula, Teles et Suanno (2016) pointent vers le constat qu'en valorisant la subjectivité de l'être humain dans sa globalité, la Transdisciplinarité devient un outil pour contribuer à la recherche de la guérison des besoins éducatifs contemporains. En réponse au problème soulevé dans l'étude, il a été considéré que le professeur d'éducation physique, en contemplant dans sa pratique pédagogique, rend les cours plus dynamiques et intéressants, suscitant le désir des étudiants d'y participer, ainsi que de contribuer à la formation de un citoyen plus conscient de son rôle dans la société où il est inséré.

Mots-clés: Culture corporelle du mouvement, Education physique à l'école, Transdisciplinarité.

#### CULTURA CORPORAL DEL MOVIMIENTO Y LA TRANSDISCIPLINARIDAD EN LA EDUCACIÓN FÍSICA ESCOLAR

La educación física escolar, siguiendo las orientaciones de los PCN's (BRASIL, 1997), debe, a través de los contenidos de la Cultura Corporal del Movimiento, auxiliar en la formación de ciudadanos críticos, no apegándose sólo a disciplina del cuerpo y transmitir conocimientos tácticos y técnicos de éste o de aquel el deporte. Estudios bibliográficos en torno a la Cultura Corporal del Movimiento y la Transdisciplinariedad con el objetivo de identificar los principales cambios que pueden ocurrir en la planificación de las clases del profesional de Educación Física de la Enseñanza Fundamental. La metodología utilizada busca establecer un análisis crítico de artículos científicos, a través de investigaciones en sitios, eligiendo tres para la realización del análisis crítico de diecisiete cuestiones abiertas, organizadas por Cunha (2015). Medina y colaboradores (2015) afirman que la Cultura Corporal del Movimiento trasciende los significados culturalmente esculpidos en relación al papel de la educación física. Montenegro (2014) refuerza que los contenidos constitutivos de esta cultura corporal se deben abrir como un abanico de conocimientos históricos y socios culturales. Paula, Teles y Suanno (2016) culminan observando que al valorar la subjetividad del ser humano en su totalidad, la Transdisciplinariedad se vuelve una herramienta a contribuir en la búsqueda de sanar las necesidades educativas contemporáneas. En respuesta al problema planteado en el estudio, se consideró que el profesor de Educación Física, al contemplar en su práctica pedagógica, estos contenidos hacen las clases más dinámicas e interesantes, instigando el deseo de los alumnos en participar de éstas, así como contribuir en la formación de un ciudadano más consciente de su papel en la sociedad donde está inserto.

Palabras clave: Cultura Corporal del Movimiento, Educación Física Escolar, Transdisciplinariedad.

#### CULTURA CORPORAL DO MOVIMENTO E A TRANSDISCIPLINARIDADE NA EDUCAÇÃO FÍSICA ESCOLAR

A educação física escolar, seguindo as orientações dos PCN's (BRASIL, 1997), deve, através dos conteúdos da Cultura Corporal do Movimento, auxiliar na formação de cidadãos críticos, não se prendendo apenas a disciplinar corpos e transmitir conhecimentos tácticos e técnicos deste ou daquele esporte. Estudos bibliográficos em torno da Cultura Corporal do Movimento e a Transdisciplinaridade objetivando identificar as principais mudanças que podem ocorrer no planejamento das aulas do profissional de Educação Física do Ensino Fundamental. A metodologia usada visa estabelecer uma análise crítica de artigos científicos, através de pesquisas em sites, elegendo três para a realização da análise crítica de dezessete questões abertas, organizadas por Cunha (2015). Medina e colaboradores (2015) afirmam que a Cultura Corporal do Movimento transcende os significados culturalmente esculpidos em relação ao papel da educação física. Montenegro (2014) reforça que conteúdos constituintes desta cultura corporal devem-se abrir como um leque de conhecimentos históricos e sócios culturais. Paula, Teles e Suanno (2016) culminam observando que ao valorizar a subjetividade do ser humano em sua totalidade a Transdisciplinaridade se torna uma ferramenta a contribuir na busca de sanar as necessidades educacionais contemporâneas. Em resposta ao problema levantado no estudo, considerou-se que o professor de Educação Física, ao contemplar em sua Prática Pedagógica, esses conteúdos tornam as aulas mais dinâmicas e interessantes, instigando o desejo dos alunos em participar destas, bem como contribuir na formação de um cidadão mais consciente do seu papel na sociedade onde está inserido.

Palavras-chave: Cultura Corporal do Movimento, Educação Física Escolar, Transdisciplinaridade.