63 - THE PARADOX: THEORY AND PRACTICE

CAMILA DA CUNHA NUNES
Universidade Regional de Blumenau – FURB, Blumenau, Santa Catarina, Brasil
camiladacunhanunes@gmail.com

STARTING THE PROSE...

This essay begins with some concerns presented in the theoretical-practical field in the Physical Education that indicates to us there is a paradigm to be broken by teachers who develop such praxis. So it seems, knowledge is centered to the "know-how" in which teachers "drink" from "how to", forgetting the reflection on action.

These reflections in the scope of the practice are needed insofar as the pedagogical practice in various means of professional acts is sustained on Herculean traditional development.

The gap between the theoretical and practical discussions of areas of knowledge stand as a barrier, establishing a real gap between those who "do" and those who "theorize." Cause of this division means of discussion and knowledge building and "school ground". One cannot forget that knowledge emerges from the needs observed in both environments, whether theoretical or practical.

Thus, we should think how to provide a reflection on these various means because it presents itself as a necessity - to give voice to those involved in the process - for a praxis indeed significant that considers the needs that arise in confronting theory and practice.

The dialogue between the university and the school - those within it - enables us to confrontation and elucidation of the obstacles that permeate the pedagogical school practice for their resignification.

The discussion between students and teachers in higher education and school education provides everyone the modification of the initial framework, in other words, the appropriation of other ideas and meanings different from that which witnesses daily.

Similarly, in breaking the prototype of alienation manifested in the construction of knowledge through the individuals to be active, leaving the context of predominantly reification of individuals.

Furthermore, in various contexts, the same practice, is established differently, each individual carries intention, therefore assimilation is different. Therefore, this suggestion is of great walking through dialogues and reflections.

However, for that dialectic is established it is necessary to develop a horizontal debate, that through the mediation enables the participation of all.

Escobar and Taffarel (2009) point out that the learning process is, before anything else, a social practice that finds its explanation in own practice of human being and in the creative action of collective social practice, therefore, the educational phenomenon can be approached beyond its surface features simple and general, its determinants chronological, quantifiable and their causal relationships only explained by their earlier stages.

Develop a pedagogical praxis is not simply to apply theories or models expressed in pedagogical processes predetermined, each territory, region has its own peculiarities that are part of its context.

The learning process is praxis, is the construction of knowledge, in the perspective presented here in our argumentation, constructed and reconstructed collectively and daily thus making the desires of a particular group.

We cannot think of an ephemeral education dissociated from the socioeconomic, political, cultural, conditions in the world lived of those involved. As stressed by Mészáros (2008, p 51). "Education is life itself", takes place in different spaces.

According to Barbosa-Rinaldi (2008) the own process of teacher training fragments the knowledge not allowing future teachers to think, reflect and make their critiques on them, nor relate to their professional practice, undergoing a process of expropriation of knowledge, based on a practice reprodutivista and alienating.

Thus, knowledge is treated as having unilateral intent to cause uniformity, contradicting theories aimed at social transformation and empowerment of individuals.

Therefore, Mészáros (2008, p. 47) notes that "break with the logic of capital in education is therefore tantamount to replace the ubiquitous and deeply rooted forms of internalization by a concrete alternative mystifying comprehensive".

To achieve this praxis inevitably need to break with the logic that underpins the modern society based on a capitalist economic system determined and decisive.

TEACHING METHODOLOGIES: BUILDING PRAXIS IN PHYSICAL EDUCATION

Amid the historic route of Physical Education realized that there are several teaching methodologies proposed alternatives to base the teaching practice, whether in an environment formal education or informal education.

Theories, trends and approaches in theoretical buoyed positivist, phenomenological, dialectical or post-modern that have different objects of study Physical Education and remind us of methods, procedures and the use of different instruments in educational praxis. You are assertive occasions lessons that thoughtful, challenging and attest that teaching methodology used in the different realities in which they employ.

When it comes to the field, the following question comes out: how to materialize particular teaching methodology in practice? This - is one of - questions that plagues the academic, teacher, coach, trainer, among other future or have physical education teachers.

Some notes for how to do this, as were painted before, and we do not want here is to give answers to the question, and yes, we reflect on. The question that comes to permeate teaching practice in schools is not new, Physical Education alone is historically categorized as eminently practical and initially aimed at developing bodies hygienic, eugenic, civic and docile.

These determinations ultimately influence the systematization of Physical Education, especially in the school context in which teachers' pedagogical practice turns out to portray a vision of nature that biological material for the development of the sport. This often offered in the school environment through the discipline of a labor dull, repetitive similar to the development of machines programmed to perform technical gestures' own sports.

Thus, factors such as income, race, selectivity, rules are some of the designs of the ruling class sport expressed by Marx and Engels (2010) in the context of society as a signal the development of social inequalities, ie, the rule itself is being processed .

Fensterseifer (2001) indicates that it is impossible not to take this reflection to understand what goes on in physical education, after the technique as it is usually understood, ie, so ahistorical and decontextualized, exemplifies what can be a tedious practice, ritualized, which justify contempt for any theoretical reflection.

Its materialization guided the development of technical movements and automatisms ultimately disregard the human being, his desires and subjectivities. Fensterseifer (2001) indicates that the "marriage" technique - Income expressed takes Physical Education professionals to consider the students' body movements and non-technical, which means to understand human beings as "devoid of culture, part of nature" , which would justify the intervention of Physical Education.

To Bracht (2000) when discussing the criticality and reflectivity in Physical Education, and within the sport is not to abandon the movement in favor of reflection, nor just add theory to practice, but to rebuild the very form of jogging . The trap consists in understanding the physical education activity as eminently practical, which also helps to prevent the theoretical reflection inside.

Thus, we need an understanding of physical education as praxis, the contradiction between theory and practice, in that they both intend daily, as well as the contrast between the school environment and academic environment, so we would not have pedagogical practices stagnant.

This thinking becomes complex as it constantly educators as facilitators of the learning process stand in shock. And from the relationships with those involved in the process (re) construct and (re) means adapting your practice to the needs.

Thus, the teaching methodology could be based on theoretical contributions in accordance with the employee praxis context and objectives required because we do not have a methodology sovereign and yes, media and / or paths.

THEORY AND PRACTICE: DIALECTICAL UNITY

Kosik (2011, p. 20) states that "the dialectic is critical thinking which aims to understand the" thing in itself "and systematically wonders how it is possible to reach an understanding of reality." It is thought that destroys pseudoconcreticity noticeable that a phenomenological view to achieve the concrete, ie their derivative character. It is both a process which in the world of appearance unravels the real world, behind the outward appearance of the phenomenon reveals the law of the phenomenon; visible behind the movement, the movement internal real; behind the phenomenon, the essence (KOSIK, 2011).

Konder (2008) in this same line of thought emphasizes that an essential feature of the dialectic is a critical and self-critical. Thus, the transformation of social reality is the longing in those activities that permeate their practice in this regard.

> A dialética não considera os produtos fixados, as configurações e os objetos, todo o conjunto do mundo material reificado, como algo originário e independente. Do mesmo modo como assim não considera o mundo das representações e do pensamento comum, não os aceita sob o aspecto imediato: submete-os a um exame em que as formas reificadas do mundo objetivo e ideal se diluem, perdem a sua fixidez, naturalidade e pretensa originalidade, para se mostrarem como fenômenos derivados e mediatos, como sedimentos e produtos da práxis social da humanidade (KOSIK, 2011, p. 21).

In this perspective the human being is a producer of reality, ie, it creates and transforms the environment they live in through establishing relations between subject and world, the dynamics of social relations.

Andery et al. (2000) argues that the knowledge acquired in Marx not only the character of knowledge committed to the concrete transformation of the world, but with the transformation according to the interests and needs of the working class, and despite the other. With this conception is lost, the expectation of generating knowledge neutral, serving equally and universally to all, seeking social change through an act of man and the scientific knowledge that involves theory and practical understanding of a world that implies a practice social transformation.

According to Sánchez Gamboa (2010) this bias, the relationship between theory and practice expresses the tension, confrontation and contradiction, this tension that creates a dynamic movement to overcome.

> Diferentemente das anteriores abordagens, a concepção dialética concebe a relação entre teoria e prática não como ajuste entre elas, seja adequando a teoria à prática ou vice-versa, mas, como conflito e tensão entre elas. Para entender essa inter-relação dialética, é importante explicitar antes algumas condições. A primeira refere-se à unidade dos termos: não podemos conceber a teoria separada da prática; ou seja, o ser separado do pensamento. A existência de uma e outra depende da relação mútua entre elas. É na relação com a prática que se inaugura, a existência de uma teoria; não pode existir uma teoria solta, o que existe é sempre a teoria de uma prática. A prática existe, logicamente, como a prática de uma dada teoria. É a própria relação entre elas que possibilita a sua existência. A segunda condição refere-se à necessidade de articular a relação teoria e prática com contextos interpretativos mais amplos, isto é, tanto a prática como as teorias sobre essa prática, não podem ser entendidas separadas ou isoladas em si mesmas. Toda prática está inserida no contexto maior da ação histórica da humanidade que busca e constrói um novo projeto e produz uma nova realidade. Toda prática tem um sentido social e histórico. Daí porque uma prática ou uma teoria sobre uma determinada prática se insere num movimento e numa inter-relação de forças e tensões em que uma se constitui na antítese da outra; uma nega a outra e vice-versa (princípio da negação da negação), porque estão inseridas num projeto longo, numa cadeia de ações e reações de caráter social e histórico (p. 57).

Chauí (2008, P. 78-79) emphasized that,

> a relação entre teoria e prática é revolucionária porque é dialética. [...]. A relação entre teoria e prática é uma relação simultânea e recíproca, por meio da qual a teoria nega a prática enquanto prática imediata, isto é, nega a prática com um fato dado, para revelá-la em suas mediações e como práxis social, ou seja, como atividade socialmente produzida e produtora da existência social. A teoria nega a prática como comportamento e ação dados, mostrando que se tratam de processos históricos determinados pela ação dos homens que, depois, passam a determinar suas ações. Revela o modo pelo qual criam suas condições de vida e são, depois, submetidos por essas próprias condições.

In this perspective, the teacher stands as provocateur, instigator taking a different teaching methodology that focuses

on the process of assimilation of knowledge-transmission in which the student is mere listener.

The teaching methodology is appropriate to the medium in which it happens to overcome the logic of capital that fragments knowledge. The student's discoverer, creator of knowledge, it has the possibility to confront the common sense knowledge and scientific knowledge, appropriating knowledge.

This conception of teaching that allows everyone to participate in the learning process is beyond the scope school with the intention that students become critical and emancipated individuals in order to participate democratically in different areas of society.

As we see, this concept does not arise solely through the school realizing the deal with knowledge as constructed in the dynamics of social relations. How stress-Chaves Gamboa, Sánchez Gamboa and Taffarel (2011) trends in recovery of the contexts (spatial and temporal) have contributed to the strengthening of critical theories of education, whereby the emphasis on teacher training is not given to learning and mastery of techniques and didactic-pedagogic methods, or even the domain of encyclopedic content, but the understanding of social dynamics in which they operate and have felt the educational processes, allowing you to recover the dynamics that transform. The interrelationship between education and society becomes the benchmark required the teaching practice.

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Contato: Camila da Cunha Nunes
Endereço para correspondência:
Rua: Diringshofen, n° 49 Bairro: Anita Garibaldi - Joinville - Santa Catarina
Correio eletrônico: camiladacunhanunes@gmail.com

THE PARADOX: THEORY AND PRACTICE

ABSTRACT

This essay begins with some concerns presented in the theoretical-practical field in the Physical Education that indicates to us there is a paradigm to be broken by teachers who develop such praxis, because so it seems, knowledge is centered to the "know-how". Thus, we need an understanding of physical education as praxis, the contradiction between theory and practice, in that they both intend daily. For this discussion we conducted a survey of basic nature.

KEYWORDS: Physical Education; Praxis; Teaching methodologies.

LE PARADOXE: THÉORIE ET PRATIQUE

RÉSUMÉ

Cet article commence par quelques préoccupations exprimées dans l'éducation théorique et pratique physique indique qu'il existe un paradigme pour être battus par les enseignants qui développent ces praxis, car paraît-il, la connaissance est centré sur le «savoir-faire». Ainsi, nous avons besoin d'une compréhension de l'éducation physique en tant que praxis, la contradiction entre la théorie et la pratique, en ce qu'elles entendent par jour. Pour cette discussion, nous avons mené une enquête auprès de nature fondamentale.

MOTS-CLÉS: Praxis éducation physique; méthodologies d'enseignement.

LA PARADOJA: TEORÍA Y PRÁCTICA

RESUMEN

El ensayo parte de algunas inquietudes existentes en el campo teórico-práctico de la Educación Física que nos indican la necesidad de romper con el paradigma de los profesores que desenvuelven una praxis que está concentrada en el “saber hacer”. De este modo, pensamos que es necesario comprender la Educación Física como una praxis en la cual se desenvuelve la contradicción entre teoría y práctica, en la que ambas se tensionan diariamente. Esta reflexión es resultado de una investigación de natureza básica.

PALABRAS CLAVE: Praxis; Educación Física; metodologías de enseñanza.

O PARADOXO: TEORIA E PRÁTICA

RESUMO

Este ensaio parte de algumas inquietações apresentadas no campo teórico-prático da Educação Física que nos indica haver um paradigma a ser quebrado pelos docentes que desenvolvem tal práxis, pois pelo que nos parece, o conhecimento está centrado ao “saber fazer”. Deste modo, pensamos ser necessário a compreensão da Educação Física enquanto práxis, na contradição entre teoria e prática, em que ambas se tencionam diariamente. Para esta reflexão realizamos uma pesquisa de natureza básica.

PALAVRAS-CHAVE: Educação Física; Práxis; Metodologias de ensino.