57 - GAMES AND PLAYS CONTRIBUTIONS FOR CHILD DEVELOPMENT IN PHYSICAL EDUCATION CLASSES

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INITIAL CONSIDERATIONS

The act of playing, in contemporary society, has been dissociated from the values of civilization, considered only object pastime, as is pointed out in studies by Huizinga (1991apud Muller et al 2007), Elias (2000 apud Ferreira 2011) among others, being he guiding element of childhood, considering that the game and the toys have deeper values than simple fun.

The toy is the universal language of children, by which they interact with the world around them acquire capabilities that will evolve according to the development of various skills, as evidenced Muller, Rodrigues, and Pelegrini Ribeiro (2007). Ferreira (2011) according to anthropological (pedagogy and philosophy) and the optics of psychology (psychoanalytic, behavioral, cognitive), the act of playing is linked to human action and inserted in the cultural context, the value of which has its origin in the tradition of civilized peoples a specific social context Muller et al (2007).

In this sense, Kishimoto (2003) and Muller et al (2007) each social context builds its image on the act of playing according to the values and rules established by the company, which makes playful action labeled as a simple manifestation of fun and children's entertainment, coupled with cognitive capabilities, driving, affective and culture that it has.

It is noticed that the toy is seen as contemporary technology, and the memory of playful banter and old games - which has a culture of its own cultural baggage of a people - just being extinct, overlooked by society, which is distant from the child .

It is understood that, in Brazil (1998), the school's Early Childhood Education should focus on the development of the child, and that the elements of games such as popular culture, must be entered for this audience in order to allow the child to explore their potential motor, verbal and intellectual, and give him access to culture to which they belong.

Note that the programs of Physical Education in Early Childhood Education which aims, above all, allow the child to experience driving in a didactic-pedagogic Brazil (1998), do not exist or are not committed to appropriate aspects of activities, which value the culture of the student Santos (2009) and Ferraz (2004).

Therefore, the question is how to play culture of games and traditional games can contribute to the rescue of cultural identity and motor performance of children from kindergarten.

CULTURE FUN AND CULTURE CHILD

The Brazilian cultural heritage is immeasurable, and sitteth on the identity of its people. According Nobrega (2008), present in material objects and in architecture, in literary works, paintings, various tools of labor use, immaterial representations as songs, festivals, songs, dances, stories and oral narratives, beliefs, gastronomy, games and activities, among others, represented in the various communities (rural, urban or suburban), spreading across the country, finally, a legacy that is still surviving the pressures of technology and culture of postmodernity.

In this study, the concept of culture refers to the conception of Valsiner (1988 apud Alves 2003), as the structural organization of social norms, rituals and meaning systems shared by people belonging to a particular group and, according Brougère (1998), is represented in the way of each social group to which the individual belongs

Popular culture in this context is the set of spontaneous demonstrations that - even suffering external influences of cultural expressions, the massification of TV, the technological apparatus and other advances imposed by social and economic orders, are present and are constantly changing - without losing the popular character Brougère (1998) and Nobrega (2008).

Mistakenly, according to Muller et al (2007), it is believed that culture is transmitted only by adults, forgetting the dialogues established by the children themselves in interaction with itself, with adults and with nature, which results in the play culture child running through the play by watching other children playing and respect among his peers Borba (2006/2007).

To this end, the play culture as every culture is the product of social interaction, "the child acquires, constructs his play culture kidding" Nobrega (2008, s / d). Considered as concrete references, Muller et al (2007) games and popular traditional toys or games are part of the legacy of popular culture in dialogue because they are transmitted from child to child, from generation to generation infant child, weaving a playful own cultural heritage of childhood.

Authors like Carvalho (2009) Kishimoto (2003, 2005), Friedmann (2001), Fantin (2000) and Krab (1989) classify the games, toys and games within the cultural conception of traditional games and are mapped in the Brazilian space, establishing a parallel in which they characterize a local culture which classifies them as games of popular culture.

Studying the games of popular culture is to rescue the constitution playful cultural heritage throughout human history, Muller et al (2007) consisting of a set of forms, meanings and symbols represented in games, toys, music, games, and stories sung wheels forming part of the infant universe different from the adult world, and Carvalho (2009) developed as a knowledge socially constructed and historically socialized.

Likewise, for Fantin (2000), Kishimoto (1990, 2003), Sarmento (2003) and Nobrega (2008) seek, based on anthropology, point out certain games and toys that represent historical moments reproduced by oral tradition, which are responsible role in the construction and maintenance of popular culture.

According to Santos (2009) and Fantin (2000), the perception of authors considered as folklorists Chamber Krab (1989), childhood cultures are perceived as a manifestation of popular culture, whose traditions, culturally transmitted, may disappear or be modified.

In another design, Brougère (1998) investigates the play culture on children, noting the role of games and toys in the child's cultural impregnation, therefore, for the author, manipulate toys is, above all, manipulate cultural symbols.

TRADITIONAL GAMES AND PLAY, PHYSICAL EDUCATION AND HUMAN MOVEMENT.

The play culture of traditional games have lost space to the context of the social scene for the lack of urban places, because of the violence, television, electronic games and the lack of time that makes the familiar repertoire of children's play unlinked childhood. According to Del Priore (1998), each social context of game builds your image according the values and way

of life expressed through language.

Regarding the traditional Brazilian games, carry the effects of cultural miscegenation itself by merging: European (Portuguese), black, Indian, Asian, among others, giving rise to a combination of genetic and cultural marked by the tales, toys, games, and legends stories, passed down from father to son, being transferred to the toys that merge with the play culture of each region, called "traditional Brazilian games" Alves (2003) and Krab (1998).

The Physical Education has disregarded the physical and socio-cultural experiences of their students, however, could advance much from the time when

> More so than athletes, physical education can contribute to the full development of the person, with the formation of a critical consciousness, the concept of citizenship and the proper development of body awareness, understanding that knowledge comes from the discovery of the body and integration of the outside world (MARCH, 1996, p.33 cited Couto 2008, p.47)

In this perspective, according to Couto (2008), Sergio Manuel paraphrasing, Physical Education should focus on the movement with intent, from the interaction of the individual with himself, with others and with the world around him: "Physical Education should not focus the kick, but who kicks, not the leap, but one that jumps "Sergio (In: Fiep 2012).

On closer examination, one accomplish it That the fragmented classes running, jumping, etc.., Have no purpose, priority is distant and scientific aspects of the context of the student, "It Is Necessary That physical education Contributes to the expansion of world children reading, taking the children's game of the proposta as a guideline on cultural-historical perspective "Oliveira (2005, s / d). The school physical education classes Should be the place where one can experience the culture of fun games and Activities to produce traditional culture.

This should relate to the move intentionally, via the epsteme of Human Kinetics, ie the permanent move in search of autonomy possible to their intellectual, moral, social and political (Couto 2008), not being a mere player movements and gestures to make learning happen so pleasurable, developing a harmonious and gross motor control, favoring knowledge about herself, the achievement and improvement of new capabilities and interaction with its environment Fonseca and Muniz (2000).

> Motility Humana does not negate the physical (...), for it is also the social, political and everything that makes up the complexity of the human, which means that one should always take into account the structural differences in each of the actions , this means: body / desire / mind / nature / society dialectic in intimate and constant (Tojal 2005, p.50 cited Couto 2008 p.50).

It is noticed that the school environment, in physical education classes, little has focused on the popular culture, finding proven through traditional games and plays, which could leverage the knowledge of children's play culture found in butter-bar, and in the songs wheel play at hopscotch, the tag, the kite, the game of marbles, jump-rope in, the 5 Marias, among other popular games that have a rich cultural heritage novelty which, according to Friedmann et al (1998 apud Couto 2008), at any moment you can run them, create them and re-create them in a way that stimulates the child's driving skills, and behaviors retrieve lost in time, for Kishimoto (2005), allow child experience the cultural belonging with their peers, read and understand the world from their experiences, which need to be valued in the school environment.

FINAL THOUGHTS

It is known that there are many aspects that must be considered in relation to physical education classes at school, children's play culture and human movement. However, one should strengthen and broaden this discussion, while pedagogical practice on intentional movement that privileges cultural identity and motor development through games and traditional games.

The play culture through cultural heritage to which the child belongs, must pervade in school physical education classes that focus on driving experiences and value, intentionally, the cultural repertoire of games and play this culture, and that human movement acts in the meaning of gestures and movements performed senses, allowing students to recognize that it belongs to a culture.

Based on the theoretical assumption raised around, we observe that the space of physical education classes at school is the ideal environment to rescue the child expropriation which was made through the massification of childhood, media, toys and industrialized lack of opportunities to play areas in school and non school for the upgrading of traditional games and plays.

Therefore, appropriating these plays and games is expanding, didactically, the repertoire of possibilities: content and methodological strategies, so that the student body can experience their potential cognitive, affective and cultural order that is recognized as a social and belonging to their culture.

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GAMES AND PLAYS CONTRIBUTIONS FOR CHILD DEVELOPMENT IN PHYSICAL EDUCATION CLASSES.

ABSTRACT

The Brazilian culture is immeasurable, represented in the literature, in dances, utensil, immaterial representations of the parties, beliefs, gastronomy, plays, among others. Shared by individuals and expressed in their family, economic, religious, political contexts. Mistakenly, believed that culture is transmitted only by adult, forgetting that the kid's playful representations are also a form of cultural transmission and that have a vast repertoire of motor skills for child development. In this way aims to address the importance of using playful culture of games and traditional games for the enhancement of cultural identity and motor performance in school physical education classes. In this context, this question arises: How the cultural and traditional games contribute to the enhancement of cultural identity and the motor performance of children at early Childhood Education? Therefore, the importance of games and plays of the Brazilian popular culture as a form of cultural identity and the motor performance of these children will be evaluated. This study is qualitative by nature, using bibliographic references for theoretical support. The play culture part of the children's cultural heritage, throughout games, plays, toys, music and stories, passed from generation to generation, which are forgotten due to factors such as the appreciation of what is contemporary: the TV, the computer, industrial toys; engines constraints due to lack of public spaces; the social violence. Based on theoretical reference, believing that the educational process must prioritize the access to cultural heritage, throughout a balance between past to present of culture plays, as Physical Education classes, as the science of Human Movement, must ensure the cultural belonging in schools through activities that emphasize, intentionally, the motor skills acquired from the experience in popular culture games, and to make it recognized in the culture.

KEYWORDS: Culture; games and toys; human movement.

CULTURE LUDIQUE ET CULTURE ENFANTINE: CONTRIBUTIONS DES JEUX ET DIVERTISSEMENTS DE LA CULTURE POPULAIRE AU DÉVELOPPEMENT DE L'ENFANT DANS LES COURS D'ÉDUCATION PHYSIQUE

RÉSUMÉ

La culture brésilienne est incommensurable, dans ses représentations touchant à la littérature, aux danses, aux outils, aux représentations immatérielles des fêtes, aux croyances, à la gastronomie, aux jeux parmi tant d'autres. Celles-ci sont partagées par les gens dans leurs manifestations de contexte familial, économique, religieux, politique. On croit à tort que la culture n'est transmise que par l'adulte, oubliant que les représentations ludiques chez l'enfant sont aussi une forme de transmission culturelle et qu'elles possèdent un vaste répertoire moteur pour le développement de l'enfant. L'objectif visé ici est d'aborder l'importance de la culture ludique des jeux et divertissements traditionnels pour la valorisation de l'identité culturelle et les progrès moteurs dans les cours d'éducation physique scolaire. Dans ce contexte surgit un questionnement: Comment la culture ludique des jeux et divertissements ludiques traditionnels contribue-t-elle à la valorisation de l'identité culturelle et aux progrès moteurs des enfants de l'enseignement élémentaire ? Pour cela on s'efforce d'analyser l'importance des jeux et divertissements de la culture populaire comme identité culturelle et progrès moteur de ces enfants. Cette étude est de nature qualitative et utilise les ressources bibliographiques comme support théorique. La culture ludique fait partie du patrimoine culturel chez l'enfant à travers les jeux, jouets, chansons, histoires, transmis de génération en génération et qui sont oubliés, en raison de facteurs tels que la valorisation de ce qui est contemporain (la télévision, les jouets industrialisés, l'ordinateur), les contraintes motrices par manque d'espaces publics, la violence sociale. En nous basant sur la matrice théorique, nous soutenons que le processus éducatif doit privilégier l'accès au patrimoine culturel à travers la médiation de la culture ludique passée avec celle de maintenant, et que les cours d'Education Physique scolaire, en tant que science du mouvement humain, doivent garantir dans l'espace scolaire l'appartenance culturelle par le biais d'activités motrices, qui privilégient de manière intentionnelle le répertoire moteur á partir du vécu des jeux de la culture populaire et qui fasse qu'on le reconnaisse comme appartenant à la culture

MOTS-CLÉS: Culture, Jeux et Jouets, Motricité Humaine

CULTURA LÚDICA Y CULTURA INFANTIL: CONTRIBUCIONES DE LOS JUEGOS Y JUGUETEOS DE LA CULTURA POPULAR PARA EL DESARROLLO INFANTIL EN LAS CLASES DE EDUCACIÓN FÍSICA

RESUMEN

La cultura brasileña es inconmensurable, representada en la literatura, en las danzas, utensilios, representaciones inmateriales de las fiestas, creencias, gastronomía, jugueteos entre otras, compartidos por las personas en sus manifestaciones en el contexto familiar, económico, religioso, político. Equivocadamente se cree que la cultura es transmitida únicamente por el adulto, olvidando que las representaciones lúdicas infantiles son también una manera de transmisión cultural y que poseen un amplio repertorio motor para el desarrollo infantil. De esta manera se pretende tratar de la importancia en la utilización de la cultura lúdica de los juegos y jugueteos tradicionales para la valoración de la identidad cultural y desempeño motor en las clases de Educación Física Escolar. En este contexto surge la cuestión: ¿cómo la cultura lúdica de los juegos y jugueteos tradicionales contribuye para la valoración de la identidad cultural y el desempeño motor de los niños de la Educación Infantil? Para ello se busca analizar la importancia de los juegos de la cultura popular como identidad cultural y del desempeño motor de estos niños. Este estudio de carácter cualitativo, utiliza referencias bibliográficas para el suporte teórico. La cultura lúdica forma parte del patrimonio cultural infantil a través de los juegos, juguetes, músicas e historias, transmitidas de generación a generación y que son olvidados a causa de factores como la valoración de lo que es contemporáneo: la TV, los juguetes industrializados, el computador; los constreñimientos motores por falta de espacios públicos: la violencia social. Basado en la matriz teórica, creyendo que el proceso educativo debe privilegiar el acceso al patrimonio cultural, a través de la mediación de la cultura lúdica pasada con la actual, a las clases de Educación Física Escolar, como ciencia del movimiento humano, debe garantizar en el espacio escolar la pertenencia cultural por medio de las vivencias motrices que privilegien, de modo intencional, el repertorio motor a partir de la vivencia de los juegos de la cultura popular, y que haga reconocerse perteneciente a su cultura.

PALABRAS CLAVE: cultura; jugueteos y juguetes; motricidad humana.

CULTURA LÚDICA E CULTURA INFANTIL: CONTRIBUIÇÕES DOS JOGOS E BRINCADEIRAS DA CULTURA POPULAR PARA O DESENVOLVIMENTO INFANTIL NAS AULAS DE EDUCAÇÃO FÍSICA

RESUMO

A cultura brasileira é incomensurável. É representada na literatura, nas danças, utensílios, no imaterialismo das festas, nas crenças, na gastronomia, nas brincadeiras, entre outros, portanto, é presente nas manifestações do contexto familiar, econômico, religioso, político. Equivocadamente, acredita-se que a cultura é transmitida apenas pelo adulto, esquecendo que as representações lúdicas infantis são, também, uma forma de transmissão cultural que possuem um vasto repertório motor para o desenvolvimento infantil. Desta forma, objetiva-se abordar a importância da utilização da cultura lúdica dos jogos e brincadeiras tradicionais para a valorização da identidade cultural e desempenho motor nas aulas de Educação Física Escolar da Educação Infantil. Neste contexto, surge o questionamento de como a cultura lúdica dos jogos e brincadeiras tradicionais contribui para a valorização da identidade cultural e o desempenho motor das crianças da Educação Infantil. Para tanto, busca-se analisar a importância dos jogos e brincadeiras da cultura popular como identidade cultural e desempenho motor da criança nessa fase. Este estudo se configura de natureza qualitativa, utilizando de referências bibliográficas para o seu suporte teórico. A cultura lúdica faz parte do patrimônio cultural infantil através de jogos, brinquedos, músicas e histórias transmitidas de geração a geração, a qual é esquecida devido à oferta sedutora e diversificada da contemporaneidade: TV, brinquedos industrializados, computador; os constrangimentos motores por falta de espaços públicos; e ainda, a violência social. Com base na matriz teórica, sob a crença de que o processo educativo deve privilegiar o acesso ao patrimônio cultural por meio da mediação entre a cultura lúdica passada e a atual, as aulas de Educação Física Escolar, como ciência do movimento humano, devem garantir, no espaço escolar, a pertença cultural por meio de vivências motrizes que privilegiem, de maneira intencional, o repertório motor a partir da vivência dos jogos da cultura popular.

PALAVRAS-CHAVE: Cultura; brincadeiras e brinquedos; motricidade humana.