54 - SCHOOL PHYSICAL EDUCATION IN LIGHT OF THE CRITICAL MULTICULTURALISM

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INTRODUCTION

The Physical Education in recent years has undergone many improvements in order to meet the needs of a particular society placed in a certain context. Once, in the history of mishaps sometimes aimed to cultivate a healthy body free of diseases, sometimes valued extremist movements about their military guidance, as well as a sportivization simplistic in its educational purpose. (PCN's, 1998).

From the moment that educational component followed the revolutionary movements of the new sociology of education and phenomenology, which was started in the twentieth century, a critical attitude on the part of the field of scientific-academic, who tied to a grounding point on psychomotor and liberating understanding of the approaches crítico-superadora/emancipatória, came to understand the human being in its sociocultural dimensions (BRACHT, 1999; NEIRA and NUNES, 2009; NCP's, 1998).

Since then, the Physical Education to legitimize itself as a curricular component comprising compulsory subjects in their domains related to physical culture movement, which are divided into large chunks as: sport, game, gymnastics, wrestling and dancing, are seeking to improve their pedagogical sense in order to approach the issues that problematize the issues that matter to the subjects / students entered into a neoliberal ideological context (NEIRA, 2006; NCP's, 1998; SANTOS, 1998).

Thus, this discipline is to counteract the neglect of not working the variety of knowledge that makes up the content body in its multiple facets. What resonates with attitudes that do not value taking only one type of culture capable of causing even unconsciously symbolic violence in the school curriculum (Correia, 2010). Nevertheless, the school social institution, to possess the obligation to meet a demand for public unlimited with respect to the plurality of genre, and its many peculiarities, should require that all activities are carried out democratic.

The uniqueness of each human being implies understanding of its relationship with the environment to which it belongs. This understanding is reflected in the valuation of the identity of each. Laraya, (2001), Nunes (2006), Hall (2003) and Guirado (1998) help in this discussion to denote that every (animal) to maintain human survival, is intrinsically linked to its environment. Soon, the company, through its socio-economic system, suggests that all attitudes are attributed to their respective means. In this sense, if the goal of the school is to meet the student's overall education, promote contact with cultural events is a way necessary.

For this, it becomes necessary promote a multicultural understanding which is able to "promote conditions for different cultural heritages, historically stifled or silenced, have their place in the school curriculum" (NEIRA, 2007).

From these reflections, discussions that arise in this essay aim to move forward in a way that can help in understanding the need to be effective in educational practice, a physical education committed to the issues involving the social context of the student, making the contents are directed to a praxis coherent contributive to the formation and identity of the student.

SCHOOL PHYSICAL EDUCATION AND CULTURE BODY

With regard to the outlook educational. According to National Curriculum Parameters (PCN's, 1998) for a long time Physical Education was guided by methods technicist / reductionist based on the current philosophical positivist and such proposal resulted in a "training body" wholly wrong regarding the relationship linked pedagogical praxis the historical development of the discipline-teaching Physical Education. But that Kunz (2004) and Merleau-Ponty (1994) problematize these issues coinciding ideas in order to be overcome.

Knowing that, according Daolio (2009), the body is a cultural construct and therefore affects the lifestyle of the people, hence be taken as 'civilizing process' (Elias, 1994), we see then that the study body has extreme importance, precisely because it is "full of signs that place individuals in society" (GOLDEMBERG, 2002, p.29), and set up a product of the environment in which it is inserted, can not be viewed from a mode "stratigraphic" (GEERTZ, 1989).

Thus, the educator must always be attentive to teach their classes "[...] considering first the history, origin and location of that particular group, then its social representations framed by your needs, your values and your interests" (Daólio, 2001).

Regarding "good education," Neira (2006) makes us reflect on the function of this, which should consider values such as "equality, social rights, social justice, citizenship, public space" and, above all, that this space consists considering the social identity of the subject. For Hall (1997 p.26):

> What we call our identities might be better conceptualized as sedimentation through time those identifications or different positions we adopt and try to live as if they came from inside, but no doubt, are caused by a special set of circumstances, feelings, stories and experiences unique and peculiar to us as individual subjects. Our identities are, in short, culturally formed.

So respect the space of the subjects / students, requires an ethical attitude and intelligible therefore walk towards a democratic education also means looking carefully for that, not coincidentally, are / are excluded from the political debate that curriculum exercises, leaving them to a private place where are the "different" in an unequal society, since Chauí, (2000) analyzes that "(...) democracy in Brazil is yet to be invented." This thinking goes against the history of physical education in Brazil, from which Decree No. 69450, 1971 Physical Education was tied to income. They sought to a perfect body, ready for competition, a "body" that would represent the country. However, the results did not come, and already in the 80's there were reformulations on the understanding of doing physical activity, which led to the advent of education based on the psychomotor aspect of the student.

This research was being conducted, meetings, conferences, etc. Physical education was taking a new connotation, awarded him a relationship with society, conceptions of political interests, cultural, psychological perspectives influenced by

criticism of education. The current perspective of Physical Education aims to "generate an advance toward full citizenship, guaranteeing everyone access to knowledge of the physical culture movement" (PCN's, 1998)

Thus, assuming that no culture is more relevant than the other, but quite the contrary, union recognition and the differences are important in contributing to a pluralistic and inclusive as cultural heritage of an entire nation, hence freedom expression and popular knowledge represents a primary role in multicultural education because it enables emancipatory attitudes opposite reciprocal relationship between higher education and other activities of a culture: communication, economics, politics, family life etc. (Bruner, 1996; NEIRA & NUNES, 2009).

THE MULTICULTURAL CURRICULUM IN A CRITICAL PERSPECTIVE, A DEBATE ERGENT

The arguments about the treatment that is multiculturalism, will be under the aegis of authors who revolutionized the subject matter in a critical perspective, they are: Mclaren (2000); Canen and Oliveira (2004); Neira and Nunes (2009).

According to McLaren (2000) to propose multiculturalism critic, points out that for there to be "practical pluralism" is necessary to make a thorough list of educational events with the "capitalist farms in its many facets." Mclaren understand that "critical citizenship should be walking toward the creation of ethical subjects of history, self-aware, and should be redistribution of wealth and material resources of society."

In this sense, we can elucidate the school as a space of social relations should promote an environment liberating in the sense of information pertaining to economic interests in a capitalist society that prevails above all other values, being dosed with the appreciation of popular culture (LARAYA . 2001).

Historical research as developed by Neves (2008) point out that the anthropologist Tylor was the first to formulate the concept of culture, to synthesize the term civilization (the frencês) and kultur (Germanic), and complete the anthropological point of view of form as it is used today — "Culture is the complex whole which includes knowledge, belief, art, morals, law, customs or any other capacities and habits acquired by man as a member of society."

When we examine the issue noted that among the multitude of genres and ethnic-racial constitutions that make up Brazilian society, we can say that the black out for a long time and today a little less stereotyped and marginalized (Mattos, 2006). The question of identity and difference politically and socially accompanies the daily practices in the fight for their rights. Much of the time a trace of biological profile is sufficient to construct negative representation assigned to it by white identity (NUNES, 2006).

Second Group of Authors (1992, p. 16) "The breadth and quality of this reflection is determined by the nature of knowledge selected and presented by the school, as well as the epistemological, philosophical and ideological adopted."

Now that curriculum originates from the Latin curriculum, means running, walking, hiking. And for an educational project (PP) is stick full social function, you should know that intersect the student brings with scientific-methodological logic provided by the school, so there is reflection on the student's knowledge that should apprehend, this presupposes add the vision of Silva and Moreira (2009, p. 17) where for both the curriculum is "considered a social and cultural artifact. The curriculum is not an element innocent and disinterested neutral transmission of social knowledge. The curriculum is implicated in power relations. "

So the teacher to the student's education work from the culture of the movement, should know to mediate class considering the human body demonstrations and the opportunity to arouse critical thinking by students, enabling the transformation and expansion of this heritage related to body cultural dimension is totally opposed to a traditional idea of physical education, which Daólio (2004) to analyze the early work of Kunz argues that this knowledge area at other times served to "reproduce the contradictions and injustices in the country."

In this way, the physical education teacher who develops his pedagogical action along with minority groups and the community should quilombola listing and foster the construction and reconstruction of related activities, for example, customs and festivities Curiaú, questioning and appreciating, from then the construction of musical instruments as part essential to dances, which are the Marabaixo and drumming, pointing through a critical transmission, the significance of socio-historic ritual symbolism applied to body movement, developing through these, a knowledge anatomical and psychomotor as well as economic interests that capitalism applied / applied on the body of these individuals as a form of oppressing them and uncharacterized them, from the moment that desoportuniza to know deeper their cultural reality and its relationship to power.

So from the above, it becomes necessary that different cultures coexist in the same social setting, not only because the law requires it, but also to be fulfilled by the realization of social actions more citizens, a "democracy more democratic "and not an unpretentious romantic view that power relations ideologically hegemonic classicist try to employ in places where social groups steeped in culture, evaluatively less privileged, are the most affected (OLIVEIRA, 2005).

All this means a focus on education monoculturalista removal and insertion of a practical curriculum in multicultural communities such as maroons - since there are so many in Brazil - (Arruti, 2009) so that the content has a redirect educational school for pass to meet in full the diversity of students and their languages and signs specific identity. However, it is understood that promote an enabling environment and releasing any ideological ties alienating, is to respect the cultural heritage of each proposal through a multicultural, which effectively democratize the knowledge inherent in every social group (NEIRA, 2007).

CONCLUSION AND RECOMMENDATIONS

In summary, this paper tried to emphasize the importance of promoting physical education that is sufficient in its duty to educate citizens about the critical game / fight of complexity that reaches everyone involved in the school. For this, it is necessary that the teacher who toil through this discipline efetive their practice, so that holistic and dialectically recognize the multidimensionality that their pedagogical action assumes the student's identity construction. It is the duty of the teacher to offer a wide range of movement possibilities, as well as having the ability and expertise to bring them to reality and contextual needs of the student.

This means assuming a democracy of content selected for student learning, through the intervention of a multicultural curriculum which boasts anti-persuasivos/fragmentadores values, anti-hegemônico/excludentes, anti-biased regarding gender, ethnicity and gender, anti discriminatory and oppressive. This overrun assumes that the school environment (conflictual and political) is decentralize and free yourself from ideological moorings stigmatizing, and they are exalted values of solidarity, respect for differences, understanding and acceptance of the limits of the "other" and of itself, making each acknowledge and appreciate its historical path which the "body" needs.

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ABSTRACT

The Physical Education, for several decades, proved remiss in posing questions of a political, economic, cultural and social. However, when social issues related with the scientific advances of this educational component, it is unacceptable that the pedagogical practice proves unrelated issues postmodern. Thus, this study aims to discuss the need for effective educational practice of physical education toward the democratization of an education that values the different cultural manifestations of students. Therefore, we sought to correlate the theoretical critical multiculturalism with discussions raised by a critical reality, so we can elucidate the educational praxis requires a reordering level conceptual, procedural and attitudinal teachers, so that processes construction of students' identities are not adulterated their ethnicity, and that students are critical so that they no longer are hostages of a political cultural ideological alienating. In this perspective, it is of paramount importance that the teacher is aware of the various forms of selection and presentation of content, which, depending on the policy option may serve to maintain the status quo of hegemonic culture, or demystify stereotypes, stigmas and prejudices about cultures historically stifled, forming citizens freed from ethnocentrism, in that culture body related to specific cultural events, steeped in its identity, is valued.

KEYWORDS: Physical Education, Multiculturalism, Practical pedagogical curriculum.

ÉDUCATION PHYSIQUE SCOLAIRE SOUS MULTICULTURALISME CRITIQUE

RÉSUMÉ

L'éducation physique, depuis plusieurs décennies, a prouvé preuve de négligence en posant des questions d'. Politique, économique, culturel et social Toutefois, lorsque les questions sociales liées aux avancées scientifiques de ce volet éducatif, il est inacceptable que la pratique pédagogique se révèle sans rapport avec les questions post-moderne. Ainsi, cette étude vise à examiner la nécessité de pratiques d'enseignement efficaces de l'éducation physique vers la démocratisation de l'éducation qui valorise les différentes manifestations culturelles des étudiants. Par conséquent, nous avons cherché à corréler le multiculturalisme critique théorique des discussions soulevées par une réalité essentielle, afin que nous puissions élucider la

praxis éducative exige des enseignants un niveau réorganisation conceptuels, procéduraux et attitudinaux, afin que les processus construction des identités des élèves ne sont pas falsifiés leur appartenance ethnique, et que les étudiants sont essentiels afin qu'ils ne sont otages d'une idéologie politique culturelle aliénante. Dans cette perspective, il est primordial que l'enseignant est conscient des diverses formes de sélection et la présentation du contenu, qui, selon l'option politique peut servir à maintenir le statu quo de la culture hégémonique, ou démystifier les stéréotypes, la stigmatisation et les préjugés sur les cultures historiquement étouffé, former des citoyens libérés de l'ethnocentrisme, dans ce corps la culture liée à des événements culturels, imprégnés de son identité, est valorisé.

MOTS-CLES: éducation physique, multiculturalisme, pratique cursus pédagogique.

ESCUELA DE EDUCACIÓN FÍSICA EN MULTICULTURALISMO CRÍTICO

RESUMEN

La Educación Física, hace varias décadas, ha demostrado negligencia en el planteamiento de las cuestiones de. Político, económico, cultural y social Sin embargo, cuando los problemas sociales relacionados con los avances científicos de este componente educativo, es inaceptable que la práctica pedagógica demuestra posmoderno temas relacionados. Por lo tanto, este estudio tiene como objetivo discutir la necesidad de una práctica educativa eficaz de la educación física hacia la democratización de la educación que valore las diferentes manifestaciones culturales de los estudiantes. Por lo tanto, tratamos de correlacionar el multiculturalismo crítico teórico con los debates planteados por una realidad crítica, por lo que podemos dilucidar la praxis educativa requiere que los maestros un nivel reordenamiento conceptuales, procedimentales y actitudinales, por lo que los procesos de construcción de las identidades de los estudiantes no están adulterados su origen étnico, y que los estudiantes son fundamentales para que ya no son rehenes de una política cultural, ideológico alienante. En esta perspectiva, es de suma importancia que el profesor es consciente de las diversas formas de selección y presentación de los contenidos, que, dependiendo de la opción política puede servir para mantener el status quo de la cultura hegemónica, o desmitificar los estereotipos, estigmas y prejuicios acerca de las culturas históricamente sofocado, formando ciudadanos liberados de etnocentrismo, en que el cuerpo de la cultura relacionada con eventos culturales específicos, impregnados de su identidad, es valorada.

PALABRAS CLAVE: Educación Física, el multiculturalismo, el currículo pedagógico práctico.

EDUCAÇÃO FÍSICA ESCOLAR À LUZ DO MULTICULTURALISMO CRÍTICO

RESUMO

A Educação Física Escolar, por várias décadas, se mostrou omissa na problematização de questões de cunho político, econômico, cultural e social. Entretanto, quando relacionado questões sociais com os avanços científicos deste componente educacional, é inadmissível que a prática pedagógica se mostre desvinculada das questões pós-modernas. Desta forma, o presente estudo tem como objetivo discutir a necessidade de se efetivar uma prática educativa da Educação Física Escolar voltada para a democratização de um ensino que valorize as diferentes manifestações culturais dos alunos. Assim sendo, buscamos correlacionar os pressupostos teóricos do multiculturalismo crítico com as discussões levantadas por meio de um posicionamento crítico da realidade, para podermos elucidar que a práxis educacional necessita de um reordenamento a nível conceitual, procedimental e atitudinal dos docentes, para que os processos de construção de identidade dos alunos não sejam descaracterizados da sua etnicidade, e que, os alunos sejam críticos para que eles não mais estejam reféns de uma política cultural ideológica alienante. Nesta perspectiva, é de suma importância que o docente esteja à par das diversas formas de seleção e apresentação de conteúdos, os quais, dependendo da opção política pode servir para manter o status quo da cultura hegemônica, ou desmistificar estereótipos, estigmas e preconceitos sobre culturas historicamente sufocadas, formando cidadãos libertos do etnocentrismo, na medida em que a cultura corporal relacionada às manifestações culturais específicas, impregnadas na sua identidade, é valorizada.

PALAVRAS-CHAVE: Educação Física Escolar, Multiculturalismo, Prática pedagógica, Currículo.