122 - PHYSICAL EDUCATION AS A PRACTICE OF FREEDOM

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LIBERATOR CHALLENGE IN PHYSICAL EDUCATION SCHOOL

Start this research is undoubtedly a pleasure, delight in being able to suck a new challenge, a challenge to educate the practice of freedom in a physical education full of possibilities and fundamental elements of an effective education.

Thus, this research will involve a political theory, loving, dialogical, progressive, liberating and above all hopeful of making real values essential to human. Mainly, because if you notice that more and more teachers and students are superficially alienated the rivalry of "moral", "pride", influenced by a system of people won, corrupted by indisposition, where the educator and exposes the next , feeds on this understanding perfidy, making it even more contagious insensitive to those in the educational claim that "students are not hopeless, they just want to play" "Students do not respect anyone else, has nothing to do " And if they insist they want nothing to do with life, then we are not going to push. "Have students coerced by a culture conceit and egocentric insist on not losing the duel, because without guidance to do good common, do the opposite and so will be creating a society without values, without purpose for a transformative education. But as what Sant'anna and Menegolla (2011, p. 18) draw attention in the book "Learning to Teach"

> Through education man can pursue their own instruments and means to live, to be free from the circumstances that the social, cultural, political, economic and religious imposing him, wanting to subdue him and make it obedient to all external calls. Man as individuality is able to search through education, its realization as a person, as someone conscious and critical about life.

Thus, this same book and Sant'anna Menegolla (2011, p. 22) will help us with a consistent depth, while virtues to enlighten us on what is productive and effective education. Where states:

> The educational mission of the school should be essentially liberating consciences. Mission to free people, to conduct and promote the person in all dimensions. Educate the person to faith and hope is to promote the commitment of staff to be with the sacred values of existence, is to promote kindness, loyalty, responsibility and dignity.

After all if we do not persist and teachers convivermos with this idea, we would only read books on a conscious practice in the school of illustrious and famous authors. Therefore, we have studies of Paulo Freire, which has a line of thought considered very important for the realization of this research, concerned with making the best from teaching to learning in a social context that lacks strong love. At the same time, we know your still willing coexistence with all the difficulties that a school had in his time, and why not try to make this proposal a practice of daily exercise.

And for that, the book "Pedagogy of autonomy" with his knowledge necessary for educational practice are examined, exposing the various ways to teach with love and awareness, especially through teaching to life.

We support the book as "Education as the practice of freedom," with its sociological reflections on pedagogy of freedom, presenting an educational policy relevant to knowledge, both teachers and students undoubtedly help us to unfold some existing paradigms in school.

Also will consult the book "Pedagogy of the Oppressed" because it is the need for a human eye, and without a doubt critical understanding oppressor-oppressed society in a highly capitalist, so the importance of reflecting on this dialogical relationship inherent in the book.

Besides these books mentioned above seek to articles consistent with our proposal liberating complement our investigation into the conscious practice of physical education, taking as an example the article by Joan Evânea Scopel "Physical Education and philosophy, a conscious practice" intervening knowingly in the formation of the individual as a whole. Anyway, we cover our authors focused especially alvitramento, not only with subsidies of education itself, but of Physical Education, as Eleanor Kunz with his theory "Critical Emancipatory" where the student creates and recreates new ways to mean the movement it self combining a "If you move" autonomously within a context trainer, relating a philosophy adequate to the human principles, which makes it easier for us to develop our proposal liberating.

Given that reality even among many physical education teachers is a misunderstanding of what content to teach and learn in class.

This study will be analyzed aspect to the relationship teachers and students with regard to teaching and learning, where the reciprocity of opinions equaled a methodology focused on freedom as a fundamental principle of education to overcome traditionalist. Thus, it is expected to develop an effective relationship of teaching and learning in Physical Education. And to take place, the dialogue will be the bridge to the goal of liberation, dignified values and praxis, thus, according to Freire (1987, p. 92)

> Being reasoned dialogue, love is also dialogue. Because it is an act of courage, not of fear, love is commitment to the men. Wherever they are, the oppressed, the act of love is to commit to their cause. The cause of his release. But this compromise because it is loving, is dialogical. If you do not love the world, if not love life, if not love men, I can not dialogue.

Thus the same author questions

> How can I dialogue if alienate ignorance, that is, if I always see the other, never in me How can I dialogue if I admit as a different man, virtuous by inheritance, on the other, mere 'this' in whom I do not recognize the other? How can I dialogue if I am participating in a ghetto of pure men, owners of truth and knowledge, to whom all those outside are 'those people', or are 'inferior natives' how can I talk if I close the contribution of others, who

> never acknowledge, and even feel offended by it? How can I dialogue if overcoming fear and, just thinking about it, and suffer definho? Aauto-sufficiency is incompatible with dialogue. Men who have no humility or lose, can not get closer to the people. There may be fellow pronunciation of the world. If someone is not able to feel and know themselves as man and others, is that you lack even that much walking, to get to the meeting place with them. In this meeting place, no absolute ignorant nor wise absolute: there are men who, in communion, seek to be more (Freire, 1987, p. 93).

Thus, our reference depart from the union of the three elements presented throughout the issue, the importance of teaching today as the practice of freedom, engaged in meaningful learning, which both require a coherent link with the designs educational defended by us, and Finally, the dialogic relationship in which you have the mission of methodize the path of a discredited even by Physical Education teachers and students using the practice of "roll the ball" as lessons. Finally, this research will go mainly concern the humanistic, liberating both teachers and students so that we can find a teaching practice with more respect and commitment of us educators involved in Physical Education.

BY RELEASING AN EDUCATION

In the book "Pedagogy of autonomy" Freire (1996) presents ideas necessary for educational practice, therefore, exposes several ways to teach with love and awareness, especially through teaching to life. Since we need methodological discover new horizons, new paths to be followed in education. And in this sense, dates from the following aware of the challenge is to educate, in which streamlines a repertoire compelling, inspiring the aspirations of the teaching - learning in school. For this, the teacher is the key to lead as an example of light for students, since their responsibility is greater in the art of teaching with dedication and love.

In the book "Education as the practice of freedom" Freire (1967) reflects on a society free of pedagogy be object, ideologies without effective practices primarily educational, instructs the break existing paradigms in school, like not impose content, personality but, dialogues in communion, always seeking the best for consistency in all human. For, if we can implement a proposal equal without distinction of gender, race, culture, class, religion, etc.. Certainly succeed great results in school praxis. After all, we are in a society efferent, ie, the human being who takes what is good for life and leads to in-school out without turning, without converting to the core values of the relationship between beings that we are. Nevertheless, in the book "Pedagogy of the Oppressed" Freire (1987) contemplates a profoundly human vision, and at the same time, shows us the feeling of everyday reality, where we are subjected to oppression even if indirectly in school, when a director says we need to have moral teachers to get students tame, as if the students were animals, but, above all, we can not emphasize both these types of things because we lose so much time to think about new possibilities of putting into practice new challenges to overcome old.

We teachers need a purity too big to get exercise our profession nowadays, the notoriety is put in everyday, teachers fight with teachers, proud to be the best, out of patience with each other, teachers with students, students with teachers, an account by not seeking love solving problems through dialogue and another due to the influence of a superficial society and full rights but no duties. Anyway, not help doing research about teaching, about learning, about the best ways and means to conduct education with references like these of Paulo Freire, unless we want to become a heart practice of freedom, dedicated to educating without deviations outside.

TEACHING AND LEARNING HOW TO PRACTICE OF FREEDOM IN PHYSICAL EDUCATION SCHOOL

There is currently an abstraction methodology in the educational process with respect to teaching and learning in physical education. Considering the conflicts existing in everyday life, or are in the process of social content. Noting teacher with experience of everyday life, watch teachers saying "we do not have teachers to develop content defined our classes" however, and our ability to search, research what is being compared to new possibilities of interpretation, presentation movement, for example, the study by Kunz (2001) with a democratic proposal conditional on teacher autonomy, as creator of your own art of teaching and learning, involved reciprocal knowledge between teacher and student.

As stated by Freire (1996, p. 15)

> Only, really, who thinks right, even if sometimes thinks wrong, who can teach how to think right. And one of the conditions necessary to think right is not being too certain of our certainties. That is why thinking right beside the purity always and necessarily away from Puritanism, rigorously ethical and generator prettiness, which seems irreconcilable with the shamelessness of the arrogance of those who think full or full of himself.

Thus, we do not have the truth, however, we can build it, from humility, communion and love of life. Loving life, we find ways to recognize that content, especially of physical education, are just the release of deprivation move with joy and satisfaction, reflecting a sedentary society, where, culturally, the population gradually sow their own unwillingness. So today we are reaping inactivity global process that few think, since we want everything at hand, as in the fact that once we had to turn the television on the same monitor and control exists today.

It is clear, therefore, the importance of the role of educator to teach not only content, but also teach how to think the world we live in to apprehend generate new ways of expression body, always in the context of the real needs of students.

From there one can see the social function of physical education, focusing on the fundamental understanding of the history of his own being as a person in educational development, conditioning, critical and responsible to see in the world.

> I can not understand how a presence in the world, but at the same time, explains it as the result of operations utterly alien to me. In this case I do is renounce ethical, historical, political and social support to the promotion of world puts us. I renounce participate to fulfill the ontological vocation to intervene in the world. The fact that I perceive in the world, with the world and with others puts me in a position to face the world who is not has nothing to do with it. After all, my presence in the world is not to whom it fits but from whom it falls. It is the position of those who struggle to be not only the object but also the subject's history (Freire, 1996, p. 31).

Therefore, it is understood as essential for educators to consider the value that each individual has to be as free and producer collective learning in school.

DIALOGUE AS A MEANS TO ACHIEVE A SCHOOL PHYSICAL EDUCATION AS A PRACTICE OF FREEDOM

For dialogue to be effective in Physical Education needs is a constant search for breaking a sale where we can not only expose, impose content restricting freedom, like depositing content into an empty box, but challenges to provide quality to learn, building on an equivalence of creation, as Freire points out (1987, p. 80), in his important reflection

> Insofar as the teacher presents the students, as the object of his ad-miration 'content, whatever it may be, the study to be done,' re-ad-targeting 'a' ad-miration 'did that before in ad-miration 'that make learners. So is that while banking practice, as stress, implies a kind of anesthesia, inhibiting the creative power of students, the

> problem-based education, character authentically reflective, implies a constant act of unveiling reality. The more we problematize the students, as beings in the world and with the world, the more they feel challenged. As more challenged, the more compelled to respond to the challenge. Challenged, understand the challenge of capturing the action itself it. But precisely because they capture the challenge as a problem in their connections with others, plan a whole and not as something petrified, understanding tends to result becomes increasingly critical, therefore, increasingly desalienada.

So our concern to have the dialogue true, pure love and hope in being ourselves without getting negative influence of others, we need to dream together with the students a new phase for Physical Education, with freedom, but with awareness of values human in the classroom. Anyway, we have all the possibilities to create, recreate our education.

> To exist, humanly, is to pronounce the world, is modify it. The world pronounced in turn, becomes problematized pronunciantes subject to the new rule requiring them. There is the silence that men do, but in word, in work, in action-reflection. Freire (1987, p. 90).

Thus, the article by Marimon (2010), entitled "Critical Methodologies Paulo Freire the Physical Education: Influences and approximations" emphasizes the process of knowledge construction in need of dialogic relation, as Freire (1987):

> [...] The dialogue is an existential requirement. And if it is the meeting where the rally together and act reflect their subjects addressed to the world to be transformed and humanized, can not be reduced to an act of depositing ideas of a subject in the other, nor become simple exchange of ideas to be consumed by permutantes. (Freire, 1987, p.79).

That is, dialogue is the approach that the solution while actually want freedom of the oppressed over the oppressor is the student's teacher or alienated without defense, where the school system induces morality disproportionate human rationality thus generating conflicts.

So have faith and dedication in the classroom to nourish increasingly that everything we can when we believe in transformation through awareness through dialogue.

BACKGROUND

This study is the need for a release of both teachers and students alienated a pedagogical practice illusory. In which, the lack of human sensitivity and dedication affect the relationship of education to students, in addition, teachers deposit information and content as if students were empty boxes, as it had no value.

> Therefore it is one of the characteristics of this dissertadora education is the "sound" of the word and not its transforming power. The narration, that the teacher is the subject, leads the students to memorize mechanically the narrated content. Moreover, the narrative turns them into "containers," into containers to be "filled" by the teacher. (Freire, 1987 p. 66).

In this sense, exposing ways of educating with real love, mediated dialogue we long.

> The way, for this reason, for a work release to be held by revolutionary leadership is not "propaganda liberating." It is not the mere act of "depositing" the belief in freedom of the oppressed, thinking gain their trust, but in dialogue with them. (1987, p. 61).

Thus,

> Educator and students (leadership and masses), co-meaning to reality, they are in a task in which both subjects are in the act, not only to unveil it and thus know it critically, but also to recreate this knowledge. (1987, p. 64).

Thus, the presence of students is fundamental to the pursuit of freedom we defend in school.

OBJECTIVE

GENERAL PURPOSE

Check and present the relationship between teaching, learning and dialogue as a path to a Physical Education as the practice of freedom.

SPECIFIC OBJECTIVES

Introduced through literature review, the reciprocal value of the teacher and student in developing deliverer of physical education classes; Present the dialogue as a vital tool in the process of liberation in Physical Education classes.

METHODOLOGY

The research to be performed in this work will be classified as exploratory. Well when referring to exploratory research, Andrade (2002) points out some primeval purposes, such as providing more information on the subject that will investigator; facilitate the delineation of research topic; guide the setting of objectives and the formulation of hypotheses, or discover a new kind of focus on the subject. In this sense, the literature will be the first methodological procedure to be performed Gil (1999) explains that the literature is developed through material already prepared, mainly books and scientific articles. While virtually all other types of study require such work, there is research exclusively developed through literature sources.To achieve the objectives explained, the dialectical method was chosen because,

> so approximate and synthetic, the dialectical method involves the investigation of the intimate connection between the way society produces its material existence and the school setting. The fundamental method is not in the abstract consideration of two terms, school and society, related retrospectively but in constitutive relation between them because these terms only exist in this condition. The dialectic is not a mechanical relationship that unfolds beyond the appearance (school), a metaphysical essence (society), but rather a condition of mutual existence. Put another way, the creation and development of a given educational institution are constrained by a given society which, in turn, is influenced by the direction that the school will take. This influence acquires such amplitude that comes to shape its relations of production, not forgetting, however, that the production of the school, the company operates conflicted because opposing social classes struggle in favor of schools that meet their own interests. (BOBBIO ET AL. 1990). Therefore, to the dialectical method, the fundamental research about schools, relate the particular (the singular, empirical data) with the general, ie with the social totality. In this respect, emerging history and philosophy of the institution, in its full sense. (...) In the investigation phase, the historical totality is present only intentionally, because in that first moment, what matters is, "(...) raise the matter in detail, analyzing the various forms of evolution and trace its connection close (...)". (Marx, 1983, p. 20).

This option is justified because the chosen method allows the observation of the production of works that serve as justification for the search. The research will use a documentation tool bibliographic databases, based on the theory of Paulo Freire. These tools allowed the understanding of teaching approaches and well grounded in the process.

CONCLUSION

This study showed that it is possible to dream, believe in the possibility of liberation in Physical Education, showing that we can not continue to be influenced by authoritarian and insensitive teachers proud of the social function of the school at the same time, we can not lower the desalienados students head to the world, therefore we must show the good side of life, in short, we seek a new way aspire to develop PE lessons in humility, hope and love, combined with education on learning mediated dialogue. Thus, we expect to continue the challenge to free people from living surface that anything can respect and even without awareness of faith in myself and in others and in connection depressive invirtuosa to act in education, especially in Physical Education, therefore, seek to provide a theoretical reflection we sensitize fundamental values of human life.

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PHYSICAL EDUCATION AS A PRACTICE OF FREEDOM

ABSTRACT

The Physical Education has a wide variety of expressive elements of body culture as games and games thus make available to create new ways to generate significant improvement, facilitating the teaching-learning process. Thus, teaching and learning reflect a conditional that is not being prevented from expressing himself, or that effectively expresses itself, is the objective of the present work. The survey was then classified as exploratory literature sources such as Paulo Freire and Kunz, plus other interesting the way, was chosen the dialectical method, which allows the observation of the production of works that serve as justification for the search. Thus, it is expected to aspire to the challenge of freeing people, students living surface that anything can respect and even without awareness of faith in myself and in others and in connection depressive invirtuosa to act in education, especially in Physical Education. Anyway, our intention is to try to show through research PE lessons in humility, hope and love, combined with education on learning mediated dialogue.

KEYWORDS: physical education; liberation; dialogue.

L'ÉDUCATION PHYSIQUE COMME PRATIQUE DE LA LIBERTÉ

RÉSUMÉ

L'éducation physique a une grande variété d'éléments expressifs de la culture du corps comme les jeux et les jeux ainsi mettre à disposition pour créer de nouvelles façons de générer une amélioration significative, ce qui facilite le processus d'enseignement-apprentissage. Ainsi, l'enseignement et l'apprentissage reflètent une condition qui n'est pas empêché de s'exprimer, ou qui exprime effectivement lui-même, est l'objectif du présent travail. L'enquête a ensuite été classés en tant que sources de la littérature exploratoires comme Paulo Freire et Kunz, ainsi que d'autres intéressant la façon dont a été choisi la méthode dialectique, qui permet l'observation de la production d'œuvres qui servent de justification de la recherche. Ainsi, il est prévu d'aspirer à relever le défi de libérer les gens, surface étudiants vivant que tout peut respecter et même sans prise de conscience de la foi en moi et chez les autres et dans invirtuosa dépressif connexion d'agir dans l'éducation, en particulier dans l'éducation physique. Quoi qu'il en soit, notre intention est d'essayer de montrer à travers des leçons de PE de recherche dans l'humilité, l'espérance et l'amour, combinée à l'éducation sur l'apprentissage du dialogue médiation.

MOTS-CLÉS: éducation physique; la libération, le dialogue.

EDUCACIÓN FÍSICA COMO PRÁCTICA DE LA LIBERTAD

RESUMEN

La educación física tiene una gran variedad de elementos expresivos de la cultura del cuerpo como los juegos y los juegos por lo tanto poner a disposición de crear nuevas formas de generar una mejora significativa, lo que facilita el proceso de enseñanza-aprendizaje. Por lo tanto, la enseñanza y el aprendizaje reflejan una condición que no se le impide expresarse, o que efectivamente se expresa, es el objetivo del presente trabajo. La encuesta se clasificaron como fuentes bibliográficas exploratorios como Paulo Freire y Kunz, además de otra manera interesante el, fue elegido el método dialéctico, que permite la observación de la producción de obras que sirven de justificación para la búsqueda. Por lo tanto, se espera que aspirar al desafío de liberar a las personas, a los estudiantes que viven superficie que cualquier cosa puede respetar e incluso sin el conocimiento de la fe en mí mismo y en los demás y en relación invirtuosa depresivo para actuar en la educación, especialmente en Educación Física. De todos modos, nuestra intención es tratar de mostrar a través de la investigación clases de educación física en la humildad, la esperanza y el amor, junto con la educación en el aprendizaje de un diálogo mediado.

PALABRAS CLAVE: educación física, la liberación, el diálogo.

EDUCAÇÃO FÍSICA COMO PRÁTICA DA LIBERDADE

RESUMO

A Educação Física Escolar apresenta uma enorme diversidade de elementos expressivos da cultura corporal como os jogos e as brincadeiras, desta forma, põem à disposição o criar, gerar novas formas de aprimoramento significativo, facilitando no processo de ensino-aprendizagem. Assim, refletir o ensino e a aprendizagem condicionada a um ser que não está impedido de se expressar, ou que efetivamente se expressa, é o objetivo do presente trabalho. A pesquisa foi classificada como exploratória seguida de fontes bibliográficas como Paulo Freire e Kunz, além de outros interessantes ao propósito, foi escolhido o método dialético, onde, permite a observação da produção de obras que servirão de justificativa para a pesquisa. Deste modo, espera-se aspirar ao desafio de libertar pessoas, alunos da convivência superficial de que tudo pode mesmo sem respeito e consciência de fé no eu e no outro e na depressiva ligação invirtuosa de agir na educação, especialmente na Educação Física. Enfim, nossa intenção é tentar mostrar através da pesquisa aulas de Educação Física com humildade, esperança e amor, associada ao ensino a aprendizagem mediada sobre o diálogo.

PALAVRAS-CHAVE: educação física escolar; libertação; diálogo.