122 - ACTIVITIES RHYTHMIC AND EXPRESSIVE THE PROMOTION OF CITIZENSHIP FROM THE PERSPECTIVE OF CRITICAL EMANCIPATOR PEDAGOGY

GLÁUCIA MARQUES DA CRUZ
Centro Universitário Uníitalo (SP); Universidade Federal de São Paulo – UNIFESP (SP);
glauciamcruz@gmail.com
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1. INTRODUCTION

According to the National Curricular Parameters (BRAZIL, 2000) in the curriculum of the School Physical Education there are three groups of content to be developed, and among them is the culture of movement, one of whose practices the dance, rhythmic, expressive activities, the Brazilian folklore and some other products in the national culture. And from the experience of this practice, it was possible to reflect on the possibilities of movement with the culture and how their participation in the education process.

To do so, we must find some educational concepts that concern with the current public education policies. At times ago, the concept of education was very similar to Ferreira (2001, p. 251) "Education is the act or effect of education, the development process of physical, intellectual and moral capacity of human beings."

However, after his studies of critical sociology of education this concept gained wider dimensions, and thus, according Brandão (1994, p.10) "education is, like others, a fraction of the way of life of social groups that create and recreate, among many other inventions of their culture in their society ".

The movement culture is a product of society, because the men in his biological fragility, sought meet their needs by creating effective movements for their existence. So numerous and knowledge representations throughout history are modified and re mean arise, according to the intentions constituting the body culture (BRAZIL, 1997).

The play, sports, dance, gymnastics and struggles, are the body representation of a set of content included in the Physical Education curriculum, which re mean human body culture through a playful attitude (BRAZIL, 1997).

However, the Physical Education still has its small sport practice, and content such as football, volleyball, handball and basketball dominate the classes so that other practices remain forgotten. Thus, the teaching of the sport is reduced to the technical development through repetitive movements and meaningless. When in fact the goal of school physical education would introduce the students in the cultural universe of physical activities (BRACHT, 2005).

In Brazil, in 1985 a redesign of the Brazilian Sport, which was incorporated in the Constitution of 1988, in order to differentiate the concept of the sport occurred in three concepts: sport performance; sport participation; sports and education. Can the sport in schools in, insert themselves into any one of these concepts in greater or lesser degree (BRACHT, 2005).

Thus, with some dynamic content, motivated me to seek ways for a practice that promotes critical thinking, cognitive challenges, improvements in motor repertoire and consensually develop social values of solidarity, cooperation, fairness and respect with young people. The critical- emancipatory pedagogy argues that teaching content should favor didactic situations that provide the building autonomy and timely to the learner to reflect on the real interests that guide their participation in sports culture. In critical- emancipatory approach to movement culture is the bias for the promotion of citizenship through a reframing of sports to the social and cultural context in which they live young (KUNZ, 2004).

The overall aim of the paper is to address the culture of movement and its contents as a mediator between practice and reflection to promote autonomous individual. Specifically will be defend the play, the sport, dance, fights and cultural production in Physical Education as a way to understand the importance of social and political participation in the defense of their rights, in the exercise of their duties and adopting attitudes solidarity, cooperation and respect for building a better world.

The methodology of this article stands as a desk review of records on human development, philosophy, sociology, educational policy and sport pedagogy. And justified by offering physical education teachers, a orientation to develop all contents that include culture-based motion in a didactic pedagogical transformation to meet the national education policies.

2. CONCEPTUALIZING CITIZENSHIP

> "Citizenship expresses a set of rights and duties that allows citizens the right to participate in political life and public life, being able to vote and be voted for, actively participating in the preparation of laws and the exercise of public functions" (BRAZIL, 2007).

But understand citizenship would consider the human being beyond his social and political relations, since man is a multidimensional being, characterized by the complexity of their relations and values established with the world (BRAZIL, 2007).

Such a task is complex and requires the education of children and youth has the goal of promoting citizenship guided democracy, justice, equality, equity and active civil society participation in policy decisions, and should also promote the further development of skills to deal with diversity and conflict of ideas, the influences of culture and the feelings and emotions present in the subject's relationship with himself and the world around them (BRAZIL, 2007).

Thus, the broad field of endeavor of education in order to promote citizenship, labor educator in this context can encompass four major themes, which constitute the main concerns of today: ethics, democracy; human rights; and social inclusion (BRAZIL, 2007).

3. THE DIDACTIC PEDAGOGICAL TRANSFORMATION

During the Decade of 80, physical education became disputed. This began a crisis about the assumptions and the discourse itself of physical education. Critical theories of education go on to discuss the role of physical education in social and political dimension, focusing on psychological aspects, social, cognitive and affective. The individual is understood as being that develops fully (BRACHT, 2005).

The psychology of learning contributes with their studies and therefore, for this change of focus, demonstrating that the acquisition of motor skills was related to biological maturation processes and integrate the individual knowledge (BRACHT, 2005; BRAZIL, 2000).

Movements emerge with real intent of didactic renewal of content and their operationalization with in the Physical education curriculum. These approaches were the object of study, the methods of evaluation and the role of sport in school. One of the approaches was the widely held Constructivist- interactionist which has as its Foundation, that learning takes place by the

subject's relationship with the environment, valuing the experience and culture as a means for learning (AZEVEDO, 2000).

The approach critical- overmastering contests power relations with the body. Has as a basis the search for social justice and discuss the real intentions of a ruling class in the bodily practices (AZEVEDO, 2000).

On Developmental approach, the studies of motor learning guide this pedagogy, arguing that learning occurs through the maturation that will promote a sophistication of motor repertoire interacting with the diversification of activities and complexity of movements (AZEVEDO, 2000; GALLAHUE; OZMUN, 2005).

The psychomotor refutes the learning process and not the mere repetition of gestures and technical execution. The games and their meanings will be the basis for development, because this Psicomotricista approach, the game has a rationale that allows physical abilities required, and rules challenges, develop other lessons: affection, intelligence, respect, solidarity (AZEVEDO, 2000).

Society as influence in knowledge is the theory of Systemic approach, covering a greater diversification of the contents of physical education as the rhythmic and expressive activities. In this line, body and movement are considered as means and end of physical education in the school institution (AZEVEDO, 2000).

Despite criticism and discussion for more than a decade around the new trend in Physical education teaching in Brazil, has not yet had knowledge of a theoretical-practical proposal to carry out specifically the construction process of the citizen in the school. Hence the critical design-liberator of the teaching of school physical education, as a proposal for a new way of teaching the lessons of human movement, especially sports, based on the assumptions of critical sociology of education (KUNZ, 2004).

The sport is currently a cultural product highly valued through football, volleyball, judo, swimming, increasingly influencing the culture of movement. However, the high yield purpose presents problems as its reproduction in educational institutions, such as the question of meaning ", which knowledge must be passed through sport, the standardization and standardization as a faithful reproduction of the sports spectacle, as well as materials and sites used for the practice. This prevents other possibilities of movements can serve content inside of school physical education (KUNZ, 2004).

Another factor is that the sport becomes attractive in the eyes of the State, for being "easily manipulated subjectivity politically institutionalized power" (BRACHT, 2005, p. 72). I.e. the sport as an instrument: it has a set of easy-to-understand rules, unlike politics, away from the people of political fights; offers the population an ID through the collective producing the feeling of nation; becomes a compensation for work; get away from the people of the discussions and of social movements is by a sense of accommodation or of alienation (BRACHT, 2005).

According to Kunz (2004) the sports phenomenon must go beyond the practice, to become an activity of interest to all, being included in the social, moral and reflective dimensions, inclusive. IE students must be instrumented (instrumental theory) for something besides practicing the sport, developing the communicative competence and exercising their citizenship (critical theory).

Currently the sports phenomenon while educational reality has restricted concept, because it is linked to training, to the athlete and the yield. What strengthens through the media, that convey how sport-show turning it into merchandise. In this conception the sport presents itself as a system. However, people also tend to relate to their sports practices, with everyday activities, revealing that while sport "world lived", featuring a world of possibilities and practices (Habermas apud KUNZ, 2004, p. 64).

The goal in designing critical-liberator should be freeing the student from illusions, interests and wishes built through the socio-cultural context in which they live are governed by consumption, by better and more beautiful. A "social imaginary" of the young, a self- imposed "coercion" that exerts great power over them. And for the overcoming of such ideologies, there is a need for a "back pressure" on the part of the school. That is, a coercion for the Liberation through enlightenment (Marques apud KUNZ, 2004, p. 122).

The clarification will occur through the development of skills of "self-reflection", "objective" and "communicative" (KUNZ, 2004, p. 40 and 41). As physical education task it is to raise the critical question to promote an understanding of the structures of society, and of false desires for her imposed (KUNZ, 2004):

4. RHYTHMIC AND EXPRESSIVE ACTIVITIES FOR THE PROMOTION OF CITIZENSHIP AT SCHOOL

During the history of civilization the body underwent transformation processes where denied and assumed certain elements of his corporality, giving the body an Instrumental character (GONÇALVES, 1994). The instrumental character, both Bracht (2005) as Kunz (2004), through the study of critical sociology of physical education, demonstrated the power relations with the body through the manipulative use of educational institutions.

> In historical analysis of bodily practices at school, it is possible to affirm that there was a constant effort of denial of the body, which manifested itself by the action of intense control over any action of teachers, students and staff within the school through punishments (OLIVEIRA, 2006, p. 57).

These days, modern man has a distorted view of body and spirit, due to these transformations in human connection with their corporality. Physical education for influences of capitalism used as criterion, the performance and productivity to justify development of the physical capabilities and skills to the job, and so spread this vision, introducing only gymnastics and sport (GONÇALVES, 1994; BRACHT, 2005).

According to Romero (2005) and Giraldelli (apud VARGAS, 1990) at the end of the 20th century, the physical education at school suffered the influences of technicality, valuing only students with physical sports skills, expressive bodily practices reneging, playful and creative.

In the 21st century, we need a real change and to do so, you must acknowledge it won't be easy to change three centuries of "disciplinary education". You will be necessary to recognize the man in its "subjectivity", because her man is a being corporeal and spiritual being open to the world without whom he does not live. "Man and the world form a dialectical synthesis" (GONÇALVES, 1994, p. 75).

The current educational policies include in the curriculum of the school physical education content of body culture, recognizing the importance of the culture of movement for a contextualized practice, through theoretical and practical material that offer distance the critical, free and creative expression, to construct a concrete citizenship (BRAZIL, 2000). So, today, the Gym includes numerous knowledge produced and utilized by society concerning corporeity, because consider them fundamental for leisure purposes, expression of feelings, affections and emotions, and with possibilities for promotion, recovery and health maintenance. That is, the physical education in cultural diversity and expressive rhythmic activities as most significant expression with possibilities of learning (BRAZIL, 1997).

But the contents of the culture of movement still has been addressed in school physical education classes as the

culture of performance, sport show, still exist in the institution teachers arrested the former pedagogical lines (BREGOLATO, 2007) and have been for a long time a make of critique of education without offering a theoretical-practical for its real implementation (KUNZ, 2004).

Eleanor Kunz (2004) in their didactic-pedagogic transformation presents a benchmark for teaching/learning of motion culture contents in physical education classes in such a way that the student search (awakening curiosity), understand (controversy), be critical (communicative language), Express (body language), experience (stage) and create (free) sports practices, so downloading content dance, learning should occur in all these spheres to happen.

5. FINAL CONSIDERATIONS

For a long time the school physical education went through a process in which the man denied certain elements of his corporality, pushing their emotions and free expression. The light of physical education national curriculum Parameters, change the approach to the sport, sports practices, specifically with the rhythmic and expressive activities to enable critical analysis of social values, as well as health and beauty standards imposed by a dominant company or by the media, as well as the media can influence the acquisition of certain values; discussion on ethics of professional sports, sex and racial discrimination; promote understanding of aesthetics from the viewpoint of well-being; reflect on consumption, prejudiced attitudes, discriminatory; and develop awareness of the values consistent with democratic ethics. Critical pedagogy-liberator is the path to a contextualized approach through culture produced by society, making the learner a central part of the discussion. Only by critical reflection and the expression of their subjectivity there will be a concrete promotion of citizenship through sport.

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RHYTHMIC AND EXPRESSIVE ACTIVITIES TO THE PROMOTION OF CITIZENSHIP FROM THE PERSPECTIVE OF CRITICAL EMANCIPATOR PEDAGOGY

SUMMARY

This article presents a study on the culture of movement and points a theoretical-practical proposal of interest to the promotion of citizenship through the contents of physical education School, based on Pedagogy Critical Liberator proposed by Eleanor Kunz. The overall objective of the research is addressing the culture of movement and its contents as a mediator between practice and reflection, to promote an individual socially participatory. Specifically, will be defend such contents in physical education classes as a way to understand the importance of social and political participation in the defense of their rights, in the exercise of their duties and adopting attitudes of solidarity, cooperation and respect for the construction of a better world. The methodology of this article arises as a documental analysis of records about development, philosophy, sociology, pedagogy and educational policies of the sport. This work is justified in providing physical education teachers, a guidance to develop the set of content that encompass the culture of movement, to meet national education policies, for the formation of an individual and participatory.

KEYWORDS: Culture of Movement; Physical Education; Citizenship; Critical- emancipator.

ACTIVITÉS RYTHMIQUES ET EXPRESSIVES DE LA PROMOTION DE LA CITOYENNETÉ, LA LUMIÈRE DE LA PÉDAGOGIE CRITIQUE- ÉMANCIPATRICE

RÉSUMÉ

Cet article présente une étude sur la culture du mouvement et fait une proposition théorique et pratique de l'intérêt pour la promotion de la citoyenneté par le contenu de l'éducation physique Escomaison de , basé sur la pédagogie critiqueco Liberator proposé par Eleanor Kunz. L'objectif général de la recherche est pour combattre la culture du mouvement et de son contenu en tant que médiateur entre la pratique et la réflexion, de promouvoir une personne socialement participative. Plus précisément, de défendre ces contenus dans les cours d'éducation physique comme un moyen de comprendre l'importance de la participation sociale et politique dans la défense de leurs droits, dans l'exercice de leurs fonctions et adopter des attitudes de solidarité, la coopération et le respect de la construction d'un monde meilleur. La méthodologie de cet article se présente comme une analyse documentaire des dossiers concernant le développement, philosophie, sociologie, pédagogie et politiques éducatives du sport. Ce travail se justifie dans la prestation des professeurs d'éducation physique, une ligne directrice pour

développer l'ensemble des contenus qui englobent la culture du mouvement, pour répondre aux politiques nationales d'éducation, pour la formation d'un individu et participative.

MOTS-CLÉS : Culture de mouvement ; Éducation physique ; Citoyenneté ; Critique-libérateur.

ACTIVIDADES RÍTMICAS Y EXPRESIVAS PARA LA PROMOCIÓN DE LA CIUDADANÍA A LA LUZ DE LA PEDAGOGÍA CRÍTICA- EMANCIPATOR

RESUMEN

Este artículo presenta un estudio sobre la cultura del movimiento y señala una propuesta teórico-práctico de interés para la promoción de la ciudadanía a través de los contenidos de la educación física, basado en la pedagogía crítico Libertador propuesto por Eleanor Kunz. El objetivo general de la investigación dirige a la cultura del movimiento y su contenido como un mediador entre la práctica y reflexión, para promover a un individuo socialmente participativo. Específicamente, defenderá dichos contenidos en las clases de educación física como una forma de entender la importancia de la participación social y política en la defensa de sus derechos, en el ejercicio de sus funciones y adoptantes actitudes de solidaridad, cooperación y respeto para la construcción de un mundo mejor. La metodología de este artículo se presenta como un análisis documental de registros sobre desarrollo, filosofía, sociología, pedagogía y políticas educativas del deporte. Este trabajo se justifica en la prestación de profesores de educación física, una guía para desarrollar el conjunto de contenidos que abarcan la cultura del movimiento, para cumplir con las políticas educativas nacionales, para la formación de un individuo y participativo.

PALABRAS CLAVES: Cultura del movimiento; Educación Física; Ciudadanía; Crítico- emancipatorio

AS ATIVIDADES RITMICAS E EXPRESSIVAS À PROMOÇÃO DA CIDADANIA A LUZ DA PEDAGOGIA CRÍTICO-EMANCIPADORA

RESUMO

O presente artigo apresenta um estudo sobre a Cultura de Movimento e aponta uma proposta teórico- prática de interesse para a promoção da Cidadania através dos conteúdos da Educação Física Escolar, baseada na Pedagogia Crítica-emancipadora proposta por Eleonor Kunz. O objetivo geral da pesquisa é abordar a cultura de movimentos e seus conteúdos como mediadora entre prática e reflexão, para a promoção de um individuo participativo socialmente. Especificamente, será defender tais conteúdos nas aulas de Educação Física como forma de compreender a importância da participação social e política na defesa de seus direitos, no exercício de seus deveres e adotando atitudes de solidariedade, cooperação e respeito para a construção de um mundo melhor. A metodologia do presente artigo se coloca como uma análise documental de registros sobre desenvolvimento, filosofia, sociologia, políticas educacionais e pedagogia do esporte. Esse trabalho se justifica em oferecer aos professores de Educação Física, uma orientação para desenvolver o conjunto dos conteúdos que englobam a cultura de movimento,para atender as políticas nacionais de educação, para a formação de um individuo autônomo e participativo.

PALAVRAS- CHAVE: Cultura de Movimento; Educação Física; Cidadania; Crítico- emancipadora.