97 - DEVELOPING THE CRITICO SUPERADORA METHODOLOGY IN A DISSIMILAR REALITY

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This work has as intension to socialize the experience from academicians that participate of the Extension Project Education and Social Movements: an intervention from Physical Education [2]. We are writing about an experience in one class from the school[3] where we worked. We are doing this because we believe in the importance of socialize the experiences working with the physical education in a different reality those we know in the University, in a City school that involves teaching from childish education to fourth grade, location an Assentamento from Works Without Land Movement (MST). Parana, Brazil.

In this Project, the studies and interventions desires work with a physical education, in agree with the reality from the Assentamento Jose Dias, in Inacio Martins, searching a practice understand as Corporal Culture[4]. To affirm the importance of this understanding, we agree with JANATA (1999) when she declare:

the Corporal Culture belong also to the humanity, and as so must be understand by the students as a way to build the class consciousness, we need start to build a pedagogic practice of physical education with the perspective of popular class.

Because we believe in the necessity of social transformation and in the function of physical education on this transformation, we will relate our experience, as an attempt to associate the physical education with the MST proposal, that fight for the construction of other conception of society, with justice and equality for everybody.

This work will be show in two moments: first we will do a short discussion about the Critico Superadora methodology and your epistemological base, next will be show two class plans builds from corporal culture themes. The plans has as theme the soccer and the peteca.

The Critico Superadora methodology as possibility of teaching

In this moment is necessary to do a short description about the methodology that most agreed with the dialect thinking of the reality where we worked.

Is necessary to elucidate that any thinking about the social is owner of the absolute truth, neither have the total understanding about the reality. We believe that don't exist a neutral pedagogic practice, because exist an epistemological and theorist position, even when the inquirer believes don't have any filiations with some approach, this happen unconsciousness, because de world vision is present in the practice and in the political theory.

To understand the Critico superadora methodology is necessary understand the Materialism, your philosophical approach. The base principles that explains the development of the Marxism are presents in the *historical materialism* and *dialectic materialism*. The Marx's method have special relevance because is much different from the others philosophical bases from no-Marxist sciences. The philosophical base from the Marxism is the materialism, understand as philosophical current against the *idealism*, has as method the *dialect logic*, as form of thinking and understanding the reality (GERMER, 2000).

CHAUI (1999), emphasizes that the Marxism allow the comprehension that the human facts are social institutions and historically made, not by the spirit even by the free desire from individuals, but by the objectives conditions where the action and human thinking must happened. Because the mankind need to production your own existence, instead of adapt yourself to the nature, he adapt her to his, by transformation. This is made by work, building the firsts social institutions: family (work sexual division), shepherd and farming (work social division), change and trade work products social distribution.

Thanks to the Marxism, the humans sciences could understanding that the historical changes is result from slows social, economics and political process based on the form of the production ways property and the work relations. The economic sphere materiality commands the others from social life, spirituality and the historical process includes the others(ibid, p. 275).

A very important question in the Marxist dialect is the concept of *totality*, this pursuit to be a interpretative tool, which had as objective understand the unity differences, that means the opposites don't exist independent. In totality view don't exist clear start points, don't reach a totality that don't be herself an element or part of the total nature of the human existence and of the connection between social and economic facts history and thoughts history.

In Marxism the totality character is constantly insert in the dialects relations, this happen in many situations: between the phenomenon and your essence, between the laws and the phenomenon, between the singular and the universal, between the imagination and the reason, between the material base and the conscious, between theory and practice, between the objective and the subjective between the induction and deduction. But, to this situations happened is not only necessary technical knowledge, but also a intellectual posture and a social view of the reality (MINAYO, 2000, p.71).

Bringing to the physical education area, the Critico superadora methodology, believes that

the knowledge must be methodological treat in a favorable way to comprehension of the materialist dialect logic: totality, movement, qualitative change and contradiction. And organized in a way that make it understandable as transitory, historically made and in a spiral form enlarge the student thought reference (COLETIVO DE AUTORES, 1992, p.40).

This methodology has identification with the historical-critical pedagogy because is centered in the equality between the human beings, in real und non-real terms. Don't understand the education as the principal factor of the social changes, but in dialect relation with the society, also to be a pedagogy pledge to put the education to server the production relation transformations (SAVIANI, 1991, p.48).

The methodology is understood as one of the forms of appropriation of the physical education knowledge, where is present the singular of each theme of corporal culture (games, gymnastic, dances, fights, sports, malabarismo, contortionism, pantomime and others), also the corporal expression as social language e historically made (COLETIVO DE AUTORES, 1992, p.38).

The physical education, as transformer practice, is that one that deny the man submission, will privilege the popular class, and replace the fight for solidarity, the individualism for cooperation, emphasize the expression freedom. So, “the school, in critico superadora perspective (…) must do a selection of physical education contents. This contents selection and organization demands cohering with the objective to promote the reality reading” (COLETIVO DE AUTORES, 1992, p. 63). The selection factors, to this methodology are: contents social relevance, contents contemporarily, adaptation to student's social and mental capacities and contents simultaneous.

In this conception exist the necessity of fulfill the confrontation and the contraposition of knowledge. The confrontation between popular knowledge and universal scientific knowledge, selected by the school, is fundamental for the pedagogic reflection, since, excite the student, across your school time to reach more elaborate forms of thinking, overcoming

the common sense.

This methodology beyond having as objective discuss and propose a political-pedagogic project, presents also an evaluation conception that is connected to the school project that we want to build. Point a conception that don't reduces the evaluation to parts in the beginning, middle and end of plan, don't reduces herself to measure, compares and selection students. What is search is a variety of evaluation events where is considered the totality and the ending that's desired.

In the same way that happened with all produced, the critico-superadora methodology is not perfect, since, presents many problems, for example, the difficult to explain the schooling cycles proposed for students of fundamental and middle teaching. But we cannot ignore that she is still a mark for the development of a physical education theory.

Contents option

From the presuppose that a critical pedagogy, in the physical education area muss guide our actions looking the choice and systematization of corporal culture contents, we desire, from the school observation, the possibility of action with a common practice in that community: the soccer. We also understand the necessity of collaborate with the school material resource, so we choice for the construction of a accessible toy (with easy access to the material, by teachers and students). This way, the contents peteca was choose.

The soccer is present because is one of the most diffuse practice in that community. We agree with COLETIVO DE AUTORES (1992, p. 70), when he affirm that "the sport, as social practice that institutionalize themes from corporal culture, projects itself in a complex phenomenon dimension that involves codes and meanings of the society which create it and practice it". The implementation of sport in school is justifiable by their educations principles. But, "as a cultural-historical production, the sport is subordinated to the codes and meanings that is given by the capitalist society, and, because of that, cannot be take away form your owns conditions "(Ibdem, p. 70).

Values as exaggerated competition, technical rationalization, normalization, the search for maximum income, between others aspects so presents in our society, are commonly carried for the educational practice. BRACHT (1986) relate, "…the sport really educate. But, education here means take the individual to internalize values, behavior rules, that will give the possibility to adapt him in the capitalist society. So, is an education that takes to lodge and not to question. An education that obscure, or launch a smoke curtain above the capitalist society contradictions" (p. 65).

In agree with GONÇALVES e SANTOS (2004),

the problem is that sport show clearly that the purpose give to it, is only the overcoming from winner above the losers, put it as an end itself. Is we accept the sport as social phenomenon, form corporal culture, is necessary the rules discuss, their adaptation conditions to cultural and social reality from the community that practice it, create and recreate (*[s.l]*).

This way, under that conception, we tried to work the theme soccer as a way to promote the students critical, from their cultural-political-economic-social context, though the insert of some axles and strategies that given support the plan propose, which is embassy in the critico superadora steps, given the epistemological north for our action. This were structured in two classes (total of three hours) by this way:

- social practice: objective - observe the children's thought about the propose contents; methodological development (1º) ask for children to draw and write a sentence about their meaning of soccer; (2º) in the field, give the ball to children practice, from de children initiative, without any direction form the teachers.
- Problematic: objective talk about themes like: the sport in the actual society (values), different realities (media sport X social practice in that community), the rules (the reason, to whom they serve, what is hidden), beyond others important questions (detected in social practice); methodological development from pre selected material (sport magazine pictures), was realized a reflection about.
- Instrument action: objective themes reflection, and if possible, realize a reflection about the children reality in opposite with me media reality. Methodological development dialog and play games with the students.
- Catharses: objective reconstruction of the social practices by the children, after the discussions and reflections. Methodological development construction and practice of their own games.
- Social practice comeback: objective is possible to see only in the daily practice, cannot be see immediately after the class practice , methodological development ask again for a draw and a sentence about soccer, to see some apparent change (or not).

About the second theme, the peteca, we agree with KISHIMOTO (1997), that the toy stimulate the reality aspects representations. Approaching the child to her daily, from nature, from humans constructions, at last, from social totality, being a stimulating form to children imagination expression, we believe in the possibility of this material construction as a rich field for development and rescue of some important values for our propose.

The peteca, as affirm VAGO (1996),

in their origin, was a solidarity game, where two or more people try together 'don't left the peteca falls' (as say a popular sentence). This game has been change to a competition that has as objective the opposite: a player must play it the most far as possible, so the other cant reach it, and lose the game. And many characters of professional game has been adopted, a net separating the players… The peteca game isn't any more a fun corporal practice, but a competition corporal practice(p. 56).

Beyond this, because de cultural industry, grows the transformation of some cultures practices, symbols and values (as the peteca, before an Indian practice, now industrialized) in the name of the capital. But don't exist only the merchandising interest, as say KUNZ (2001), "exist some interest also in the social control of toys influence and industrialized game objects above the children imagination […] by playing the children is take away forms their reality, your imagination and your subjective is easily control, making easy, the submission and obey ". (p. 94-95)

So, we try to action as a form to questioner this productivity logical (ready objects again the children imagination) and other values connected to this theme (sporting, etc), using the construction of this toy as a tool. The realizing of this propose, in one class, happened this way:

- social practice: objective watch the children's view about the theme; methodological development show a peteca and ask what is it?
- Problematização: objective initial approach of the content, looking for questions; methodological development questions: what is it? Is used for what? How we play? How to build a peteca with alternative material? What forms we can play?
- Intrumentalização: objective talk about themes like: local culture valorization, the cultural industry incorporation of habits, people symbols, the cultural production e the lack of access to it, the possibility of reach the totality through the hands (you don't need buy the peteca), the importance of play with the other; methodological development (1º) dialog about de general mean (historical rescue, social context, etc) about the peteca; (2º) build with the children.
- Catharses: objective children's incorporation and rebuild of this social practice concepts; methodological development with the build peteca, development of games.
- Social practice comeback: objective the same of soccer; methodological development - final dialog.

Finals considerations

With this systematization of the ways we utilized to developed a physical education class, form critico superadora

methodology, we desire to socialize the experiences of our group, with the objective of search new forms of action, in a critical way in school. Is clear the physical education function in that school which fight for a social transformation, because she is a important curricular component, with a own knowledge and connected with another society project.

The action in the Maragarida Alves school, as well the strive of work with a different education conception, connected to the MST ideals was a rich challenge, because the group can experiment other kind of education, with others ideals and revolutionary objectives. This way, the physical education vision has change with a restructured action and an alternative methodology to change the school and the society.

We have the conscious that this is a small step for the physical education transformation, but was an significant advance to other school and other society.

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DEVELOPING THE CRITICO SUPERADORA METHODOLOGY IN A DISSIMILAR REALITY

Abstract: This work has as objective, socialize the experiences with a fourth grade class, fo fundamental teaching, from Margarida Alves school, located on Assentamento Jose Dias, in Inacio Martins City, Paraná. We search to work the physical education with the critico superadora methodology (which have as reference the historical-critical pedagogy), so from the watches realized in the investigated field, was possible analyze that this theory was the most adequate to the dialect thinking of that reality.

Key words: physical education, methodology, MST

DÉVELLOPER LA "METODOLOGIA CRÍTICO- SUPERADORA" DANS UNE RÉALITÉ DIFFÉRENTE

Resumé: Le présent travail a pour objectif de diffuser les expériences acquises lors dês activités réalisées avec un groupe de 4ème année de l'enseignement primaire de l'école Margarida Alves, située dans l'assentamento José Dias, à Inácio Martins, dans l'état du Paraná. Dans les cours d'Éducation Physique, nous avons appliqué la "Metodologia Crítico-Superadora" liée à la Pédagogie Historico-Critique, car partant des observations réalisées, il a áté possible de constater que cette méthodologie serait la mieux adaptée à la forme de pensée (dialectique) qui relève de cette réalité.

Mots-clés: Éducation Physique, Méthodologie, MST

DESARROLLANDO LA METODOLOGÍA CRÍTICO-SUPERADORA EN UNA REALIDAD DIVERSA.

Resumen: El presente trabajo tiene como objetivo, socializar las experiencias desarrolladas con una multitud de cuarta serie de la enseñanza fundamental, de la escuela Margarida Alves, que se encuentra ubicada el Asentamiento José Dias, en el Municipio de Inácio Martins - PR. Buscamos trabajar las clases de Educación Física "basada" en la Metodología Crítico-Superadora, (que tiene como referencia la pedagogía histórico-crítica), pues a partir de las observaciones realizadas en el campo investigado, fue posible analizar que esa sería la metodología más adecuada a la forma de pensamiento (dialético), de aquella realidad.

Palabras-llave: Educación Física, Metodología, MST (Movimiento de los Sin-Tierra)

TRABALHANDO A METODOLOGIA CRÍTICO SUPERADORA NUMA REALIDADE DIVERSA

Resumo: O presente trabalho tem como objetivo, socializar as experiências desenvolvidas com uma turma de quarta série do ensino fundamental, da escola Margarida Alves, localizada no Assentamento José Dias, no Município de Inácio Martins-Pr. Procuramos trabalhar as aulas de Educação Física pautadas na Metodologia Crítico Superadora, (que tem como referência a pedagogia histórico-crítica), pois a partir das observações realizadas no campo investigado, foi possível analisar que essa seria a metodologia mais adequada à forma de pensamento (dialético), daquela realidade.

Palavras-chave: Educação Física, Metodologia, MST.