81 - KORFBALL AS A INTEGRATION OF GENDERS TOOL: A PROPOSAL OF WORK IN FORMAL SPACES OF TEACHING.

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Introduction

This work has for objective to show one more tool of work for a situation that today can be considered one of the biggest controversies of the current physical education: to integrate boys and girls in an only sportive practice, inside of a lesson of physical education in the spaces of formal education (schools).

After a soon introduction on the importance of korfball as a powerful tool of work in schools is given, the concepts of gender and the basic rules for understanding had been seen of as korfball will be able to act following this proposal.

An idea can be had of how this can be made. Cumellas and Gonzáles (2000) point, in previous works, korfball as a powerful tool of work inside school scope when it says: "Creemos que es importante aplicarlo en los centros escolares ya que proporciona al profesorado una serie de recursos y estrategias básicas para desarrollar una parte del currículum del área de educación física." It can affirm, then, that has in korfball a resource that we can use to the maximum in the lessons of physical education in the schools.

But before entering in details on as we can work korfball to reflect, to destroy and to reconstruct the conception of gender that is elaborated and taught for the current society, it is necessity to present a gender concept and to understand the basic rules of the game. They are of basic importance for the arguments that still will be placed in this work.

According to Louro (1995), the differences between men and women are beyond the physicals and biological aspects. These inequalities are deeply immersed in a set of practices that construct the male and female citizens' concepts much more complex that the distinctions of physiological order consider explaining. From this premise the gender concept can be understood.

Regarding to the basic rules that will go to help to base and to construct the work proposal to follow, they are:

1) The game is twisted in gender.

Korfball was born in 1893, in Holland, being particularly different of the other squares sports when it imposes, as a rule, that the game must be played by two teams, each one formed by eight people: four of masculine gender and four of the feminine gender. This characterizes it as the only square sport that does not have modality segregated for gender in the entire world. This rule is basic for the understanding of the proposal that will be built in this work.

2) The game preaches the non-violence

According to the International Korfball Federation's Rulebook (2006), korfball is a game in which the non-violence is preached. It is clear when the text shows the rules about the "marked", where the player on the defense, when positioned the distance of an arm far (or a meter, approximately) from the opponent, obstructs the other one to make the throwing. This rule avoids the contacted marking, and it also says it is the only way to take the ball from the opponent is making the marking in the throwing act or intercepting the ball while it is in the air. Furthermore, this marking is made "by gender, which means it is not allowed to defend a player of the other gender" (Granja, Ramos e Ferro, 1997, p. 14). This addend permits the respect to the physiological characteristics of each gender.

3) The game is semi-cooperative.

In a semi-cooperative game there are winners and losers, but it has the purely collective character of the cooperative games. In the korfball the player is not allowed to have "progress walking, running or dribbling with the ball" (Granja, Ramos e Ferro, 1997, p. 13), being that , when having the ball or on balance, touching it, throwing it (when the player is not being marked) or spin in a base-foot. The obligatorily of the touch makes the player think on the team as a whole, and not only in himself, as it happens in the other collective sports.

Contextualization of the Proposal

Ahead of all the presented rules, still lack, to contextualize the practice of korfball in favor of a reconstruction of the spaces and socio-cultural conceptions of gender, to place how, today, the pedagogical practices assumed in the physical education lessons in the schools makes it have segregation between boys and girls.

What it has seen today, in the practice, is a great distance (or even though some lack of care on the part of the teachers) when is treated to join the pedagogical concepts to the moment where the children are under the cares of the teacher. Some forms exist to explain this; however this work will be based on the explanation given for Daolio (1995): are ideas and concepts constructed for the man when elapsing of its history.

The preference for optimum pupil in detriment of what it has more difficulties of learning, the pessimism of the girls with regard to the physical activity and to the superiority of the boys (had to the biological limitations of each sex), the privilege of the individualism in a collective activity, among others points is the reasons that make with that teachers make a mistake in their practice (nor always voluntarily, but for a conflict between its knowledge on pedagogy acquired in its graduation and its conceptions built since its infancy, through its parents and even of some of their teachers in their school life), when leave these negative points to take ownership of its space of acting and pedagogical intervention. In addition, they disrespect the principle of the inclusion, where "os conteúdos e estratégias escolhidos devem propiciar a inclusão de todos os alunos" ("the chosen contents and strategies must propitiate the inclusion of all the pupils") (Betti, 2002, p.77), considered in the National Curricular Parameters (PCNs) of Physical Education.

An clearly example of how this happens is shown by Daolio (1995), when he cites the case of a pupil in his lesson that equalizes herself as a "tapir" when she cannot catch the ball in a volleyball game. This pessimism was constructed ahead of an old perspective on the role of the woman in the society: to take care of the house and the family through housework. In the current social-economic conjuncture the woman participates actively (when not totally) on the sustenance of the house, what it would be the "paper of the man".

Another example, also cited for Daolio (1995), speaks about how the woman, when she forgets her "cultural sexual

role", obtains to feel herself happy practicing some physical activity and how she feels herself disgusted when remembering the fact that she is sweated, instead of being "clean and good smell". Many of the times the parents and the other people of her social circle strengthen this idea, that Daolio would call "criação de antas" ("creation of tapirs") (p. 104).

Cardoso (1995) defends that the physical education "ainda não se liberou da dicotomia criada culturalmente entre o masculino e o feminino" ("doesn't liberated itself of the dichotomy created culturally between the masculine and the feminine one") (*apud* Daolio, P. 104), and Cardoso (1994) concludes the thought explaining that, on account of this, the teachers finish "prosseguindo a atual ação pedagógica e limitar o pleno desenvolvimento motor dos indivíduos" ("continuing the current pedagogical action and to limit the full motor development of the individuals")(p.267).

Another mistaken practice from the docent body is shown by Alpiarça et al. (1991). According to him:

"o esforço para a emancipação da Mulher no desporto é caracterizado pelo adágio (o que é permitido e possível ao homem é possível e permitido à Mulher). Os defensores desta idéia cometem um erro ao tomar os valores e as práticas da cultura masculina como certos, aceitando as suas normas como padrão." (p. 201)

("the efforts for the women's emancipation in the sports is characterized by the adagio (what is possible and allowed to men and what is possible and allowed to women). This idea's defenders make the mistake to take these values and the male cultural practices as right things, accepting their rules as patterns.") (p. 201)

Loockx (*apud* Alpiarça et al.,1991) made a study with teacher based on the co-education concept, which can be explained as:

"um modelo que visa o desenvolvimento da igualdade de oportunidades, não apenas a nível de acesso e de frequência, mas também a nível de processos e resultados das aprendizagens, designadamente no que respeita à congruência entre os critérios que presidem à sua certificação escolar e o valor que lhes é atribuído pela realidade social." (Portugal *apud* CONCILIAR.pt, 2003).

("a model which view the equality of opportunities development, and not only the frequency and access levels, but also the processes and results on the learning, designedly when it is about the congruency between the criteria which preside to its school certification and the value that it has by the social reality.") (Portugal *apud* CONCILIAR.pt, 2003).

According to the author, "being taught together, girls and boys have learned that tasks, responsibilities, duties and rights attributions are not determined, in priori, by the gender". (p. 202)

To go deep this subject an ample reflection would be necessary, approaching all the involved vertices; however the objective of this work is not this. It can then be taken all the above-mentioned arguments for the construction of this proposal of work.

Under a anthropologic-cultural point of view, Daolio (2001) affirms that school physical education is not only an acting field where the teacher will have to teach "the correct" gestures of that sport or that specific dance, but:

"a área que vai partir da dinâmica cultural específica de seus alunos no que se refere às questões do corpo, do movimento, dos esportes etc. para ampliá-la, discuti-la, confrontá-la, refutá-la, enfim, tornar o aluno um sujeito emancipado e autônomo nas questões corporais". (p. 34)

("the area that goes to leave of the specific cultural dynamics of its pupils as for the questions of the body, of the movement, of the sports etc. to extend it, discuses it, to collate it, to refute it, at last, to become the pupil an emancipated and independent citizen in the corporal questions"). (p. 34)

Still about school physical education, Daolio (apud Cahuê, 2006) affirms that it must be:

"sem preconceitos, que propicie a todos e a cada um o pleno desenvolvimento de suas habilidades motoras. Se essas habilidades foram historicamente delegadas preferencialmente a um sexo, que haja espaço nas aulas para a discussão desses privilégios e, se for o caso, que se inicie a transformação desses valores a partir das aulas". (p. 1)

("without preconceptions, that propitiates to all and each one the full development of its motor abilities. If these abilities historically had been delegated preferential to a sex, that has space in the lessons for the quarrel of these privileges and, if will be the case, that initiates the transformation of these values from the lessons"). (p. 1)

The above-mentioned affirmations are of extreme importance for this proposal, therefore these are the summary of all a boarding that, for a practice that involves korfball, is ideal.

The Proposal

The mixing and collective character of korfball makes with that as men as women think on their paper about the game. The teacher can approach this subject during a propositional pause, and from there start a reflection, with the group, on the rules of the game and how what happens during the game can be led to the real life. From then on the group will enter in a constant reflection on their paper while person and while gender, reconstructing their old conceptions.

Korfball is a sport where the boy must have the obligation to respect the girl, while person and while gender, so that he, and his team, obtains to be successful. A group who plays korfball must have in mind that, will have some "lonely player" in the team, this team will have more possibilities to lose, therefore the teams that understands the collective spirit of the sport will have more easiness, and will always count on all its players in squares.

Gonçalves and Fraga (2005) had analyzed the differences of gender of body practices inside school. In their work, they had discovered a species of "architecture of gender" inside the only space of leisure and external intervention of the professor of physical education, in the searched institution: the square. The rules of korfball make with that all are distributed in the work space, without any type of segregation. Thus it contributes so that the constructions of the spaces of leisure in interval schedules ("recreation") modify themselves, reconstructing the categories space and time and the relations of gender inside school. To corroborate this affirmation, it can be mentioned Alpiarça et al. (1991) who, in his study, can prove that the practicing of sexists sports, that is, those which are segregated by the genre, show greater tendency to sexual stereotyping than the non-sexist sports' practicing, those which are not segregated by the gender, which is korfball's case.

After this awareness and of wakening for a constant process of reflection on the gender questions the game becomes itself more respectful and less violent contributing for the not-violent character of the game. The sport, in this in case that, will serve as a form of intervention in order to clarify the biological limits of each one, without intervening inside (and until helping) with the briefing regarding the space of each one of the society, inside of a new concept of gender.

In this way, and according to Oliveira (*apud* Daolio, 2006), it can say that korfball, with its rules and its possible interventions, helps to see the body in a process of "cultural dynamic", where the pupils leaves to think about the biological one to start to exactly reflect on himself/herself and his/her colleagues through a completely different paradigm what they were accustomed to think.

Conclusion

We have, in this moment, a work proposal constructed through an actual physical education contextualization, based on a perspective anthropological-cultural, and have as a main target to make the genders' cultural constructions be reviewed so there can be a reconstruction of those concepts in the intervention at school spaces. And, from the moment there are those reflections, that the pedagogical interventions in de physical education classes have the concern to include, without constraining, with no kind of self-prejudice or with others, and respecting the biological limits of each person, all of them in the physical education given by the teacher.

The practice proposed in this study will allow, with the reconstruction and refection on the gender concept, that a "valuing on the female's statute" (Alpiarça et al., 1991, p. 205) not only in sports, but also in general, because what is learned in the classroom is easily noticed in their social lives.

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KORFBALL AS A INTEGRATION OF GENDERS TOOL: A PROPOSAL OF WORK IN FORMAL SPACES OF TEACHING.

Abstract

This research has as goal to present a work proposal aiming the gender integration inside formal education spaces (schools), using an old sport, with more than one hundred years of history and very known in Europe and Asia, but not very known by the majority of the Brazilian teachers, although some journalistic substances in media: Korfball.

After a soon introduction on the importance of korfball as a powerful tool of work in schools is given, the concepts of gender and the basic rules for the understanding had been seen of how korfball will be able to act following this proposal.

Contextualization with the current physical education had been made, being cited examples of how it gives the process of construction of this dichotomy that exists between men and women in elapsing of their school and social life and how to make with that this same dichotomy wastes and, of this form, begin a constant process of reflection about the possibility of construction of new concepts, based on a perspective of cultural dynamic.

Finally, the work proposal was built placing korfball as a form of intervention in the spaces of work in the schools, as an anthropologic-cultural thought and based on the cultural concepts of gender and studies that they corroborate for the practical one of the sport for such objective.

Keywords: korfball, gender, school physical education

LE KORFBALL COMME UNE INTEGRATION D'OUTIL DE GENRES: UNE PROPOSITION DE TRAVAIL DANS LES ESPACES FORMELS D'ENSEIGNEMENTS.

Résumé

Cet article a l'objectif de présenter une proposition de travail que vise à intégrer l'outil dans les lieus d'enseignements formels (les écoles), en utilisant un sport ancien, avec plus de cent ans d'histoire e très connu en Europe et Asie, cependant ne pas connu par la majorité des professeurs brésiliens, malgré quelques-uns reportages journalistes en média: le korfball.

Après une brève introduction sur l'importance du korfball comme un puissant outil de travail en écoles, on a était vues les concepts de genre et les règles fondamentales à la compréhension de comme le korfball pourra actuer en suivant cette

proposition.

Des conjonctures ont été fait en concordance avec la éducation physique actuelle. Les exemples cités montrent-ils comme se fait le procèss de construction de cette dichotomie qui existe entre les hommes et les femmes au trajet de leurs vies sociale et écolière et de comment faire pour qui cette dichotomie se disperse et, de cette façon, se commence un procèss constant de reflet sur la possibilité de construction de nouveaus concepts, basés en une perspective de dinamique culturelle.

Finalement, on été construit la proposition de travail en posant le korfball comme une manière d'intervention dans les lieus de travails en écoles, selon une pensée antrophologique-culturelle et justifié par les concepts de genre et en études qui confiment à la pratique du sport pour la finalité.

Mots-clefs: korfball, genre, éducation physique écolière

EL KORFBAL COMO HERRAMIENTA DE INTEGRACIÓN DE GÉNEROS: UNA PROPUESTA DE TRABAJO EN ESPACIOS FOMALES DE ENSENÃNZA

Esta investigación tiene como objetivo presentar una propuesta de trabajo que apunta la integración de los géneros dentro de espacios de la enseñanza convencional (escuelas). Se utiliza como instrumento un viejo deporte, con más de cien años de historia y muy sabido en la Europa y la Asia, pero no mucho por la mayoría de los profesores brasileños, aunque algunas materias periodísticas en medios de comunicación de masa: el korfbal.

Después de que estuvo dada pronto una introducción de la importancia del korfbal como herramienta de gran alcance del trabajo en escuelas, de los conceptos de los géneros y de las reglas básicas para la comprensión hubiera sido considerada como el korfbal podrá actuar de siguiendo esta propuesta.

Había sido hecha contextualización con la educación física actual , siendo citados ejemplos de cómo darse el proceso de la construcción de esta dicotomía que exista entre los hombres y las mujeres en el transcurso de su vida escolar y vida social y de como hacer con pérdidas de esa esta misma dicotomía y, de esta forma, comenzar un proceso constante de la reflexión sobre la posibilidad de construcción de nuevos conceptos, basada en una perspectiva dinámico cultural.

Finalmente, fue construido la propuesta de trabajo que pone el korfbal como forma de intervención en los espacios del trabajo en las escuelas, como pensamiento antropológico-cultural y basado en los conceptos culturales del género y los estudios que corroboran para la práctica del deporte para tal objetivo.

Palabras claves: korfbal, género, educación física escolar

O CORFEBOL COMO FERRAMENTA DE INTEGRAÇÃO DE GÊNEROS: UMA PROPOSTA DE TRABALHO EM ESPAÇOS FORMAIS DE ENSINO.

Resumo

Este estudo tem por objetivo apresentar uma proposta de trabalho que vise a integração de gêneros dentro dos espaços de ensino formal (escolas). É utilizado como instrumento um esporte antigo, com mais de cem anos de história e muito conhecido na Europa e Ásia, porém não muito conhecido por parte da maioria dos professores brasileiros, apesar de algumas matérias jornalísticas em midia de massa: o corfebol.

Depois de feita uma breve introdução sobre a importância do corfebol como uma poderosa ferramenta de trabalho em escolas, foram vistos os conceitos de gênero e as regras básicas para a compreensão de como o corfebol poderá atuar seguindo esta proposta.

Foram feitas contextualizações com a educação física atual, sendo citados exemplos de como se dá o processo de construção dessa ditocomia que existe entre homens e mulheres no decorrer da sua vida escolar e social, e de como fazer com que essa mesma dicotomia se dissipe e, dessa forma, se comece um processo constante de reflexão sobre a possibilidade de construção de novos conceitos, baseados em uma perspectiva de dinâmica cultural.

Por fim, foi construida a proposta de trabalho colocando o corfebol como uma forma de intervenção nos espaços de trabalho nas escolas, segundo um pensamento antropológico-cultural e fundamentado nos conceitos culturais de gênero e em estudos que corroboram para a prática do esporte para tal fim.

Palavras-chave: corfebol, gênero, educação física escolar.