82 - TRAINING OF EDUCATORS: DIALOGUES, EXPERIENCES, BODY, M

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A START

The training process in the biocentrism concept, searches for the poetic aspect of the human encounter in order that the genuine side of each individual emerges, recovering sensibility, look, touch, hearing and speech. Simple and profound gestures, which are signatures that make us feel more like “people”.

We believe that, as the educators become acquainted with themselves, they can then establish other ways of relating themselves with children, thus, modifying their lifestyles the way of relating to themselves, with others and with the universe. In order for a process of this nature to develop itself, the knowledge of experiences, and theories which are fundamental to the comprehension of a culture which is in favor of life, is necessary.

The beginning was a Friday night. I return to the paths of the 1970´s and 80´s, back when I was an educator of children and youngsters. As nightfall slowly approaches and I find my way through the old streets of that city, memories of times past race through my entire body and my emotions are tingling.

I imagine what educators I will find. What will they be expecting? What type of classes dwell in their imaginations and daily lives? What are they like? What dreams do they have? What are their faces like, their strides, their smiles. Are they happy? As I think about these things, whilst entering this labyrinth, I ask myself: *What means should be followed to uncover and to transform?*

The first movements we carried out were to resize the space. Search for another way of organizing in which everyone could see each other and understand each other.

On this first night, in the first fifteen minutes of class, there was a power shortage. In the silence of darkness, I noticed a number of people gathering their material and leaving the classroom. I ask myself, what kind of group is this that needs a “power shortage” to leave the classroom? This fact brought about a subject for discussion in the classes throughout the semester.

IMAGINARY PHYSICAL EDUCATION OF THE EDUCATORS

The speech fragments, from observations, which announce the imagination, life stories, the incarnated and lived experiences. We contemplate ideas which express the expected in the classes:

Upon announcing that we would have a Physical Education class, I thought: How boring, someone will probably show up and dictate to us how to carry out a good Physical Education class and we will be forced to perform the class. I thought the classes would be “traditional classes which I despised when I was a student and I simply did not want to pass onto my students”. (Anonymous).

However, it was to my surprise and astonishment how the teacher was well received by all of the students in the first class. As I was shy at the time, I was afraid of having to expose my thoughts but the teacher transmitted safety and sensibility. (Anonymous).

Much to my surprise, on my arrival, we saw a completely different class to those that we were used to seeing. Initially there was some degree of resistance, but the group gradually started to close the circle and began participating. Such is life, as some pass through life without accomplishing much. When the teacher arrived that night, I was very anxious to meet him. When I saw him, that is when I had my first impression of him, as he smiled with his eyes and I had the feeling I would end up liking him. (Anonymous).

It is interesting to observe that many times, the reference to the expression *Physical Education* is enough to cause goose pimples, imaginary pain, heavy breathing, heavy and painful legs, fear of being ridiculed, of feeling incapable, undermined, discriminated against and of feeling in an unstable environment.

Surprise in the first class. Amazement in the face of the unusual, shyness which invades the whole body, emotions which barge in, without knocking, blushing faces, awkward and shy movements. Expectations that the nuisances, pains, exhaustion, repetitive exercises, tiring races and discriminations, would make part of this “Stage”.

BRANDS, BODY TATOOS.

Why were we “branded” with such intensity? What Physical Education was this? What brands were engraved in bodies, in emotions? How do we break these concepts, experiences and live other experiences which create life?

We observe that the educators imagined what they would study based on the contents, concepts, games, in short, a number of “recipes”. In the fragments of literature, we notice the imaginary.

(...) totally traditional classes, forced exercises and a few games to ease the situation; I confess that I was somewhat worried and anxious with this type of class. I was expecting theoretical classes, but to my surprise, they were practical classes. (Anonymous)

I thought that I was going to learn how to work with different games so that I could teach my students something different from skipping, soccer and tag, which would be fun. I imagined a lot of different things that we were currently doing. I though that we would learn new games or gymnastics, in short, exercise which would help in physical development. But it was surprisingly better, mainly for those who have a degree of difficulty in communication due to shyness. (Anonymous)

I thought that I would learn new games and a few concepts. But in the first class, I noticed that I was completely wrong. Although, Initially I had not entirely participated, due to my shyness, I noticed that the work was much broader and far more interesting. (Anonymous)

The expectations of what was learned were related to the knowledge that was developed in school, with a concept of Education and 'Traditional Physical Education', involving learning games in order to teach them in classes. Perhaps, a “recipe”, was being searched to be transmitted to the students. There was also a degree of hope that something different should occur.

It was with these expectations that the educators participated in the first classes. Others followed, where together we brought out the stolen sensitivities. Do I question it as being enthusiasm? How to develop classes that integrate, that captivate and are creative, if the majority of the experiences which branded the educators indicate the contrary? The following was observed: a dance between the old and the new way of giving birth to a new way of life, based on the brands of infancy and of the visions regarding Physical Education.

Upon recalling some of the brands of infancy, we would like to build networks with the scriptures, with poetry, with memories and with dramatizations in order to understand the multiplicity of meanings, tattooed on our bodies throughout our lives.

The memories seduce us saying:

...In Physical Education, a discipline totally isolated from the others, there were never any interdisciplinary classes. The students, who knew how to play, participated and those who did not, remained on the side lines, watching. At the time, it did not particularly like it as I felt compelled to always do the same thing. We already knew what would happen in the classes. (Anonymous).

I always thought that Physical Education was an activity solely directed to the physical body, which was destined to sacrifice and pain. I remember quite clearly the satisfaction on the faces of the teachers of the old middle school course in the 1970s, when after the classes; we were very sore, due to forced exercises. For the teacher a sore body was synonymous with learning. (Anonymous).

Today, what meaning is given to Physical Education? If at other times, it was used to isolate, discriminate, compete, punish and did not develop cooperation or participation, what does is currently do?

However in other memories of daily life of the educators, we find a multiplicity of brands with different meanings:

The experiences were not lasting in Physical Education in the first degree. The few memories are forced races, tiring and sore gymnastics which were rarely monitored by specialized teachers. The teacher forced us to many times do things we just could not do such as run three laps around the school block, which was extremely big and many times we simply could not keep up. (Anonymous).

The teachers would tell us that we should make the children run enough so by the time they returned to their classrooms, they would have calmed down. (Anonymous).

Once joining 5th grade and the following grades, there was another way of working. The student had to follow the imposed rhythm by the teacher. The pleasure and joy in the games until 4th grade are substituted under pressure, competition and disrespect regarding the individuality of the student. After 5th grade, when I had a Physical Education teacher, everything became different, as I had to run the laps stipulated by the teacher and then play the game and only those who knew how to play were chosen and the others did not have the slightest chance of learning, thus it was Physical Education during the whole year. (Anonymous).

I remember a teacher forcing us to run around the school block during middle school and high school classes. I don't know for how long the procedure was kept, but there were lots of classes. The students would complain during the days in which they had classes, as they knew what was going to be developed beforehand. We never knew what objectives of the classes were, which left us a little disheartened when it came to facing them. (Anonymous).

Memories of Middle School which extend throughout the years, routines which have no place for surprises, for novelties or creativity.

How to break from these situations if in many cases there is no systematic training in the daily routine of schools? What do these situations represent in the lives of the educator's children?

AND AT LAST, WHAT REMAINS?

A Physical Education which valued repression, wear and tear, physical conditioning, punishment and non participation, strengthened the shame of those who felt incapable of developing what was imposed on them. Even in activities such as dance and conception, methodology highlighted the technique more than expression. There are currently classes which represent a fragmented vision of dance, movement, games and sports which impoverishes participation, once that it is based on presence and assessment.

What pleasure and motivation can arouse classes of this nature? What visions of men and women, of societies and the world are implicit in this context? How are these principles expressed in the daily routines of the classes? How to break with this type of Traditional Physical Education which ruled in the daily routine of the schools, in the means of communication, in the spaces where we reside? What training will contemplate human dignity where life is the core?

A school which is capable of permitting discovery, the knowledge of the body, besides the limits of the sports fields and also highlight the importance of the various languages may be possible. Understand that it is possible to mathematically learn, joining groups, sharing groups, traveling the world, walking over a map drawn on the floor and dramatizing situations that involve the daily life may be constituted based on the emotion, the body, movement and pleasure.

Physical Education should not train bodies, but work the feelings, the, affection, the relations in the comprehension of others, and of ourselves and life itself. An education which would contaminate the world, a dance of life, transforming us into more comprehensive, loving and happy human beings.

Physical Education should be a space to uncover the meaning of knowledge, movement and participation. Let us recall the primary school and one of the teachers who taught children's games and ball games, simple things, meaningless when seen through the hurried eyes of an adult, but full of meaning, happiness, challenges, creativity, vitality for children who lived in a time and space which gave way to the TV screen, electronic games, computer keyboards, cell phone buttons which keep guard at a distance, beyond the reach of the eye. The control of emotions, affections, freedom of coming and going, in such a restricted world.

These journeys meant exposing feelings, sensibilities and living with differences and improving familiarity. Thus, our classes were a dance which enabled all to rethink the meaning of life.

We built a better world in this process, with more friendships, more togetherness, less prejudice, helping one another to overcome limits, without criticism, with comprehension and love. A world capable of extending its hand whenever necessary and of closing the doors of discrimination, of prejudice and of digging a trench inside oneself.

Building new bridges meant winning many obstacles, overcoming visions which stop us from being happy and expanding ourselves in the universe. Thus, building new paths, opening more doors which lead to living our daily lives with more simplicity, love and peace. This journey was allowed because we freed ourselves from prejudices and broke pre established rules which, many times fence off freedom and limit our chances of taking flights which will take us to new horizons.

We notice that many times, there is a will of expressing ourselves through gestures, however there is a lack of courage and trust which developed through classes, creating a permission space to be happy, or joys of living a full life, being capable of setting our own paths in order to together, create a fair and dignified society.

In the first class, we started to reveal our posture when the lights went out. We made the best of the situation, using our sensibility to listen and feel the educators. The fast footsteps of those leaving the room, leads us to the following question: *Who are these educators who use the cover of darkness to leave the classroom?*

This was the first lesson, our mutual presentation. The darkness was a unique moment in which we revealed our fears, our insecurities, and our schools, which in many cases do not illuminate our paths.

The educators spoke of their needs to tell us about all of the transformations which occur with them, which changed in each one of them during this process. They highlighted that in the world of today, it is difficult to find people who understand these situations we live in.

We noticed that during the process, the group became more united, without any fear of giving in and of speaking their hearts. They began to understand what was like to care for one another, respecting each ones space and not to judge one another.

But a longer period of time will be necessary so that an education of this nature shows itself in a global dimension,

as there are still many inhibitions and fears to overcome. This is the consequence of the traditional education that we have always lived with. Many lessons were learned from this experience, amongst them, the sense of duty that we should have experiences that bring us pleasure and happiness and which recover kindness, affection, responsibility, freedom, sensibility and caution.

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TRAINING OF EDUCATORS: DIALOGUES, EXPERIENCES, BODY, M

ABSTRACT:

This article indicates the trajectory of the discipline, ***Body and Dialogues: Fundaments of Physical Education*****,** which took place in the *Pedagogic Training Course for Teachers in Service for junior schools at the Faculdade de Educação (Faculty of Education)* UFPEL administered in Jaguarão-RS.

The intention is to situate the paths based on the experiences carried out with films, interviews and other "readings" developed during the process.

This work is characterized as a *qualitative research* mainly through the adopted procedures. André (1995:24) proposes the use of the term qualitative, in the following way: *Differentiate collection techniques, or design collected data...*

Contribute to the training of sensitive educators; as, once the process of experience such as the expression of movement itself and emotion is detected, , we hope that we are also capable of working with movements, emotions, games, and toys thus creating renewable spaces of expressing vitality, affection, and creativity of sexuality and transcendence.

The knowledge was collected through dialogues, listening and silence, presented through Friere's book *Pedagogy of the Anatomy*, (1996). We learn through the expressions of the faces, looks and body language of the educators seeking to find sensitive signs in labyrinths and indications of new paths. Or rather, as indicated by Rolando Toro (2002) through his literature, build a poem of the moved human encounter. "Celebrate the presence of another; praise him in the essential charm of the encounter and perhaps the only healthy possibility".

Kew words: Training, Physical Education, Biocentrism Education.

FORMATIONS D'ÉDUCATRICES [1]: DIALOGUES, EXPÉRIENCES, CORPS, MOUVEMENT ...

RÉSUMÉ:

Cet article indique le parcours de la discipline **Corps et Dialogues: Des fondaments de l'Éducation Physique,** qui a eu lieu au Cours de Pédagogie de Formation de Professeurs en Service pour les premières années scolaires de la Faculté d'Éducation - UFPEL donné à Jaguarão, RS.

L'intention est situer les chemins à partir des expériences faites, des regards des éducatrices, des fragments de discours, des observations réalisées en salle de classe, des textes écrits, des discussions, des poésies, des photographies, des tournages, des interviewes et d'autre lectures développées en classe.

On peut dire que ce travail se caractérise comme une recherche qualitative surtout à travers les conduites adoptées. André (1995:24) propose l'utilisation du terme qualitatif dans le sens de différencier les techniques de récolte, ou mieux, pour designer le type de donné obtenu...

On cherche des chemins qui puissent contribuer pour la formation des éducatrices sensibles; puisque quand elles s'aperçoivent dans un procès d'expériences comme une expréssion du propre mouvement et de l'émotion, on attend qu'elles soient capables de travailler aussi avec les mouvements, les emotions, les plaisanteries et les jouets en créant ainsi des espaces renouvelés de l'expréssion de la vitalité, de l´affectivité, de la créativité, de la séxualité et de la transcendance.

Les connaissances ont été constituées à travers des dialogues, des écoutes, des silences. De la manière proposée par Freire (1996), dans son livre Pedagogie de l'Autonomie, on a appris à travers les visages, les regards, la corporalité des éducatrices pour rencontrer, dans le labyrinthe de l'inconnu, des signes sensibles et indicatifs de nouveaux chemins. Ou, comme nous indique Rolando Toro (2002) dans ses écrits, construire une poétique du rencontre humain ému. "Célébrer la présence de l'autre, l'exalter dans l'enchantement essentiel du rencontre, c'est l'unique possibilité salutaire."

Mots-clés: Formation, Éducation Physique, Éducation Biocentrique .

FORMACIÓN DE EDUCADORES: DIÁLOGOS, EXPERIENCIAS, CUERPO, MOVIMIENTO...

RESUMEN:

Este artículo indica el paso del cuerpo y de los diálogos de las disciplinas: Lechos de la educación física, ocurrencia en el Curso de Pedagogia de Formação de Professores adentro Servicio para la serie inicial de Facultad de Educación - UFPel - dado en Jaguarão-RS.

La intención es precisar las maneras del llevadas a través experiencias, de las que esta' de las películas, las entrevistas y de otra "desarrollaron lecturas" durante el proceso.

Este trabajo se caracteriza como investigación cualitativa principalmente para procedimientos adoptados. Andres (1995:24) considera el uso del término cualitativo en dirección de: Para distinguir técnicas de la colección o, hasta mejor, para asignar el tipo de datos conseguidos...

Busque para contribuir para la formación de educadores sensibles; por lo tanto, si percibe en un proceso de experiencias como expresión del movimiento apropiado, emoción, esperamos que son capaces también, para trabajar con los movimientos, las emociones, los trucos, los juguetes que crean así, espacios renovados de la expresión de la vitalidad, de la afectividad, de la creatividad, de la sexualidad y del transcendência.

El conocimiento había sido si constituyó con los diálogos, de escuchar, del silencio. De la manera como Freire (1996) en su libro de Pedagogia de la Autonomía considera. Aprendemos con las expresiones de las caras, de las miradas, del corporeidade de los educadores a encontrar en los laberintos señales sensibles e indicativas de nuevas maneras. O, mejore, mientras que indica Rolando Toro (2002) en sus escrituras a la construcción a el poético de la reunión humana movida. "para celebrar la presencia de la otra, a exaltar en el enchantment esencial de la reunión está, quizás, la única posibilidad saludable".

PALABRA-LLAVES: Formación, Educación física, Educación Biocentrica.

FORMAÇÃO DE EDUCADORAS: DIÁLOGOS, VIVÊNCIAS, CORPO, MOVIMENTO...

RESUMO:

Este artigo indica o percurso da disciplina *Corpo e Diálogos: Fundamentos da Educação Física*, ocorrido no *Curso de Pedagogia de Formação de Professores em Serviço para as séries iniciais da Faculdade de Educação* UFPEL - ministrado em Jaguarão-RS.

A intenção é situar os caminhos a partir das vivências realizadas, dos das filmagens, entrevistas e de outras “leituras” desenvolvidas durante o processo.

Este trabalho caracteriza-se como uma *pesquisa qualitativa* principalmente pelos procedimentos adotados. André (1995:24) propõe o uso do termo qualitativo no sentido de:...*Diferenciar técnicas de coleta ou, até melhor, para designar o tipo de dado obtido...*

Busca contribuir para a formação de educadoras sensíveis; pois, ao se perceberem num processo de vivências como expressão do próprio movimento, emoção, esperamos que sejam capazes também, de trabalhar com os movimentos, as emoções, as brincadeiras, os brinquedos criando assim, espaços renovados de expressão da vitalidade, da afetividade, da criatividade, da sexualidade e da transcendência.

Os conhecimentos foram se constituindo através dos diálogos, das escutas, dos silêncios. Da maneira como propõe Freire (1996) no seu livro *Pedagogia da Autonomia*. Aprendemos com as expressões das faces, dos olhares, da corporeidade das educadoras para encontrar nos labirintos sinais sensíveis e indicativos de novos caminhos. Ou, melhor, como indica Rolando Toro (2002) nos seus escritos construir uma poética do encontro humano emocionado. “Celebrar a presença do outro, exaltá-lo no encanto essencial do encontro é, talvez, a única possibilidade saudável”.

Palavras-chaves: Formação, Educação Física, Educação Biocentrica.