161 - REFLECTIVE SESSIONS IN KNOWING AND DOING THE SCHOOL PHYSICAL EDUCATION: A PERSPECTIVE FOR SOLIDARITY EDUCATION

ELIZABETH JATOBÁ BEZERRA
UFRN - NATAL/RN BRASIL
bethjatoba@uol.com.br

Reflection has been a methodological strategy that has guided the critical educational approaches that are concerned with the social and political changes and has found a concrete possibility at school from this educational transforming doing.In the school context, reflection means putting themselves face to face with the concrete situation of action, that is, with its history, as social and political actors of this practice institutionalized in education, revealing the thinking and action relationship by the self-critical and critical the other with a view to transformation.

A teacher with this critical transforming conception, as an educator must demonstrate a commitment from the choices that arise in the way of thinking and acting. According to Ghedini (2002, p. 138), "[...] must elaborate both the criticism of the conditions of his/her work as a language of opportunity that is open to building a more democratic and just society. "Citing Contreras (1997), he adds: "[...] educating her/his students as a critical, active and engaged citizen in the construction of an individual and public life, worthy to be lived, guided by the principles of solidarity and hope."

Thus, developing the reflective capacity of teachers is providing mediator elements to broaden this reflexivity in different directions that it might have. As inside reflection results in the consciousness of her/his own acts and, therefore, an introspective journey contextualized with the outside reality that is another supplementary meaning. Thought based on reality as action-reflection-action uniting movement, capturing relationships and linkages that are uniting theory and practice, points out a critical direction to the transformation.

A reflexive proposal therefore has the character of political conscience and links dialectically the knowing and doing in a spiral cycle of movement from more naïve levels to the most critical ones of consciousness __action that leads to the transforming praxis, as we see by Freire (1976, p . 135).

[...] In the theoretical context, we assume the role of cognoscenti subjects of the subject-object relationship that is specific to the context, coming back to this, better act as subjects in relation to the object. These moments are the unit [...] of practice and theory of action and reflection. [...]Reflection is legitimate only when we always refers to [...] concrete, whose facts seek to clarify, thus making it possible our action most effective against them. Lighting an exercised action or exercising themselves, the true reflection clarifies at the same time, the future action in which it tests and, in turn, is due to a new reflection.

In that sense, critical thinking as collective process, has provided the teacher the unveiling of the meanings of her/his action, bringing into the way that appeared not so explicit, but if clarified, may contribute to her/his understanding and at the same time that the redoing action.

However, this reflective process can only manage social and political transformations in the student-citizen training if the teacher broaden he/his vision beyond her/his immediate action in the classroom and surroundings, school, uncovering the hidden the borders and impregnates her/his pedagogical practice. It is facilitating, according to Ghedini (2002, p. 146), the task of seeing the whole and its relations with the parties, "[...] giving themselves education and a methodological path that allows the formation of autonomous citizens."

Finally, we embark on an adventure of innovative design that breaks with the traditional concepts of education and can be realized through a critical-reflective process at school as a self-understanding goal and driver of our construction, we are human, With reference to solidarity.

1. Reflecting on the very action

Reflecting on the thinking and doing was a practice of criticism - a collaborative work that is being developed - and self-critical involving practices those experiences through the video-tape images. Therefore, has provided actual visions of thinking in how materialized, bringing informative and descriptive elements of that pedagogical act, subsequently, was confronted, allowing its reconstruction.

These actions - describing, informing, confronting and rebuilding - proposals by Smith and presented by Magalhães (2004) are responsible for the realization of the reflective process that when critical, according to the design by Kemmis (1987), may challenge the structures that direct the daily making for self-assessment that this case raises, and may take positions in critical posture.

At the same time that the teacher reviews her/his action taking certain distancing that, facts and events that may seem to have passed unnoticed in life are highlighted in the picture as close to the real, expanding the possibilities of thinking through other closer look.

In using this mediation device, the care with ethical aspects should be considered, as Ibiapina Ferreira (2003, p. 78) states, "from the cultivation of a culture of trust maintained between partners." which leads to a slow learning process by the group's reflexive strategy that involves the collaborative process. For us, this trust has been enhanced by theoretical and personal affinities and the strength of the desire for change bringing a greater cohesion to the group in his/her common proposals: a more solidarity Physical Education focused on edifying human values.

With this understanding of the reflective process, we started all four reflective sessions of our study by the lively dialogue and shared mediated by the video tape images that gave life to Physical Education school laboratory classes. However, this article has prioritized the production of two of these lessons in the process of self-reflection and collective reflection due to issues of space.

1.1 Self-reflection by Kátia: knowing to see

In the description, the first step to start the reflective process proposed by Smith and explained by Magalhães (2004) as a way of distancing itself from actions and review it with a new reflective look from the planned and conducted, the teacher demonstrated the safety of which is played in school and because does this, associating always her/his choices involving the material conditions of micro and macro reality of her/his teaching space, although without detailing her/his observtions on the class analyzed.

From this description she draws attention to the words that best describe your classes, such as organizing and planning. For this reason, and as a result, has become more meaningful, fruitful and productive one. The goal, knowing namely to

see in different dimensions, already worked for them was not complicated. As for the physical space in which the class passed, she points out as privileged to be a covered court, although the time of 50 minutes is reduced.

The group and in-pair work and this lesson as a methodological option in used situations emphasized the cooperative action that allowed the solidarity. To that end, ha seen showed in situations involving the activities together, exploring the touching and discovering the other in pairs. Regarding the participation of students, she believes an active one because they feel happy in school and involved in activities.

In the description that involves the narrative of what is played, the teacher presented his vision of the actions carried out, but demonstrating some judgments as clarifications of her its acting, which constitute the next step following to the reflective process, the information, according to Magalhães (2004) and Romero (2004). In the action of information in her self-reflection, she justifies the choice of these planned activities with the care and watchfulness that the issue solidarity requires, bringing situations that already had been worked previously, however, gathered to meet the objective view of knowledge.

Her role as a teacher not only in class, but throughout the school year, has appeared to mediate in any collaborative process established by partnership Iracyara with the teacher, when each of functions that are alternate takes and at the same time, in addition valuing the facilities that each one has when necessary. This stems from the conquest of personal understanding, compromise and mutual respect that Magalhaes (2003) expressed as essential conditions for the existence of the collaborative process and we witnessed that partnership of teachers.

In this laboratory lesson, the teacher makes her self-critical pointing out the difficulties in the experience of practical proposal of knowing to see: the willingness of students at the time of recognition by touch, wearing masks, which led to greater dispersion and lack of equipment for all, leaving classroom as a spectator, while the other developed activity, which led to disruption and dispersal of some. That self-critical refers to self self-assessment that Kemmis (1987) shows how essential process for the transformation of institutional practices.

Another aspect seen as difficulty in teaching activities of the teacher and that emerged in this class is what she calls the culture of violence, especially among boys. Even combating this type of behavior through classes they called the most sensitive, which focus on the eye, the touch, the embrace, to love the students will be changing, though, still persists in some students, whom they are giving a special attention.

The professor Kátia believes that the goal purposed was reached, because the way it was structured and forwarded the proposal and also by past experiences in classes that involved the sensitivity. According to kátia, these changes were found by own lines of students in reflective assessing at the end of the lesson when they were encouraged to express, giving their testimony about what was learned this lesson as content, both pointing physical characteristics, in the vision immediate, as details such as eye color and recognition of positive qualities that characterized the personality of friends. Finally was built the dynamics that leads to reflection by the sight in a broader perspective, coming out of what was hitherto invisible, as Maturana and Varela (2001) state.

In the action of confrontation that requires the examination and questioning of the actions, according to Romero, the professor Kátia brought several factors that interfere in her choices teachers. From the academic field with the criticism to the technique vision that received the emotional aspects of growth in his previous experience as a student of school Physical Education, but also the recurrence in this study the triple aspect of their training as the person who modeled her work toward humanization proposal: the continuing education, the spiritualization and family structure and conviviality that nourish the desire to "do more for her pupil and that something else is just trying to make this human being and awakens to improve its humanization. "Understanding that she claims to have been magnified by studies of knowledge as the view that Mariotti (2000) presented and that contributes to a coexistence with other, more united.

It is what she believes and evaluates in the planned proposal and experienced by the students even considering some difficulties above and observing the process of learning throughout the year in which the forward progress of the behavior of students and the involvement of those depending on the maturity that each reached at that time, but doing.

What would do differently to the professor Kátia would be in the mood of students at the time of using the mask, the lack of material for a part of the classroom, which caused the dispersion of a few. That led to damaging activity following concerns that it would be a more reflective time. The other aspects related to the idealized and the expected proposed in goal.

So the professor teacher Kátia concluded her its self-reflection bringing elements of this new view of her teaching activities, describing her perception, telling her meaning, confronting her doing by self-evaluation, concluding with the possibility of some different arrangements, once that the class-laboratory proposal of knowing to see achieved the goals, was largely designed and built collectively. Therefore, it was presented a significant and successful outcome for students.

1.2 Self-reflection by Iracyara Knowing to dialogue

In the description of professor Iracyara on that theme was the knowing to dialogue, she can justify each activity and its sequence, highlighting the music as a pedagogical tool for working with the sensitivity of her pupils and group dynamics as mobilizing of the elements that will trigger the dialoguing, the looking the other hand, the talking, to listening, creating together.

She has highlighted that the proposed role of affinities that move the group to the flow of activities by the approaching. The watchful eye to another, from the stretching that the imitation of the movement created by classmate establishes gesture dialogue, and then the fusion that animates the collective creation, catalyzing the resolution of conflicts by disagreement and decision-making. Finally, they have developed their creative synthesis, closing with the reflectiveevaluation.

The meaning of her practice reveals in the action of information, according to Magalhaes (2004), by bringing the micro part of their educational experience in her reflection, understanding what actually happens. In that sense, she justifies her choice of learning situations for which nurture the encouragement of initiative and leadership, overcoming shyness which are abstract issues, but she is careful as educator to this need, the dialogue can help with that learning of the hearing of talk that she allows for education through a process of humanization that can be replicated in other situations in life.

The difficulty of different thinking beyond what the teacher is proposing in her self-evaluation as a constraint on the creative process caused often by a lack of direction this, which leads students to not have so much initiative. For Iracyara, is the perception of teachers coming together, encouraging that could encourage the productive process, generating the conversation, expanding the dialogue among the students and if possible more creative spaces at school. Even with these limitations, goals have been achieved within the real possibilities because the class was in a satisfactory manner and within her project, to which she appoints out as pretentious one as it is improving human communication to create more understanding and more solidarity.

In comparison, the third action of the reflective process which can bring, according to Magalhaes (2004), the social function of the class and what kind of student I am forming, the teacher presents her ideas. A vision of education in which she feels responsible for the more solidarity human training process, trying to achieve this being in its entirety, supporting themselves in Mariotti (2000), Maturana and Varela (2001). A concept of constructivist learning in which the student has an active and critical participation in the face of conflict and ownership of content which she wants them to internalize it. And she sees the role of the teacher in that process as mediation, encouraging and stimulating the desire to play it was reached that was expanding the

dialogue among students. So critical citizens should respect different viewpoints and resolve conflicts on the day of school.

What drives this desire of his acting is to feel responsible for the change as education professional, not quitting or tiring of educating the next, hence the patience to "take care" of that process is not as easy or immediate. But she believes there is possibility for making progress in training the affective dimension helping human beings to improve, to commiserate in according to Maturana (1998) is to enlarge and stabilize living in the interactions stemming the lovingness.

The action of reconstruction in the teacher's reflection indicates the possibility of changes and adjustments in her practice proposal, not just this particular class, giving opportunity for students to show not only her creation, but also try the creation of other groups in a more quiet way, innovating something not thought yet. This need is justified because is always looking for opportunities of learning that better manages the understanding of significant content that you believe are needed, such as the dialogue.

Ending her self-reflection, she evaluated the need to be more attentive to the groups that flow or not to have the growth that is expected by broadening the area of creative dialogue at school beyond the school Physical Education. And so, this action to complete the reflective process of that class, we identified the prospect of transformation, as suggested Magalhaes (2004), with proposals to expand the teaching of the teacher.

1.3 Self-reflection by Elizabeth: the reflective process in view of the professor researcher

BY analyzing my own reflective process, considering the actions, such as describing, informing, confronting and rebuilding, I have been outlining the difficulties and the progress that permeated this doing, using the self- analysis as reflective possibility to uncover ways that provide new perspectives on this redoing. Therefore has implied not only the knowing of a given object, as states Ghedini (2002), but also the subject becomes known by the self-knowledge that this process ends.

This introspective journey to the outside world was not limited only to reflexive sessions occurred because, although these have been the generating content of this process, in essence bring the knowledge gained in the seminars and study groups for the collaborative approach.

The sessions reflective that correspond to the four laboratory lessons experienced by students of the 3rd grades B and C were synthesized in video, viewed and analyzed by three professors in the professor's home Kátia in February 2006. It was decided that self-assessment, a process that precedes the collective assessment would be done according to who commanded the class that day. So the professor Kátia made the self-assessment of the first class about the knowing to see and the last lesson about the loving and embracing. Iracyara also analyzed the second and third class which related to the knowing to wait and dialogue. After this phase, we made a collective evaluation, returning the items or details that we drew attention by starting the interactive dialogue. The entire process was recorded on cassette tape and transcript to be subsequently reviewed as data in this study.

The purpose of the reflective sessions was review the teaching activities from the distance with this new look and reflect on what has been done, what their meanings, relevance and consistency to then achieve her purpose was greater than seek alternatives to the obstacles encountered with a view to transforming that visualize in the content of such sessions.

The role that was made in the process of mediation talks among the teachers who participate in this study, looking up things that were overlooked or revise positions taken in intrapersonal or interpersonal assessment, always careful to not bring embarrassment by divergence in the understanding of events. From interactive relationship mediated by dialogue was born a shared understanding that in according to Magalhães (2003), is a fundamental motivating and mobilizing element of the active construction of knowledge.

Even seeing this process as rich in possibilities for vocational training, bringing consequences for the innovative teaching practice, some factors become difficult a better realization of the reflective process. We put as a major obstacle to shortage of time for teachers to study for the systematic and reflective sessions due to the accumulation of work and commitment they had with various educational institutions. Even showing commitments with our project, jointly seeking possible time for our meetings, there was not enough time to deepen the studied theoretical references and consequently bring them more frequently to the basement of reflective discussion.

This fact can conclude that the reflective process suffers consequences of micro and macro contexts of the educational system, as draws attention Magalhães (2004), therefore can not be neglected when analyzed in the actions of information and confrontation. As states Ghedin (2004), it is necessary to transcend the limits that are in the practice immediately. In our view we must look beyond the appearances of perception given to reveal aspects that involve, influence or even determine the teaching doing of each teacher.

Another aspect that Kemmis (1987) suggests to guide reflective projects and that we could not follow it to the letter, again inserted into the time factor was given enough time to the process of collaborative learning, sharing data and discussing and reflecting on achievements . The reality of the time we had for the conclusion of this study was small, leading us to accelerate the process.

Even so desired objectives were achieved by experiencing the reflective process, especially to seek explanations and meanings to understand better the lessons observed, revisiting principles and reasons that justify them, installing the dynamics for possible changes.

The reflexive process was important for all we experience the laboratory lessons because they allow us the confrontation of our ideas, extending from the actual context of actions our understanding of the phenomenon observed. By answering the question why do so, the theoretical explanations that give support to the teaching activities of teachers were emerging either implicitly or explicitly, contributing to the understanding of the relevance and consistency of their teaching practice.

However, the same explanations already given earlier about the time factor, which was insufficient for a greater depth of theoretical study, so course not identified in the action of confrontation reflection of the theoretical frameworks of knowledge of human complexity that were the basis for commiserate in the education of human understanding, from Morin (2000), Mariotti (2000), Maturana and Varela (2001), Maturana (2002) and Freire (1987).

In a few moments, in other reflective actions of the process, they appeared mixed in with the theoretical basis for upholding the teaching proposal of the teachers, which has the Salesian pedagogy and Freire (1987) are their representative principles. In this theoretical synthesis appears as a point in common proposal a humanistic education, focusing on human values and solidarity, in addition to seeing learning as a process that must consider all dimensions of being, like all.

1.4 Intercrossing Reflections

The process of collective reflection that represents the reflection or the thinking about thinking is a moment of fundamental importance for the purposes of the transformation of teaching practice. Originally from an introspective journey for me thinking, the self-assessment and, later, the challenge for collective reflection loads, reaffirming meanings or reviewing them and may give new reflective meanings to the professional thinking and doing.

By reflecting the teacher identifies the description and information of her/his action and her practical experience as well as to teach too subjective, which Ibiapina (2004, p. 72) defines as "[...] a volitional dialogue with the reality in which they become aware of the mechanisms of its action, pre-requisites in order to transform it. "And we add not only modifying it, but also reaffirming in a renewed way.

It is expanding, according to Ghedini (2002), the perception of the concrete, making the act of knowing an ability to capture the dynamics of daily life - in our case, the school - in an attempt not to isolate the self-affirmation of personal opinion. You understand how the human thinking as analytical, critical and creative reflection, overcoming boundaries through the knowledge acquired and produced, which shape our senses.

This is a collaborative and collective process guided by the dialogue, understood as Freire (1980, p. 83) recognizes it: "encounter between men" and "as a way", "[...] in which the thinking and action are oriented to the world that we need to transform and humanize."

And school may be that open and fertile field for the construction of this dialogic project which has in their main teaching farmers fertilizing seeds of hope in the flowering of knowledge that can support the education of human understanding, among these: the viewing, hoping, waiting,dialoguing,lovin and embracing.

The meetings may be reflective of those fields for the planting.

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Rua Profº Saturnino 1079, Lagoa Nova, Natal/ RN CEP- 59062310

REFLECTIVE SESSIONS IN KNOWING AND DOING THE SCHOOL PHYSICAL EDUCATION: A PERSPECTIVE FOR SOLIDARITY EDUCATION

This article stems on the thesis that developed "Educating for solidarity: a view for school Physical Education", which aimed at to revealing how the knowing to be solidarity has been building in teaching of school Physical Education teachers, in the dynamics of the embodiment, the of seeing, hoping, dialoguing, loving, and embracing and has become the basis for the knowing, doing, living and being supportive. We present the question three of this study this thesis: how the reflexive studies of teachers could set up the knowing to do a school Physical Education from the perspective solidarity? As a methodological approach, we used the collaborative research associated with the History of Life, and among other mediators, we carried out the study seminars and reflective sessions on the laboratory classes with two elementary school teachers in the public network and researcher. A reflective session shows the creation of opportunity for discussion on practical actions of teachers in the classroom and the theories that based. At that point the participants make a critical analysis of these actions in order for processing. The result in this dynamic interactive dynamics in reflective sessions generates learning that, according to Horikawa (2004, p. 142), the teacher translates it in terms of "[...] educational, cultural, social and historical values that are involved in them to redirect their action in an emancipated perspective.

Key-words: Reflective sessions. School Physical Education. Solidarity Education.

SESSIONS RÉFLECHIES DANS LE SAVOIR FAIRE DU PROFESSEUR D'EDUCATION PHYSIQUE SCOLAIRE: UNE PERSPECTIVE POUR L'EDUCATION SOLIDAIRE

Cet article s'insér dans la thèse que nous avons développé “EDUQUER POUR LA SOLIDARITÉ: Une perspective pour l'Education Physique Scolaire”, que a eu comme objetctif de révéler comme le savior être solidaire, va s'édifier dans la pratique enseignante des professeurs d'Education Physique Scolaire dans une dynamique, ayant le corps comme instrument (outil) de voir, d'espérer, dialoguer, d'aimer et d'accole pour constituer base pour le savoir, le faire, le frayer et l'être solidaire. Par

conséquent, nous présenterons la troisième question d'étude de cette thèse: comment les études réfléchis des professeurs pourront fonder le savoir faire une Education Physique scolaire en perspective solidaire? Tout d'abord, nous utilisons de la recherche comme collaboration associée à l'Histoire de vie, et parmi les autres dispositifs médiateurs, nous réalisons les séminaires d'étude réflechi et less sessíons réflechies sur les cour-laboratoire avec deux professeurs d'Enseignement Secondaire Public et la chercheuse. Une session reflechie représente la création d'opportunité pour la discussion sur les actions pratiques de prefesseurs à la sale-de-classe et les théories que leurs donnet du fondement. Pour le moment les participants font une analyse critique sur cettes actions avec l'intérêt pour la transformation. La résultante de cette dynamique ínteratif pendant les sessíons réflechies produit d'appresentissage que selon HORIKAWA (2004. P. 142), le professeur la traduit en terme "[…] des valeurs pédagogiques, culturels, sociaux, et historiques qui se trouvent dans ces qualités, impliqueés pour recanaliser son actíon dans une perspective emancipatrice".

Mots-clef: Sessions Réflechies. Education Physique Scolaire. Education Solidaire.

SESIONES REFLEXIVAS EN SABER Y LO HACER DEL PROFESOR DE EDUCACIÓN FÍSICA DE LA ESCUELA: LA PERSPECTIVA PARA LA EDUCACIÓN DE SOLIDARY

Este artículo si los rellenos en la tesis que le desarrollamos "educan para a solidaridad: la perspectiva pertenecerá usted educación física de la escuela", eso tenía objetivo que usted divulga saber que usted sea solidary va si construye en el profesor práctico de profesores de pertenecer usted enseña la educación física en la dinámica del corporolality de ver, de esperar, de dialogar, de amar y de abrazar y si constituye la base usted sabe la, la fabricación, coexisting y ser solidary. En él presentaremos la pregunta tres del estudio de esta tesis: ¿cómo los estudios reflexivos de los profesores deberá capaz usted la base que le conocen hizo perteneciendo usted para enseñar la educación física en la perspectiva solidary? Metodológico el subir utilizamos a asociado de la investigación del colaborativa usted la historia de la vida, y entre otros los dispositivos el mediar, llevamos a través de los seminarios del estudio reflexivo y las sesiones de los reflexivas sobre el lección-laboratorio con dos profesores de la instrucción simbólica de uso múltiple del principiante cifran la educación de la red pública y al investigador. La sesión reflexiva representa la creación de la posibilidad práctica de la pelea en las acciones al profesor en la sala de clase y las teorías que las basan. En este momento los participantes le hacen el análisis crítico de estas acciones con vistas la transformación. El resultado de esta dinámica interactiva en las sesiones de los reflexivas genera aprender eso, acordándole Horikawa (2004, P. 142), al profesor lo traduce llama "[...] de pedagógico, de cultural, de social y de histórico los valores que los arados en implicado para que vuelve a dirigir su acción en perspectiva emancipador."

Palabras-llave: Sesiones Reflexivas. Educacion Física de la escuela. Educacion solidary.

SESSÕES REFLEXIVAS NO SABER E FAZER DO PROFESSOR DE EDUCAÇÃO FÍSICA ESCOLAR: UMA PERSPECTIVA PARA A EDUCAÇÃO SOLIDÁRIA

Este artigo se insere na tese que desenvolvemos "Educar para a solidariedade: uma perspectiva para a Educação Física escolar", que teve como objetivo revelar como o saber ser solidário vai se construindo na prática docente de professoras de Educação Física escolar na dinâmica da corporeidade do ver, do esperar, do dialogar, do amar e do abraçar e se constitui base para o conhecer, o fazer, o conviver e o ser solidário. Nele apresentaremos a questão três de estudo desta tese: como os estudos reflexivos dos professores poderão fundamentar o saber fazer uma Educação Física escolar na perspectiva solidária? Como abordagem metodológica utilizamos a pesquisa colaborativa associada à História de Vida, e entre outros dispositivos mediadores, realizamos os seminários de estudo reflexivo e as sessões reflexivas sobre as aulas-laboratório com duas professoras do Ensino Fundamental da rede pública e a pesquisadora. Uma sessão reflexiva representa a criação de oportunidade de discussão sobre as ações práticas de professores na sala de aula e as teorias que as fundamentam. Nesse momento as partícipes fazem uma análise crítica dessas ações com vistas à transformação. A resultante dessa dinâmica interativa nas sessões reflexivas gera uma aprendizagem que, segundo Horikawa (2004, p. 142), o professor a traduz em termos "[..] dos valores pedagógicos, culturais, sociais e históricos que estão nelas implicadas para que redirecione sua ação numa perspectiva emancipatória."

Palavras-chave: Sessões reflexivas. Educação Física escolar. Educação solidária.