

107 - FOLKLORE AS PHYSICAL EDUCATION CLASS CONTENT IN MACAPÁ/AP¹GILBERTO SANTIAGO FERREIRA²RONÉDIA MONTEIRO BOSQUE³ANGELO LUIS DE SOUZA VARGAS^{1,2}Mestrado em Ciência da Motricidade Humana - UCB - Rio de Janeiro – RJ - Brasil³Universidade Castelo Branco – PROCIMH - Rio de Janeiro - RJ - Brasil¹prof.gilberto.edf@hotmail.com²ronediab@yahoo.com.br³angelo.vargas@uol.com.br**INTRODUCTION**

The application of the folklore in the school context was discussed officially for the first time during the International Congress of Folklore in Paris, France in 1936 where the theme 'Folklore and Education' came up as the great innovation to be debated by specialists. Beyond the Congress of Paris many others were held with the objective of starting actions to preserve folkloric culture, and Brazil stood out for being one of the pioneers to put in practice the recommendations of those events. That could be seen through several accomplishments in that sense among which we highlighted: the) foundation of Brazilian Institute of Education, Sciences and Culture in 1946, constituted of several commissions, including the National Commission of Folklore (CNF); b) accomplishment of the I Brazilian Congress of Folklore in Rio de Janeiro, in 1951 and others that happened after that; c) creation of the Campaign in Defense of Brazilian Folklore (CDFB) through Federal Ordinance in February, 1959, since 1980, CDFB became National Institute of Folklore; d) the official creation of the National Day of Folklore on August 22 through Decreto N°56.747 on August 17, 1965. (FERNANDES, 1987; LIMA, 1961; RIBEIRO, 1982).

The VIII Brazilian Congress of Folklore was held in December, 1995 in Salvador, Bahia. It had as main objective the rereading of the LETTER OF THE BRAZILIAN FOLKLORE, created in 1951, during the I Brazilian Congress of Folklore. The third chapter of the Letter is dedicated exclusively to Folklore and Education matters with several recommendations presented in the sense of potentiating the use of the folkloric manifestations in the education extent.

In spite of so many initiatives, we noticed that the use of the folklore at schools is done in a non contextualized way, restricted to the celebrations of June parties and the National Day of the Folklore. Segala (2000, p.66) alerts that the "popular folklore / culture in schools is usually approached from the simple diffusion of data already compiled and systematized, in instead of research, discovery, and the use of the expressive languages".

According to Fernandes (1989), the misunderstandings made by the teachers of several subjects when it comes to folkloric researches in schools are very well known. Transforming a pleased and educational activity in uninteresting action and without sense, that only contributes to the depreciation of the folklore by the students. Those misunderstandings are reported in the literature in studies related to the application of folklore in education that show that popular culture is still treated as something of smaller value in relation to the systematized knowledge (BRANDÃO, 2007; CORTÊS, 2007; SOUZA, 2007).

The studies on School (EFE) Physical Education are specifically about themes related to popular culture, as the application of folklore as content or school subject strategy, it is still a reduced number if compared with the publications of other areas of knowledge such as leisure, physiology and sports, presented in Congresses and scientific events. According to Darido (2003) the articulation of several theories of sociology, psychology and philosophy contributed a lot to increase the reflection and action of EFE in the sense of approximating of the humanities. However that didn't mean a total breaking from the sport, biological and leisure linking practices that still take place and are valued by the pedagogic intervention of the subject. This is probably one of the causes of the limited scientific production aimed at socio cultural aspects, mainly the ones which present systematized proposals for approaching folklore in EFE classes as FREIRE & SCAGLIA (2003). Several authors (COLETIVO DE AUTORES, 1982; DAOLIO, 2003; FREIRE, 1999; KUNZ, 2004; TOLEDO, 2006) highlight the importance of manifestations originated from popular culture such as: traditional games, dancing and chants used in the EFE context, pointing out the benefits for motor, cognitive and social actions that contribute even to value the elements that compose identities.

This scenery is contradictory if we consider how heterogenic the culture of our country is, mainly in Amazônia. Besides being diversified historically built due to several indigenous ethnic groups existing, also had a great slave contingent which even in small number, if compared to other regions, found ways to escape and took advantage of environmental difficulties for their capture which ended up being favorable and, finally the migration provoked by great exploration of natural resources and mining projects.

In this context, Amapá, which has been a state for only 21 years, has been an intense migration Center due to those projects that settled down in the region and also because of public contests that offer average wage above the ones in the rest of Brazil. All of these facts added to the several popular manifestations still unknown in our country might be a great range of activities to be applied in EFE, through cultural exchange.

In this sense this article has as main objective verify if folklore/popular culture has been applied in EDF classrooms of educational system of Macapá city.

Thus this paper aims to verify if folklore/popular culture is being approached in the Physical Education classes in the educational system of Macapá.

MATERIALS AND METHODS

The research was characterized as descriptive as, according to Gil (2003) primarily describes the characteristics of determined population or phenomena, having as one of the features the use of standardized techniques for data collection. The study was accomplished with Physical Education teachers, members of Macapá city public educational system, during the first semester of 2009. The used instrument was a semi-structured questionnaire containing five questions.

80 questionnaires have been handed out but only 73 have been handed back. The volunteer intentional non-probabilistic sample was composed by 71 teachers, 02 teachers did not participate as bachelor degree was used as elimination criteria. The objective questions had their answers grouped and tabulated in order to provide the characterization of the subjects. The questions that needed justifications beyond objective answers (2) were organized in way to build a representation that allowed thematic analysis.

RESULTS

From the systemization of data related to the objective questions it was possible obtain the following characterization

of the subjects: 53.3% of the teachers have specialization. Regarding graduation time 43.3% have between 01 to 05 years, 37% between 6 to 10 years 6.7% between 11 to 15 years and 13% above 15 years of graduation. Concerning educational performance 30% act from 1st to 4^a series, 50% act from 5^a to 8^a series and 20% in secondary school.

Regarding the importance of folklore and its use in Physical Education classes, 86.1% consider very important, 9.7% consider little important, 4.2% do not consider important. According to the justifications given by teachers that consider very important to use popular manifestations in EFE almost all pointed out one thematic: National culture valorization.

In Brazil, the concern about what is "national" or not is not new. It has been a concern since the first studies about popular manifestations when some already researchers attempted to "register before it ends" due to the expansion of newspaper and radio medias. (AYALA e AYALA, 2006).

In Amazon context the attempt to value popular culture has expanded due to globalization effects that influence people uses and costumes directly. More than influencing and in some cases eliminating regionalisms, globalization ends up isolating folkloric manifestations from school context. So the teachers' concern is completely justified since the school is the place where people get in touch with expressions that get extend in actions that value local culture.

Concerning the question if folklore is used as strategy or content of their classes, 31% answered yes and 69% no. The ones who answered yes were requested to indicate which folkloric manifestations are more used by them. Thus we obtained the incidence of two themes: a) Dances b) Traditional Games. That matches suggestions of official documents and studies of some authors when they refer to popular elements which mostly approach the subject Physical Education at schools. (PCNs, 1999; TOLEDO, 2006; SOUZA, 2007).

In relation to the ones who answered no, the present themes were:

A) Lack of confidence to approach folklore in the classes

B) The theme was approached in a superficial way during University Course

C) Lack of courses or workshops about folklore and Physical education.

Firstly we noticed certain contradiction by the teachers who mostly declared to consider very important the application of the folklore in Physical education classes; however the percentage shoes they don't use it as content or teaching strategy. Garcia (2004), already pointed out if the educational value of the folklore has really been sufficiently considered by the school, serving as base for the construction of the knowledge as much of educators and students. Another study of Courteous (1998) also highlights the little use of the folklore at schools. The school atmosphere is an excellent space for students' contact with culture in general, but unhappily initiatives in this sense are still shy.

"The schools need to be privileged public spaces of culture, in order to allow cultural collective existence, recreation and expression. To do this, they don't just need to open as the community's cultural space, articulated with the cultural production of the city, but they also need to assure that that opening is materialized and it is expressed in the curriculum, guaranteeing that the totality of the school experience to be considered culture" (Castro & Baptista, 1999-2000, p.23).

The themes A and B end up approximating in the sense that the lack of confidence alleged by the teachers is directly linked the superficiality with that the folklore is approached in the graduation. In that sense we can mention Roberto (2007) when he points out the fact that University is still a strange atmosphere to popular culture. When it is approached in some courses subject is impregnated of exoticism starting from anthropological, sociological or psychological glance that contribute to put it in exempt analysis, completely different from the search of a real existence

That is reflected directly in teacher's practice, because when the teacher comes across the challenge of approaching themes related to popular knowledge, this professional has great difficulty to systematize them. Therefore educational actions become meaningless for the teaching-learning process.

C) Lack of courses or workshops about folklore and Physical education..

That theme is directly related to public policies of continuous formation that in Brazil, in spite of being incentivized by the Law of Guidelines and Bases of the Education (LDB), is insufficient in practice. And when that usually happens, the planning is accomplished by technicians of the Secretaries of Education without teachers' participation. In a study accomplished in the Municipal Public System of Porto Alegre Molina Neto indicates that:

"The aspect that perhaps deserves larger attention seems to be the teachers' claim for a more effective participation in the construction of permanent formation policies, as well as better valorization of the school as formation space, where their pedagogic practices can be taken as initial reference for reflections and possible transformations." (2000, pág.25).

In Amapá state, the Education Secretariat has begun a program of permanent formation in 2006 which has as main objective to formulate the curricular proposal for Physical Education in the state. Unfortunately the results of the meeting have not been presented yet due to the interruption of the services, justified by lack of money according authorities. This fact brings a great concern since all the efforts done by teacher may be forgotten. We should think about that discontinuity that harms the process of construction of the public policies – not the government ones - that can contribute to improvement of the education in our country. Instead we will just confirm that the continuous formation in Brazil is "characterized by the eternal restart in which history is denied and knowledge disqualified [...]" (COLLARES; MOYSES & GERALDI, 1999: 212).

CONCLUSION

One of the big challenges of society nowadays is the coexistence of modernity and tradition. Concerning this aspect, the school is one of the institutions where such theme should be approached widely, as learners are the most affected, since they are in a formation process, by constant and fast changes, typical of modern society. According to the present study, popular manifestations are still distant of school environment. When approached, they are usually considered inferior knowledge, losing, thus, their real meaning, historically built by popular knowledge. The PCNs (1998) present folklore inserted into the cultural diversity theme, document which refers to transversal themes, so called for pointing diverse knowledge areas. However Physical Education is the school subject which offers more possibilities for students to live and learn the elements that compose popular culture. In order to exist effective valorization of folkloric facts in schools, graduation courses should supply future professionals with deeper information and guarantee safe and meaningful intervention. Moreover the development of continuing formation policies that meet students needs regarding this kind of knowledge. Popular culture in schools represents, above all, a way to resist the interference of day-by-day mass culture. It is not acceptable that some schools in Brazil celebrate Halloween but do not develop projects related to local facts. More than transversal, folklore is fundamental so that our students can understand and valorize national culture, mainly those who live in exciting urban centers which put youth far from some values still present in popular wisdom.

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FOLCKLORE AS PHYSICAL EDUCATION CLASS CONTENT IN MACAPÁ/AP

ABSTRACT

The present study aims to investigate if folklore/popular culture is used as Physical Education class content in the Educational System of Macapá city, Amapá. The research is characterized as descriptive investigation, having a semi-structured five question questionnaire as instrument. The volunteer intentional non-probabilistic sample was composed by 71 teachers, members of Public Schools of Macapá city. Results have been analyzed thematically and showed that folklore is not used as content or strategy by most of teachers. The main reasons alleged were lack of confidence to approach the theme due to lack of resources which may guarantee effective intervention, the superficial way that folklore as content is approached during graduation course and lack of continuing studies provided by public leadership. Teachers who used popular manifestations in their classes say that the most frequent ones are dancing and traditional games. This scenery shows the need for a change regarding knowledge related to popular culture in the teachers' graduation as well as formulating public policies of continuing formation for teachers.

LE FOLKLORE COMME CONTENUE DANS LES CLASSES D'ÉDUCATION PHYSIQUE DE LA VILLE DE MACAPÁ/AP.

RÉSUMÉ

Cette étude avait comme le principaux objectif, enquêter si le folklore/culture populaire est utilisée comme le contenu dans les classes d'Éducation physique du système d'enseignement dans la ville de Macapá/AP. L'investigation a été caractérisée comme une enquête de champ de caractéristique descriptive il utilise comme l'instrument un questionnaire semi structuré avec cinq questions. L'échantillon, pas probabilistique voulu pour les volontaires il a été composé par 71 enseignants du filet public de la ville de Macapá. Les résultats ont été analysés dans la forme thématique et ils ont montré que le folklore pendant que le contenu ou la stratégie ne sont pas utilisés par la plupart des enseignants. Le principaux raisons allégué sont l'insécurité au conseil le sujet nécessaire dont il manque des subventions qui garantent une intervention efficace, la forme superficielle de comment le folklore pendant que l'on traite le contenu pendant la remise des diplômes, en plus du manque d'une formation a continué par le administrateurs public. Les enseignants qui utilisent les démonstrations populaires dans ses classes déduisent que les plus fréquents sont les danses et les jeux traditionnels. Les points de réalité présentés à la nécessité d'un changement dans le traitement avec les connaissances ont fait une liste de la culture populaire aux cours de cours de degré et la formulation de politiques publiques de formation a continué pour les enseignants.

EL FOLKLORE COMO CONTENIDO DE LAS CLASES DE EDUCACIÓN FÍSICA EM LA CIUDAD DE MACAPÁ/AP.**RESUMEN**

Este estudio tuvo como principal objetivo, investigar si el folklore/cultura popular está siendo utilizado como contenido en las clases de Educación Física del sistema de enseñanza en la ciudad de Macapá/AP. La investigación se caracterizó como una investigación de campo de cuño descriptivo, utilizando como instrumento un cuestionario semiestructurado conteniendo cinco cuestiones. La muestra, no probabilista intencional por voluntariado fue compuesta por 71 profesores de la red pública de la ciudad de Macapá. Los resultados fueron analizados de forma temática y mostraron que el folklore mientras contenido o estrategia no es utilizado por la mayoría de los profesores. Los principales motivos informados son la inseguridad para abordar el tema debido la falta de subsidios que garanticen una intervención efectiva, la forma superficial de como el folklore mientras contenido es tratado durante la graduación, además de la falta de una formación continuada propiciada por los administradores públicos. Los docentes que utilizan las manifestaciones populares en sus clases infieren que las más frecuentes son las danzas y los juegos tradicionales. La realidad presentada apunta para la necesidad de un cambio en el trato con los conocimientos relacionados a la cultura popular en los cursos de licenciatura y la formulación de políticas públicas de formación continuada para los profesores.

O FOLCLORE COMO CONTEÚDO DAS AULAS DE EDUCAÇÃO FÍSICA NA CIDADE DE MACAPÁ/AP.**RESUMO**

Este estudo teve como principal objetivo, investigar se o folclore/cultura popular está sendo utilizado como conteúdo nas aulas de Educação Física do sistema de ensino na cidade de Macapá/AP. A pesquisa caracterizou-se como uma investigação de campo de cunho descritivo, utilizando como instrumento um questionário semi estruturado contendo cinco questões. A amostra, não probabilística intencional por voluntariado foi composta por 71 professores da rede pública da cidade de Macapá. Os resultados foram analisados de forma temática e mostraram que o folclore enquanto conteúdo ou estratégia não é utilizado pela maioria dos professores. Os principais motivos alegados são a insegurança para abordar o tema devido a falta de subsídios que garantam uma intervenção efetiva, a forma superficial de como o folclore enquanto conteúdo é tratado durante a graduação, além da falta de uma formação continuada propiciada pelos gestores públicos. Os docentes que utilizam as manifestações populares em suas aulas inferem que as mais frequentes são as danças e os jogos tradicionais. A realidade apresentada aponta para a necessidade de uma mudança no trato com os conhecimentos relacionados a cultura popular nos cursos de licenciatura e a formulação de políticas públicas de formação continuada para os professores.

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