04 - EPISTEMOLOGY CONTRIBUTIONS TO PHYSICAL EDUCATION PRACTICE FROM TEACHING EXPERIENCE

EDWIN ÁLZATE BARÓN
ADRIANA ISABEL ORJUELA MARTÍNEZ
Universidad de Cundinamarca.
Facultad de Ciencias del Deporte y Educación Física
Soacha, Cundinamarca, Colombia
siempreeducando@yahoo.com

PRIMORDIAL STAGE OF REFLECTION: The Community Practice

Community vocational teaching practice is a meeting place of knowledge and teaching-learning activities, which is configured through the involvement of students in different institutions, to identify and analyze the complexity of different social realities and to act in different contexts, reflecting on the theoretical, methodological and technical. Its main aim is to strengthen skills, abilities and attitudes. It is a strategy through which the student assimilates its leading role, responsibility and commitment to training, to the extent that takes an active role in the learning process, while helping to improve the living conditions of individuals, groups or communities where it is located, promoting recognition processes concrete realities.

The practice is focused on strengthening teaching skills and labor so you can expand job performance or professional future teachers and their contribution to the community so that, effectively, physical activity, from the contextual assessment, reaches all sectors of the population and generate transformations from the educational, allowing student participation in the identification and analysis of the complexity of diverse social realities, the application of knowledge and strengthen their skills, abilities and attitudes.

Pedagogical practice is a meaningful action, with specific intentions in and with the community, which generates its own identity and allows the experience to question, probe and reflect, becoming a conscious and meaningful space. Nonformal educational practice articulates with formative research processes of the program from the periodic systematization of experiences where the community is seen as a socio-cultural space consisting of senses and meanings. In the academic is a meeting place for seminars, where it offers students the foundation of the practice and the characterizations of the people with whom you will interact during the semester. In every encounter with people guiding teachers accompany the process of work done feedbacks.

THE HUMAN AS A DEVICE OF THE UNIVERSE

The division discipline, proper science of the late nineteenth century, has shown the impossibility of improving human life. Science, like the name we give to human comprehension ability built into the capitalist social organization, is in the process of recreation. This process seeks to return to forms of knowledge that achieve synthesize complex sense of humanity. In this sense philosophy is no longer purely a field of thought that ignores the subjectivity and uncertainty. Schematically we can say that the human is woven to acts (doing, practice), logic (systematic thinking, reason), aesthetics (joy, creativity) and ethics (consistency between acts , logic and aesthetics), and to that extent philosophy becomes a construction of the human senses that must be present in every social relationship and every moment of the subjective.

From this perspective, the human can not be understood as a finished event itself, or as an absolute, instead humanity is part of nature and is presented as a device of nature to understand himself. This understanding is also a natural product that is transformed with the universal movement. The scope of the human is limited and not certainties, a situation that does not imply the impossibility of development, but the fallacy of eternal progression which peaked nineteenth century science. The development of contemporary knowledge is the development of nature through the human.

The weakening of the proper method of the natural sciences with the respective afincamiento of hermeneutics, the social sciences brought two new elements: the finitude and historicity. On the one hand, the presence of the finite and the changing, allows social science aside certainties, absolute truths, therefore dogmatism. The understanding of knowledge as diverse as expanding horizons becomes finitude, in a positive and necessary for science. Moreover historicity, shows that the social sciences are one of the man interpretive moments, without being the only or final. The history of social science can understand in its contemporaneity and tradition, but always understood as a more of the stories that have built knowledge. Besides the historicity gives relevance to science as a social, cultural and political, that match a given moment of humanity, science is not perceived as an event outside the social and daily life, that is where it is built. Finitude and historicity also allow social sciences seen as a social practice, which in turn fails to understand other social practices, and in the process of understanding these practices understands itself.

The training of graduates, within the new paradigm of scientific knowledge, is understood as a sociocultural process that contributes to the understanding of the human in all its aspects (events, logic, aesthetics and ethics) In this respect the disciplinary formation, in this case physical education, guidance implies a professional discipline that generates specific fields of action, but with a complex vision fragmentary not looking to break the discipline, and expertise to make it work scenario.

UNDERSTANDING THE MOVEMENT AS AN EPISTEMOLOGICAL PRINCIPLE

This idea arises from the need to find a way for teacher training is a rigorous process of creating questions and not just be a stage for memorizing answers. At this point we found that students of pedagogical practice, in general, expect their training process is a cookbook full of strategies are determined at the time of face teaching. The degree in physical education receives, in their education, practical experience that are not generating, consistently, thought processes. There is a widespread perception that sees the study of the movement as a purely engineering field, in which the theoretical scheme is presented as a practical activity.

Within our interest in the processes of teaching practice, we see the move as a vital principle of all that exists, that is without the concept of motion there is no possibility of understanding, it is a concept that crosses from physics to psychology and to that extent the understanding of movement within the physical education can not be limited to the study of human motor mechanic. The movement is a complex concept that must be understood as unfinished, to that extent becomes an epistemological principle, which consolidates a position to understand the world and projects into the working field of physical education.

Human existence as a constant happens to understand itself. In the subjective life, the everyday is permanent action

understanding. We build to the extent that we understand, and we understand the extent that we build. The man tries to understand his past, the original of his being installed at a particular point of historical events. This point leads to understand their reality from a particular hermeneutical situation, characterized not by a clash between the subject and the situation, but by being immersed, as part of it. This is a circular structure, which should not be understood as vicious or permissible. The circular structure of understanding is rather a spiral in which it operates expanded senses to interpret, always starting from previous interpretations.

The process of understanding, like circular structure, evidence that prejudices are key to begin the interpretation of the environment and objects. These allow prejudices are transformed with the activity of understanding and becoming better suit the thing, but not with the idea of overcoming for knowledge, but provide you with more of the horizon of meaning that is interpreted. Therefore it is not discarding all prejudice, but prejudice legitimate separate those who are not. The interpretation is needed to understand it from a historical subject, that some temporary space given conditions, and previous structures of pre-understanding. That is, in any process of understanding is part of budgets or prejudices. From science hermeneutics is a look, a kind of reading of the text, understanding text in a broad and encompassing. Prejudices do not disappear in the hermeneutic process, but remain in the circular structure of the process of understanding, creating the hermeneutic circle.

METHODOLOGY OF POPULAR EDUCATION AS A PATH IN PHYSICAL EDUCATION

Beyond eyes open to hermeneutics within the program seek to build a road that leads to social critic. If we accept the motion as an epistemological principle of any process of human understanding, it is clear that although we are moving in a purely humanist who does not take into consideration the actual conditions in which we develop our educational processes. That is invisibilizamos hegemonic processes that determine our conception of body and movement within the economic system. Working within the pedagogical practice always faces the need to understand the context in which it develops, if we overcome the purely descriptive of the traditional context analysis and face a critical reading ability of society we have looked hermeneutics short.

Popular education is political commitment, pedagogical and ideological that comes with social movements in response, promising, for the poor, excluded and marginalized of capitalist society, is the hope and desire for change in the pursuit of peace, including and especially equity and social justice for all. It's the way they have social and community groups to demonstrate their empowerment and displayed as valid actors of their own destiny.

In this sense, popular education has a teaching that meets their specific objectives and encourages wide dissemination in the world. Also reflects the interests of social groups and classes exploited, education in this proposal is the way to break the mold of the closed society. It is a concept that fosters the development of critical thinking from the systematic practice of reflection and debate on the life experiences of the participants. In that sense, although a proposal to clear class character, is not limited, plans to build a new world for all, for a capitalist society is not fair option for any human being. Popular education is not limited to be a compensatory education, to provide training, to care for those who do not come to school intends to build another human being proposed.

In the last decade, the use of terms and popular education pedagogies reviews have gained strength and presence in academic discourses on education. Critical pedagogy assume from the theoretical level, ie not as close to practice as popular education itself, which runs between the pedagogy as universal knowledge and static and allows the emergence of pedagogies localized and temporary. In this sense, critical pedagogy is dialogical knowledge between contexts, and political subjects, which may be a theoretical contribution to school practices and school, for their thoughtful meaning to the community.

Popular education as critical pedagogy, considers the school as a cultural policy arena, because learning is not a neutral or transparent, rather, is a cultural and historical process in which selected groups are positioned by asymmetrical relationships power play principles, values and privileges. As a highly political institution, the school is deeply involved in the reproduction of the social, economic and cultural, determining the behavior, knowledge and regulations, and in the conservation of these dominant social forms that reproduce existing power configurations.

Think of popular education as methodological strategies for training of graduates, is to go beyond the classroom, is to think of the formation and linkage of intellectual labor to productive work, is to think of pedagogy as a fundamental tool of social and cultural change. Popular education seeks collective production, the transformation of popular movements in subjects carrying the collective know-how (practical and theoretical) know why and transform constitute its basic pillars. It is a methodology that awakens the initiative, critical thinking and creativity.

Popular education grows within local processes that respond to different interests, in most cases, with popular mobilization processes of emancipatory. The transformations brought about by the new world order after the fall of the wall, the advancement in computer technologies and increasing inequality, with neoliberal projects and the growing power of transnational require qualitative changes in pedagogical processes looking approach to popular education. The necessary refound this movement stems from the crisis of paradigms (fall of European socialism and the defeat of the Sandinistas in Nicaragua) approaches basically some intellectuals who hit by the crisis sought answers in the theoretical fields and especially in the pedagogy. This deepening approached pedagogy Constructivists flows, implying the need to qualify statements own ideological and political education of the people.

After the tensions between East and West and the collapse of socialism as an option in the world became visible generalized movements with different motivations to workers' struggles. Were somewhat generic mobilizations, that overcome national, but separate humanity defined taxa from interest demands. It struggles for gender, LGBTI community building, environmental mobilizations type, with ancestral movements as the struggles of indigenous peoples and groups of different capacities. Popular education has played and continues to play a key role in these processes.

To the extent that popular education was presented as an alternative construction of human being, from the processes of popular struggles, managed holistic vision of the company, who made up what the establishment separated. In many tensions, it was one of the plurality choice, despite the permeated essentialist views in some cases. One of his achievements was the linking of the notions of body and movement as a strategy within educational processes to enable the marginalized and excluded groups constructed as creative, capable of creating subjectivities outside of those imposed by the dominant ideology. Body Builders conception inhomogeneous within a philosophy developed in relations of solidarity, a key element in the current recognition of diversity.

We believe that in part, this sociocultural movement contributed to the crisis of science: thousands of people did not feel collected by traditional philosophy, thousands struggled to access the human condition that they had taken the capitalist system. From the social and political action that accompanies processes of popular education, has questioned the truth of science, has been confronted and unambiguous linear mentality of Western knowledge. In this field of body building is part of the socio-political dynamics and hence the movement, as a concept and action must be intentional and transformer within the

particular context in which education takes place. The challenge imposed popular education to physical education is beyond manipulation processes that traditionally have imposed (half health, beauty means, means competition and others) to meet the collective needs of their own historical peasant communities, neighborhood, indigenous workers in their construction related corporeality its diversity, its history, its struggles and dreams.

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ABSTRACT

In recent years, within the Bachelor of Primary Education with Emphasis in Physical Education, Recreation and Sports, University of Cundinamarca pedagogical approaches have approached the Popular Education to pedagogical practice scenarios for students. This process has led us to understand the role must have a degree in physical education in the current discussion of pedagogy. This paper presents some of the key issues in terms of physical education in the pedagogical debate, we have found in this process.

KEYWORDS: Epistemology of physical education, teaching practice, Popular Education

CONTRIBUTIONS ÉPISTÉMOLOGIE DE BONNES PRATIQUES D'ÉDUCATION PHYSIQUE DE L'EXPÉRIENCE D'ENSEIGNEMENT

RÉSUMÉ

Ces dernières années, dans le cadre du baccalauréat de l'enseignement primaire avec l'accent de l'éducation physique, le loisir et du sport, Université d'approches pédagogiques Cundinamarca ont approché l'éducation populaire à des scénarios pratiques pédagogiques pour les étudiants. Ce processus nous a permis de comprendre le rôle doit avoir un diplôme en éducation physique dans le débat actuel de la pédagogie. Cet article présente quelques-unes des questions clés en matière d'éducation physique dans le débat pédagogique, nous avons trouvé dans ce processus.

APORTES A LA EPISTEMOLOGÍA DE LA EDUCACIÓN FÍSICA DESDE UNA EXPERIENCIA DE PRÁCTICA PEDAGÓGICA

RESUMEN

Desde hace algunos años, dentro de la Licenciatura en Educación Básica con Énfasis en Educación Física, Recreación y Deporte de la Universidad de Cundinamarca; hemos acercado los planteamientos pedagógicos de la Educación Popular hacia los escenarios de práctica pedagógica de los estudiantes. Este proceso nos ha llevado a comprender el papel que debe tener el licenciado en educación física dentro del debate actual de la pedagogía. Este documento presenta algunos de los temas centrales, en cuanto a la educación física dentro del debate pedagógico, que hemos hallado en este proceso.

CONTRIBUIÇÕES DA EPISTEMOLOGÍA PARA EDUCAÇÃO FÍSICA DE UMA EXPERIÊNCIA DE ENSINO PRÁTICO

RESUMO

Desde que, há alguns anos atrás, dentro do grau de bacharel em educação elementar com ênfase em Educação Física, recreação e Esporte na Universidade de Cundinamarca, temos abordado as abordagens pedagógicas da Educação Popular para os cenários de estudantes pedagógicas da prática. Este processo, levou-nos a compreender o papel que você deve ter um grau de bacharel em educação física dentro da discussão atual da pedagogia. Este documento apresenta alguns dos temas centrais, no que diz respeito à Educação física dentro do debate educacional, que temos encontrado no presente proceso.

PALAVRAS-CHAVE: Epistemologia da educação física, prática de ensino, Educação Popular