111 - EDUCATION OF PHYSICAL EDUCATION: THE IMPORTANCE OF HISTORICAL-CRITICAL THEORIES IN THE DEVELOPMENT AND FORMATION OF AUTONOMOUS HUMAN BEINGS

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INTRODUCTION

In order to contribute to the field of school education, especially for the teaching of the discipline of physical education, the present paper presents and defends the implications of the teaching of physical education in the development of the human psyche.

We defend that the school is one of the spaces of development and formation of the man (as a social being), since the elements of culture are generally transmitted to the students in order that they take ownership of the most elaborated knowledge of humanity. These knowledges are scientific, philosophical, artistic, ethical-political, affective, etc. Which, once selected, dosed and sequenced throughout the series, are promoters of the development of students and their teachers to humanization spheres that allow the elevation of the thinking and actions of individuals beyond the everyday of common sense (SAVIANI, 2013).

Saviani (2013) argues that school education should play the role of mediating between the sphere of everyday life of students and the higher spheres of social practice. The specificity of school education, for the author, needs to be the transmission of the most elaborate, more developed knowledge in the various scientific areas. However, it is worth mentioning that because we live in a society divided into social classes, interests are opposed and culminate in public policies that create obliterations for the transmission of systematized contents within the public school. The intentionality, generally speaking, of the public policies that defend school education 'impoverished' by the working classes is not to allow the individual to appropriate critical knowledge that will enable him to act in the process of transforming that capitalist society into another society , Which is more human and richer in school content that will develop the human being into higher spheres of humanization (DUARTE, 2011).

Santos and Anjos (2016) emphasize that there is an emptying of the teaching of the classical contents in the various school subjects, and instead we have had the teaching based on discussions about rescues of life stories, that is, the teaching based on the contents of ' common sense'. In this sense, it is necessary to overcome the postulates defended over the last decades by the hegemonic pedagogies - identified by Duarte (2011) as the pedagogies of learning to learn -, for an educational work that is actually concerned with the transmission of More elaborate and historically produced knowledge.

Seeking support in the postulates of historical-critical Pedagogy so far, we would like to highlight the contributions of historical-cultural psychology in the relationship between teaching and psychic development, considering school education as a fundamental condition in human development. The choice of theories is justified because they form a philosophical unity, since both theories are based on the assumptions of historical-dialectical materialism.

Human development: from the perspective of Historical-cultural Psychology

According to the principles of historical-cultural psychology, the study of the formation and development of the human psyche must propose to overcome the dichotomy between body and mind so proclaimed and defended by traditional psychology. In this sense, it is worth emphasizing that historical-cultural psychology, through the incorporation of what has already been developed by humanity as a whole, seeks to identify the roots of the conscious activity of man in what constitutes his main historical and social activity, namely: the work.

Man is considered a being qualitatively different from other animals (living beings) whose activity of these is always linked to biological motives and ends are always adaptive. In order to supply his needs, man mentally anticipates his actions and modifies nature (material, cultural, human). In the process of development and humanization, man elaborates new instruments (tools and signs), which enable him to appropriate new forms of activity and development of higher psychic functions. The higher psychic functions, it is worth pointing out, are the specifically human functions: language, logical memory, voluntary attention, abstract thinking, feelings, etc. That is to say, man is a being of a social nature and everything that he contains in him does not come from his characters transmitted genetically by the generations that preceded him, but from his life in society (Levintiae, 1978; Vygotsky, 2012).

In this sense, we emphasize that the human psyche, here understood as a mental representation of objective reality, is built on a biological basis. However, in order for man to become a representative being of the human race, it is not enough to rely solely on the biological apparatus. Living conditions and education / training are necessary to allow the knowledge and skills that are outside the individual to become part of it (LEONTIEV, 1978). The process of internalization does not occur naturally and / or spontaneously, that is, to appropriate social signs, stimuli (written language, codes, numbering systems, etc.) that mankind has created for resolutions of psychological tasks (memorizing, Comparing, classifying, and so on) transforming spontaneous human responses into volitional behaviors, it is necessary for the social individual (man) to establish a relationship with social practice so that it is embedded in its main and vital activity (Vygotsky, 2013) . Therefore, the formation and development of the individual occurs in a dialectical process between the objectification of human capacities in the material and non-material products of social activity and in the individuals' appropriation of the cultural richness resulting from this process (DUARTE, 2013)

Duarte (2013) separates the objectifications of the human genre into two distinct levels: the generic objectifications themselves and the generic objectifications for themselves. The first level is characterized by the human objectifications "in themselves" which are those spontaneously and pragmatically appropriate in everyday life, such as spoken language, the use of utensils and the use of the customs of a certain society. The generic objectifications 'for themselves' are considered by the author as being the highest and developed degree, this because it requires the overcoming of immediatism and spontaneity that are proper to everyday life, and belong to this second group science, art, philosophy , Politics and ethics. Therefore, in teaching the scientific contents, and emphasizing the classical contents of each area of knowledge, the school is situated in the field of generic objectifications for itself, thus enabling the student to develop a way of acting, feeling and thinking Conscious, mediated by spheres of human genericity that elevate their psyche far beyond the limits offered by everyday life (DUARTE, 2013; MARTINS, 2013; SAVIANI, 2013).

It is from the appropriation of generic objectifications that the emergence, from adolescence, of the possibility of

forming conceptual thinking - which is the capacity to deal with the highest degree of abstraction (VYGOTSKI, 2013). In fact, the development of concept thinking does not occur naturally during human development, but rather through the internalization of the higher cultural forms in a process that must begin from the infantile education so that in the adolescence reaches its formative height (ANGELS , 2013).

In this sense, we defend that the teaching of physical education is of fundamental importance in the human development of the school subjects. This is because school, through intentional teaching, enables the cultural mediations that engender the appropriation of scientific knowledge in a critical way. This process will allow the self-mastery of students' conduct through the development of higher psychic functions, such as theoretical thinking, voluntary attention, logical memory, etc. In addition, physical education and other school disciplines are an area of knowledge whose specific knowledge encompasses broad social purposes. But for this, the teaching of physical education must promote superior mediations, that is, mediations that allow the access of the new generations to classical, systematized knowledge and that is committed to the psychic development of students in their highest forms.

Physical Education in the Historical-Critical Perspective

We emphasize that historical-critical pedagogy has as its theoretical basis dialectical historical materialism, that is, a Marxist-based conception that aims at understanding reality in its totality and contradiction, in a historical and critical way. This theory recognizes the human being as historical subject, and the same once transformed can transform his social environment. Saviani (2013), idealizer of Historical-Critical Pedagogy, emphasizes that this theory aims at the promotion of human and material conditions that allow social transformation, contributing to the historical, scientific and corporal knowledge that throughout history have been elaborated by the group Of men.

The most elaborate scientific knowledge is fundamental in the formation of human beings, in this sense, the public school and the school disciplines such as geography, philosophy, mathematics, Portuguese language, physical education and so on. Make possible the development of the higher psychic functions in their maximum potentialities. We argue that school physical education has the object / specificity of body culture, but from the materialist-historical-dialectical logic within a proposal of critical-overcoming methodology that was elaborated by Soares; Taffarel; Varjal; Castellani Filho; Escobar and Bracht (1992). In this perspective, the themes of the corporal culture are the games, the dances, the fights, the gymnastic exercises, the sports and the like, which express themselves in the school in the attempt of formation of critical students and conscious of the social reality to which they are inserted .

For a school physical education based on historical-critical pedagogy and critical criticism, the school needs to select and organize the systematized contents, this means that we must analyze throughout the history of education what has determined the need for its teaching, in addition, the adequacy And the theoretical and methodological tools for students' development (SOARES, TAFFAREL et al., 1992).

We thus defend the discipline of physical education as a generic objectification 'for itself'. That is, a non-everyday knowledge that can arise from everyday life, but gradually must constitute in autonomous spheres. The development of the highest human capacities requires that we advance beyond everyday conceptions, for "(...) the development of the human race is no longer possible without the participation of" generic objectifications for itself "(DUARTE, 2010, p.).

However, we find several pedagogies anchored in the capitalist logic that, according to Duarte (2010), defend a perspective that the 'acasos' of life of each student that would determine what is or not relevant to their formation, denying the totality of reality and The contents that develop the critical awareness. Thus, within a fragmented analysis of social reality, we find the discussions about the organization of public school education, such as the reformulation of secondary education in Brazil, which seeks to spread the ideology of the possibility of high school students in Opt for 'areas of interest'. The intention of this proposal is to make school subjects, such as Arts, Physical Education, Philosophy and Sociology, be extinguished from the curriculum and can be selected according to the choices of each student.

By removing these scientific contents from high school curricula, if this is confirmed, the essence of the formation of the conceptual thinking of adolescents will be withdrawn, since disciplines such as philosophy, physical education and sociology are fundamental in the development and formation of higher psychic functions. This will directly contribute to the increase of the emptying of the classical scientific contents and the strengthening of the condition of alienation and of the impoverished conceptual of the majority of the students. In addition, the School Physical Education is increasingly being devalued in the educational scenario and the role of the teacher in the development of the subjects.

FINAL CONSIDERATIONS:

We emphasize that this work is a collective effort to defend the teaching of physical education and its contributions in the formation of human beings from historical-cultural psychology and historical-critical pedagogy. This is because we have as a principle that the formation of subjects passes through the appropriation of systematized scientific knowledge throughout the history of humanity, thus, it is necessary to offer the students the maximum cultural, human, and material appropriations so that they can critically analyze the reality in which they live And act.

The school physical education is a systematized discipline and fundamental for the development of the superior psychological functions and for a critical formation of the subjects. Not only this discipline, especially physical education and body culture, but all the others in the collective can contribute to the dismantling of capitalist pedagogies and the alienation of subjects in relation to educational policies, such as the current high school reform proposal - which Removes such important sciences from the school curriculum, which is a proposal that does not favor the teaching of the classical contents developed by all men, and still less do they defend the critical formation and humanization of students and teachers.

A public school education that is actually concerned with the human formation of students should value the school and its curricular components in order to enrich the critical conception of the school subjects more and more. Thus, physical education as a school discipline and body culture can favor access to systematized knowledge, such as games, fight, dance, gymnastics, which are part of everyday social life and are essential in the critical understanding of social reality.

Critical research / studies on the teaching of school physical education and its role in the formation of critical and participatory students within school spaces and in society in general are necessary and urgent. Thus, we value the emancipatory character of the classical scientific knowledge disseminated in schools, with a view to overcoming the limits of the pedagogies put at the service of capitalism that increasingly devalue free public education of quality for all people.

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ABSTRACT: The object of study of this article is the teaching of physical education in basic education (Elementary School I). It aims to present the implications of the discipline of physical education in human development in light of the theoretical assumptions of historical-critical pedagogy and historical-cultural psychology. At a time when discussions about the organization of public school education are becoming more and more present, we defend the teaching of physical education in order to develop the highest psychic functions in their maximum possibilities. The text presents the body culture of the movement as a generic human objectification for itself, whose appropriation, as well as the other contents of the school subjects, becomes a condition for the formation of the conceptual thinking of adolescents. It concludes that the emptying of the teaching of scientific contents, much defended and proposed by current educational policies, contributes to the impoverished and alienated development of students.

KEY WORDS: School Education. PE. Historical-Cultural Theory.

RÉSUMÉ: L'objet de l'étude de l'article actuel est l'enseignement de l'éducation physique dans l'éducation de base (école primaire). Il vise à présenter les implications des cours d'éducation physique dans le développement humain à la lumière du cadre théorique de la pédagogie historico-critique et de la psychologie historico-culturelle. Au moment où les discussions sur l'organisation de l'enseignement public deviennent de plus en plus présente, nous défendons l'enseignement de l'éducation physique pour le développement des fonctions mentales supérieures à leur potentiel maximum. Le texte présente le mouvement de la culture du corps comme une objectivation humaine générique pour lui-même, dont la propriété, ainsi que d'autres contenus de matières scolaires devient condition à la formation de la pensée conceptuelle des adolescents. Il conclut que la vidange de l'enseignement de la recherche scientifique, préconisée depuis longtemps et proposé par les politiques éducatives actuelles, contribue au développement appauvri et les étudiants aliénés.

MOTS-CLÉS: éducation scolaire. Éducation physique. Théorie historique-culturel.

RESUMEN: El presente artículo objeto de estudio es la enseñanza de la educación física en la educación básica (primaria). Se trata de presentar las implicaciones de curso de educación física en el desarrollo humano, a la luz del marco teórico de la pedagogía histórico-crítica y la psicología histórico-cultural. En un momento en que las discusiones sobre la organización de la educación pública se vuelven cada vez más presente, defendemos la enseñanza de la educación física para el desarrollo de las funciones mentales superiores al máximo de su potencial. El texto presenta el movimiento de la cultura del cuerpo como una objetivación humana genérica por sí mismo, cuya titularidad, así como otros contenidos materias escolares se convierte en condición para la formación de un pensamiento conceptual de los adolescentes. Se llega a la conclusión de que el vaciado de la enseñanza de la científica, siempre defendió y propuesto por las políticas educativas actuales, contribuye al desarrollo empobrecido y estudiantes alienados.

PALABRAS CLAVE: educación escolar. Educación Física. La teoría histórico-cultural.

RESUMO: O objeto de estudo do presente artigo é o ensino da educação física na educação básica (Ensino Fundamental I). Tem como objetivo apresentar as implicações da disciplina de educação física no desenvolvimento humano à luz dos pressupostos teóricos da Pedagogia histórico-crítica e da Psicologia histórico-cultural. Em tempos em que as discussões sobre a organização da educação escolar pública tornam-se cada vez mais presentes, defendemos o ensino de educação física visando o desenvolvimento das funções psíquicas superiores em suas máximas possibilidades. O texto apresenta a cultura corporal do movimento como sendo uma objetivação humana genérica para-si, cuja apropriação, assim como os demais conteúdos das disciplinas escolares, torna-se condição à formação do pensamento conceitual dos adolescentes. Conclui que o esvaziamento do ensino dos conteúdos científicos, muito defendido e proposto pelas atuais políticas educacionais, contribui para o desenvolvimento empobrecido e alienados dos alunos.

PALAVRAS-CHAVE: Educação Escolar. Educação Física. Teoria Histórico-Cultural.