119 - ON THE SCHOOL AND PRACTICAL THE CORPORAL ONES IN DIVERSITY SÓCIO-CULTURAL

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Introduction

In Brazil of century XIX the recommendation was explicit. The way where if it lived in the urban and agricultural regions was not the ideal environment for the formation of the future generations that could form the intended leading classroom of the country. Intellectuals, religious of high step in the clergy, military and liberal professionals of social status and functions strategies for the state would not be educated and formed close to the families, considered of social and economic behavior incompatible with the new order of development them countries in modernity, the world Europeafter-revolutions and the rhythm of implantation it capitalism.

Gilberto Freire was one of the authors whom more the treatment given to the children in century XIX and its change with the implantation of the modern school in Brazil evidenced. The life bohemian in the urban centers, the hygienical customs, the alimentary habits, the lack of control of the finances of the families of the field and the city formatted a way that would not contribute to place the country in conditions to possess a direction process and to think a republic the way of autonomy and international prestige, according to social criteria of the new civilization occidental person and its way of production.

The project was explicit when the main idea would be to form, in the internal colleges, citizens prepared and disciplined to participate of the process of organization of the society from the acquisition of moral, social, intellectual and corporal habits capable of supplying a differentiated behavior to them of the remain of the population. Infeto-contagious illnesses large-scale, houses with unhealthy architecture, habit alimentary rich in animal fats, lack of concern with the sanitary question and absence of practical habits of corporal systematics were problems supported for practical and the social behaviors of a sector that withheld the domain of the decisions on the routes of the society. About this direction, who thought the possibility of the country to possess a national leading classroom and a partner-economic development that folloied the new order of the civilization occidental person, would have to think about a necessity of change of behavior of the sectors that withheld the economic power and politician. On the other hand, the idealized changes were not only in the structural necessities of feeding, dressing, liveing, the financial control and the practical one of physical activities systematic. It had a preoupação with the moral and intellectual formation of those sectors that the character change meant that could promote a distinction of classroom in the politics, the production, the culture and the social relations in general.

To differentiate itself in the language, in the behavior to the table, the appreciation of a musical style or in the practical one of sport, dances, gymnastics, among others activities of restricted access to the economic power, would be also a requirement for the formatting of the new leading classroom. As nowadays, from the general persuation it fell again on the pertaining to school organization the task to produce the new man Brazilian. The persuation arrived, is clearly, of the old one known model European, its revolutions and projects of domination of the world. The Treated one to Hygiene… published in Paris (), was one of the main instruments poítico-peagógico of the countries that they had opted to following the European model of partner-economic and cultural development. In Brazil, the application of this instrument had great effectiveness from the idea of that the removal of the child of the way would be necessáro where it lived.

That is, the environment that had in the field and the city, incluíndo the family, did not confer to the education of the children and the young the distinction of necessary classroom to the formation of the modern man from the revolutionary European model. In this direction, it is possible concluírmos that the Brazilian modern school played a role of surgical intervention in the attempt to change the behavior of the future generations and, therefore in the definition of a society with distinction of clear classroom since infancy. Such affirmation is possible from the reality of that the implantation of the modern school in Brazil, for return of the second half of century XIX, did not foresee the access the blacks and poor persons. However, this intervention was of is for inside of the ways of collective convivência. The internal colleges carried the idea of that the separation of the child or of the young of the conviviality with a culture, considered outside of the civilization standards, they would produce a significant effect in the organization of the country that if it intended to develop itself with international recognition. Gilbert Freire (1977) in takes them to a possible understanding of this educational project, when son of the master of the child mentions itself to the attempt of distinction of the child son of the slave. The schools, organized in form of colleges in century XIX, mainly after the installation of the first empire, would give a new tone to the treatment of the children. For example, the regulation of the physical punishment tax to the child that frequentavam the colleges.

By a question of altivez and brio, a child who would be part of the controlling group of the society could not physically be dealt with as a child son slaves. The infantile beating, as Freire (1986) was a constant behavior of the families of farmers and great traders. One of the great examples of such taken over on a contract basis was the foundation of the College of the Caraça, located in Minas Gerais in the first half of century XIX. This institution functioned of 1820 up to 1968, when it was consumed by a fire. Its administrative functioning and pedagogical practical its had placed in evidence the intention of the dominant sectors of the Brazilian society in what it says respect to the formatting of national leading classroom, following the European model of formation of the new man (Moraes, 2002). The College of the Caraça formed a significant amount of intellectuals of the politics, the clergy and the half academic with sight to the development and organization of the nation that if drew for the next centuries and the new system to public administration. It was an experience that arrived at the great urban centers of the country and made to consolidate the functioning of important educational establishments, amongst them the College Peter II, in Rio De Janeiro (Zico, 1977).

The example of the College of the Caraça is not an isolated case, when the question is the modern escolarizada education, with the purpose to define a standard of social behavior from the ideals of the dominant sectors of the society. Some schools, created in that context of attempt of foundation of the Brazilian nation, had treated to educate the new man from European models of social behavior. In this direction, all the circulating and constituent knowledge of the organization of the pedagogical work of the modern escolarizada education in Brazil, is established in the matrix of the erudição, the call classic knowledge in accordance with the moral rules in the urban ways of lives of the old world and its revolutions. In this direction, in the field of practical corporal, practical the social ones that still generates conflicts concerning the conception of classroom. After all, the dichotomy mental activity x manual activity; ócio x physical effort and leisure x work still are parameters on the question of the profane behavior and the sacred one, mainly as for the distinction of social classroom. With this, the Colleges if pautaram in promoting in its pedagogical organization the possibility of practical corporal that at risk did not place the principle in addition of social behavior maker of the formation of the new man with the permanence of the classroom distinction. Practical as alpinismo, races, walked, swimming, games and gymnastics they had been treated, mainly in the College of the Caraça, as integrant part of the classic formation of the pupil, of intentional form to reach some objectives idealized for the new generation: Elegant, robust, altivos, courageous, perseverantes, competitive men, apreciadores of the moments of productive leisure and possessors of hygienical habits. In this space, other profane practical types of corporal were considered e, exactly that allowed such practical, in determined occasions, the permission term possuía the rotulação

of that did not make or would not have to be part of the daily one of the pupils. In this direction some moments of watched freedom or trespass under control, were pedagogical strategies that, beyond attenuating the weight of the tasks of you discipline conventionals, helped in the construction of the ideal of responsibility and self-control them, as it occurred in the parties and civic commemorations.

They were pertaining to school times and spaces, where the profane character of the tricks, the illegal games of chance - on which Philipe Aries already comments concerning the relations of the church, the school and the social envolvimentos of the child -, and even of some dances of the folguedo and the popular culture. The understanding of this practical type of corporal was part of the education of the young as folclórica activity, without bond with the dominant, erudite knowledge, that it would have daily to be produced and to be reproduced. The contemporaneidade of the escolarizada education Although the project of standardized education, praised for the bourgeois ideals of universal, acquitted education integrally for the educational politics throughout the history of the Brazilian education, the educational establishments had moved, practical the corporal ones had been being modified in accordance with the partner-economic and cultural development of the Brazilian society. However, the changes had never suppressed the central axle of the set of knowledge as for the condition of classroom and the attempt to support in the interior of the formal education the universal character of the education contents. In this direction, the practical one of elements of the popular culture continued to be part of the profane side of the formation of the young citizen.

Exactly the schools that take care of a layer of the population that is very distant of the possibility to participate of the process of direction of the society for common ways, for the social ascension by means of the escolarização level, exactly knowing that a great parcel of young will be directed to be part of the productive life of the parents by means of the job of the work force, still thus the set of transmitted knowledge the set of the society, indistinctly, has been that one that it preserves the axle of the culture scholar as norm generality of social behavior. However, at least in last the 10 years, from the official document production new concerning the condition of the Brazilian educational process, exactly that if referenciando in European models, as was the case of the influence of the Spanish educational reform in the unfolding of the new law of lines of direction and bases of the national education in Brazil, some changes in the form to deal with the differences and particularitities the pertaining to school population in Brazil have appeared in the scene of the organization of the pedagogical work of the basic education.

The official production, that at a first moment if based on the formularization of the calls National Curricular Parameters (PCNs) and brought to tona the question of the pertaining to school context, of the interaction to discipline, the interaction of the knowledge for-to discipline and the particularitities and objective conditions of the pertaining to school communities. The unfolding of official documents, in combination with the independent production of groups of research and studies gifts in all Brazil, waves permanently with the possibility of a against-hegemonic intervention in the picture of the Brazilian education, in what it says respect to practical the corporal ones, mainly in the levels of adolescent young education that take care of the e. This recommended intervention if points out basically in the field of ideas that privelegia youthful protagonism and the youthful cultures as practical form of renewal of pedagogical and consolidation of the presence of the pertaining to school community in the formularization of the project the pedagogical politician of each school. While texts as of the LDBEN, of 1996, say that the Physical Education will have to respect the conditions and particularitities of the school, thus allowing, a bigger flexibility in the pedagogical treatment front to the universal standard of education of sports, gymnastics, dances and had corporal practical others as classic, the practical one in good part of the schools still continues entailed to the model conservative to privilege the sport of olímpica identity, the commercial gymnastics and it dances of spectacle identified with the elements of the Ballet classic, modern and contemporaneo, all of origin scholar. In this direction, we want to argue one practical politics of the school, that we deal with armored escolarizada education.

Particularly we want to argue the contemporanea school that is radiated from the politics of magnifying of the public education and the school. At a first moment of the escolarizada education, the educational establishments were centered in the urban regions or urban isolated seminaries and distant of the center. In such a way, the universalizado knowledge, without regional identity, I appeal generalista and without recognition of the cultural and ethnic diversity, if it made hegemonic and only possibility in the pertaining to school land. However, the magnifying of the escolarizada education and the installation of schools in the urban peripheries, the agricultural towns and communities of strong ethnic linking did not change the reality of the practical pedagogical politics of the schools fronts to the knowledge produced and preserved for the communities taken care of for the schools. Such knowledge are gifts in the peripheral sbairros with its games, its tricks, its commemorations.

The religiosidade of some communities and ethnic groups discloses to dances and folguedos of fort meant cultural and identity of formation of the peoples who compoem the Brazilian population. The magnifying of the education in Brazil places the educational politics very front to a cultural diversity great e, when a school arrives at the quarters and communities of specific culture, either urban or agricultural, the conflict is inevitable. If not explicit in them you strike politicians between community and school, for certain in the pedagogical relations in the interior of the school where the conflict arises in phenomena as repetência and evasion.

However, the history of the Brazilian education cannot leave to register that the things are not so static as seems. Although the predominance of what we call armored school, is possible to perceive a movement against-hgemônico that it modifies the school of it are pair inside, inquietanto the pertaining to school community front to the auto-rescue of the latent popular culture of the communities that produce and preserve cultural movements that if they show as conhecimentoa to be socialized and sistematizdo for the escolarizada eucação, as it is the popular case of the dances, games and tricks.

The case of the region metropolitan of Vitória ES the corporal registers and practical quantities concerning the popular ones in Brazil are a sufficiently significant set in terms of amount and artistic cultural quality and technique. Although to be mentioned in some publications (national curricular Parameters, 1997; collective of authors, 1992; Barreto, 2004; Kunz, 1994; Clearly, 1988) as content of the Physical Education that engloba: Brazilian, urban, erudite dances, improvisation, tricks of wheel and money markets, etc; its content if does not present of systematic form in the schools, for the the opposite, has been neglected for professors of the diverse ones disciplines, also of the Physical Education and Arts, as well as for the pedagogical organization politician of the schools, under diverse arguments. The reasons are diverse that take not the permanent inclusion of the dance in the school. For Miranda (1994), the dance is not enclosed in the plans of lesson due to professional qualification of the professors of physical education and assures that this qualification would be contemplated in superior courses of dance.

Popular dances, games and tricks in the Espirito Santo

When we deal with activities of the nature of the object in focus, we find a situation paradigmática: the more we observe a social infinity of forms and motivations that send to the innumerable modalities of dance and tricks as the money markets, coconuts, congadas, sambas, folia of kings, ticumbi, frevo, ox bumbá, caboclinhos, catira, forró, maracatu, xaxado, amongst others, more is observed that the school is very distant of an integration with the communities in which is educating. Such situation can estimate that it has, in fact a resistance when popular knowing and an attempt to incorporate the universalizados and reificados elements to the interior of the communities. It prevails then, the logic of absolute knowing of the dominant groups on the cultural diversity.

Our bibliographical inquiry had as main source the set of researchers of the folklore in the Espirito Santo. Amongst several, Osório (1999), makes a collection of the communities in the Espirito Santo with great influence in the folclórico map. Amongst the popular traditions the permanence of practical is visible as the Ticumbi, Bands of the Congo, Drum of Caxambu, Jongo, Tender of Kings, Folias de Reis, Oxen of Kings. All of fort I appeal ethnic, religious and of partner-economic and cultural resistance.

We select, from the data collected and organized some situations of great importance to understand the social relations in the pedagogical field.

1) We obtain to mapear in a small geographic ray of about 50 kilômetros, a significant amount of communities that practise with great frequency, practically weekly, some characteristic dance or trick of its ethnic group, afro over all descending and indian. Extending the ray for little more than 60 kilômetros, it are of the region metropolitan, we could add other ethnic groups, of européia descent that also they possess practical popular not entailed to the erudite culture. Such situation credits to the manifestations the condition of popular culture, of practical permanent and alive. , Soon possible of pedagogical systematization.

2) 2) The mapping identifies to one strong linking of survival movements and partner-economic and cultural autonomy of the groups that practise the manifestations with more frequency. The circulation of products of fishes, the artesanato, the culinária and the maintenance of the religious rituals depends directly on the sustentation of such practical in the daily one. It possesss, in this direction, partner-cultural relevance and if referenciado to the resume of the school justifies as appropriate knowledge socially contemporary.

3) 3) Although such practical to be part of daily of the communities, breaking the traditional logic that friction them of folclóricas, in the pejorativo direction, the schools installed in these communities, its majority, do not treat such activities as knowledge be systemize and transformed into pertaining to school content. The reasons are several and convém in this small space not to want to open quarrel. However, it is possible to observe that formation of the professors, resume conservative and religious pressures are axles central offices for a delayed and deepened quarrel more concerning the possible reasons.

Conclusion

At a first moment, we are in permanent mapping of the focos of manifestation of the popular culture in the region of the Great Victory. This study it makes possible a vision of what we call of armored school. The region of the Great Victory, in the State of the Espirito Santo, possesss a significant set of communities that produce and preserve practical corporal of clear énica linking. Such practical are elements central offices of the social relations and human beings, a time that the leisure and the cultural production and of subsistence directly are tied with the practical ones preserved.

The localization of the communities that express its culture through the dances, of the games and popular tricks, as well as the schools installed in its interior, fortifies the evidence of that the relations between the projects pedagogical politicians of the schools and the knowledge produced and preserved for the communities are conflituosas, taking itself in consideration that exists two different visões historicamente between what if it must teach in the environment. Of a side, the classic, homogeneous and hegemonic culture propagated by the great organizations of events and the media in general and of another side, the regional, ethnic and popular especificidade of the communities, gifts in the manifestations of popular culture. However, the daily pertaining to school does not disclose such content as one practical estruturante and constituent of the pertaining to school physical education. It has a certain confusion between the dances that in accordance with present practical possibilities of the context in which he is inserted the school and the dance propagated in the of the media spaces, that demand structure and very distinct identitários elements of the context of the pertaining to school community.

The popular culture, in accordance with Silva (2005), easily is identified and associate the traditional one, to the regional one and the folklore. It is by means of this characterization that the erudite culture if overlaps to other forms of expression, the popular ones. The hegemonic classroom mentions primitive popular culture to it as something. The analyses concerning this thematic one if distanciam of the real values and underlying meanings to the popular universe. "that the treatment given to the popular one associates a evolucionista conception to it of culture, where if they consider definitive behind forms." Silva (2005, p.53). Regarding this conception, Chauí (1996) considers a way that detaches the dialectic between the romantic vision and the elitist one. The first one sees the culture popular as something that is made by the people and that for this fact he is good and true. The second vision defends that what the people makes old and is delayed and that need to be improved, to evolve and to become civilized.

The author considers a dialectic enters the two visões for considering that they are in constant movement. Thus, we are studying the possibilities of if to understand in the process of escolarização of the education, the insertion of the popular dances in the school, by means of you discipline and thematic programming, as form to produce in the school a strategical space for the quarrel of the popular culture. This implies, in accordance with Vacant (2003), to consider the related resultant tensions between practical in the school in competition with that they have place in the street, the family and the work. The existing Dances, tricks and other popular manifestations in the Espirito Santo integrate what we call cultural synthesis. The great regional influences are reflected in the process of creation, reproduction and transformation of practical very related with the cultural, religious and economic context of the State. In the region of the Great Victory the picture is not different, but an urban component fort in way to the traces is shown off still agricultural that remains in traditional quarters, in emergent quarters on the basis of the recent exodus (the exodus in the Espirito Santo not siginifica total abandonment of the roots provincial), in fishing villages and remainders of quilombos. Different of the agricultural areas of the state, the region metropolitan possesss in these communities pertaining to school building that take care of a significant amount of inhabitants who practise on traditional activities to the production, the leisure and the some manifestations of popular culture, over all tied to the religiosidade. In this direction, it has concrete elements that they demand a proximity with the school, in the direction that if demands ampler quarrels concerning the pertaining to school resume. We can affirm that the process of production of corporeal properties and cultural of the communities is intimamente on to the manifestations of the popular culture. Significant examples are the innumerable bands of Congos who had resurged in function of structural improvements of the communities that had insisted on the traditional form of production and preservation of the half-environment where they live.

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ON THE SCHOOL AND PRACTICAL THE CORPORAL ONES IN DIVERSITY SÓCIO-CULTURAL

Summary: The present text is fruit of a work in permanent process of inquiry. One is about an analysis of the reality of the education escolarizada in Brazil, in particular in the State of the Espirito Santo, where the organization of the pedagogical work happens of form conservative, front to the production process and preservation of manifestations of popular culture in the field of practical the corporal ones, over all of the Dances, the Games and the popular Tricks in a considerable amount of communities that are taken care of by public schools. At the moment the work presents a quarrel concerning the context on the logic of the pertaining to school organization in Brazil at its historical moments of social formatting, emphasizing the secularized education as central instrument of formation of the new man for the new country. We present, from a research metodologicamente associated between the bibliographical quantity, the comment of the reality and the practical analysis of the pedagogical one of the schools installed in active communities in the field of the cultural manifestations that preserve the popular Dances, Games and tricks. As result of the investigativo work, we point the significant existence of active communities, that possess schools and establish corporal direct relations between its practical and the leisure and the partner-economic production, thus obtaining, to preserve the culture and the religiosidade. On the other hand, we more assay notes for an analysis deepened concerning the conflict relations between the knowledge produced for the communities and the curricular organization of the school.

Words keys: School, Popular culture, Practical corporal

SUR L'ÉCOLE ET PRATIQUE ONES IN DIVERSITY SÓCIO-CULTURAL LE CORPOREL

Résumé : Le texte actuel est fruit d'un travail dans le processus permanent de l'enquête. On est au sujet d'une analyse de la réalité de l'escolarizada d'éducation au Brésil, en particulier dans l'état de l'Espirito Santo, où l'organisation du travail pédagogique arrive du conservateur de forme, de l'avant au procédé de production et à la conservation des manifestations de la culture populaire dans le domaine de corporel le pratique, au-dessus de toutes les danses, des jeux et des tours populaires dans une quantité considérable des communautés qui sont prises en compte par des écoles d'Etat. À l'heure actuelle le travail présente une querelle au sujet du contexte sur la logique du concernant l'organisation d'école au Brésil à ses moments historiques du formatage social, souligner secularized l'éducation en tant qu'instrument central de la formation du nouvel homme pour le nouveau pays. Nous nous présentons, d'un metodologicamente de recherches associé entre la quantité bibliographique, le commentaire de la réalité et l'analyse pratique de la pédagogique des écoles installées dans les communautés actives dans le domaine des manifestations culturelles qui préservent les danses, les jeux et les tours populaires. Comme résultat du travail d'investigativo, nous dirigeons l'existence significative des communautés actives, qui possèdent des écoles et établissent des relations directes de caporal entre son pratique et les loisirs et la production associé-économique, de ce fait obtenant, pour préserver la culture et le religiosidade. D'une part, nous que plus de notes d'analyse pour une analyse ont approfondis au sujet des relations de conflituosas entre la connaissance produite pour les communautés et l'organisation curriculaire de l'école.

Clefs de mots : École, culture populaire, caporal pratique

EN LA ESCUELA Y PRÁCTICO ONES EL CORPORAL IN DIVERSITY SÓCIO-CULTURAL

Resumen: El actual texto es fruta de un trabajo en el proceso permanente de la investigación. Uno está sobre un análisis de la realidad del escolarizada de la educación en el Brasil, particularmente en el estado del Espirito Santo, donde la organización del trabajo pedagógico sucede de conservador de la forma, de frente al proceso de producción y a la preservación de manifestaciones de la cultura popular en el campo corporales los prácticos, sobre todas las danzas, de los juegos y de los trucos populares en una cantidad considerable de comunidades que sean tomadas cuidado por de escuelas públicas. En el momento el trabajo presenta una pelea referente al contexto en la lógica del referente a la organización de la escuela en el Brasil en sus momentos históricos del formato social, el acentuar la educación como instrumento central de la formación del nuevo hombre para el país nuevo. Presentamos, de un metodo de la investigación asociado entre la cantidad bibliográfica, el comentario de la realidad y el análisis práctico de la pedagógica de las escuelas instaladas en comunidades activas en el campo de las manifestaciones culturales que preservan las danzas, los juegos y los trucos populares. Como resultado del trabajo del investigativo, señalamos la existencia significativa de las comunidades activas, que poseen escuelas y establecen relaciones directas del cabo entre su práctico y el ocio y la producción socio-económica, así obteniendo, para preservar la cultura y el religiosidad. Por otra parte, nosotros que más notas del análisis para un análisis profundizaron referentes a las relaciones de los conflicto entre el conocimiento producido para las comunidades y la organización del plan de estudios de la escuela.

Llaves de las palabras: Escuela, cultura popular, cabo práctico

SOBRE A ESCOLA E AS PRÁTICAS CORPORAIS NA DIVERSIDADE SÓCIO-CULTURAL

Resumo: O presente texto é fruto de um trabalho em permanente processo de investigação. Trata-se de uma análise da realidade da educação escolarizada no Brasil, em particular no Estado do Espírito Santo, em que a organização do trabalho pedagógico acontece de forma conservadora, frente ao processo de produção e preservação de manifestações de cultura popular no campo das práticas corporais, sobretudo das Danças, dos Jogos e das Brincadeiras populares em uma considerável quantidade de comunidades que são atendidas por escolas públicas. No momento o trabalho apresenta uma discussão acerca do contexto sobre a lógica da organização escolar no Brasil em seus momentos históricos de formatação social, enfatizando a educação escolarizada como instrumento central de formação do novo homem para o novo país. Apresentamos, a partir de uma pesquisa metodologicamente associada entre o acervo bibliográfico, a observação da realidade e a análise da prática pedagógica das escolas instaladas em comunidades ativas no campo das manifestações culturais que preservam as Danças, os Jogos e as brincadeiras populares. Como resultado do trabalho investigativo, apontamos a existência significativa de comunidades ativas, que possuem escolas e estabelecem relações diretas entre suas práticas corporais e o lazer e a produção sócio-econômica, conseguindo assim, preservar a cultura e a religiosidade. Por outro lado, ensaiamos apontamentos para uma análise mais aprofundada acerca das relações conflituosas entre o conhecimento produzido pelas comunidades e a organização curricular da escola.

Palavras chaves: Escola, cultura Popular, Práticas corporais.