89 - PHYSICAL EDUCATION, HISTORICAL-CRITICAL PEDAGOGY AND SCHOOL EDUCATION

CAMILA CASTELLO BRANCO DE ALMEIDA PORTO
Instituto Federal do Paraná, Foz do Iguaçu, Paraná, Brazil
camila.porto@ifpr.edu.br

doi:10.16887/86.a1.89

Proposing a human formation is making the being a human being, i.e., it is to be able to materialize in this individual the human objectification produced historically through work in response to its objective and subjective needs. Thus, if we understand human formation as this collection of knowledge produced in the context of social relations throughout the history of Mankind, the most appropriate thought would be that all individuals should have access to this knowledge, since they were produced socially. However, in capitalist society such formation is denied to the working class, because scientific knowledge was incorporated into the production process, turning into private means of production. Therefore, to keep the operating condition of one class over the other, we must deprive one of the classes from access to the means of production, making the sale of workforce their only option. In this sense, the struggle for an education that aims at human formation is the struggle for human emancipation. It is the struggle to overcome a society build up on classes.

In this way, we understand that a proposal for education aiming to promote human formation has assumptions based on historical materialism, namely, the history of Mankind is determined by the material conditions of its existence; man is a social and historical being, which promotes its existence through work; the reality is knowable, that is, it exists and therefore people can know it, but it is also intelligible, that is, understanding is only possible beyond the appearance, through the appropriation of multiple determinations summarized in thoughts.

Based on these grounds and taking up the challenge of proposing an education for the working class, we have the historical-critical pedagogy (PHC, in Portuguese). This theory, initially developed by Dermeval Saviani and collectively built since the release of his ideas in 1983, in the book titled "Escola e Democracia", has inspiration in the writings of Marx, Engels, Gramsci and other authors of the Marxist field. Thereby, we will have their ideas as support to think about School Physical Education.

PHC believes that school is a space of class struggle, disputed by antagonistic interests, and, from the perspective of the working class, it plays a key role in the formation of individuals who are able to understand the contradictions of the capitalist production mode to become social agents struggling for social transformation. Therefore, Saviani (2003) believes that the educational work is to produce the historically accumulated humanity in each individual, intentionally and directly, in order to provide elements to comprehend and act critically in society. It raises, therefore, the issue of school being a place for socialization of knowledge, once we know that

> The production of knowledge is social. It occurs within social relations. The creation of knowledge implies elaborately expressing knowledge that arises from social practice. This elaborate expression assumes the control of the creation and systematization instruments. Hence, the importance of school: if school does not allow access to these tools, workers are locked and unable to ascend to the level of creation of knowledge, though they continue, for their real practice activity, to contribute to the production of knowledge. The systematic knowledge is still private property in the service of the dominant group. (SAVIANI, 2008, p. 77).

Thus, according to PHC, acting in the transmission of systematic knowledge is the primary task of school education, in contrast to the theories that put this function aside at the expense of training abilities and capacities and those that guide their teaching activities in solving students' everyday problems.

It should be noted that the knowledge to be transmitted to students have scientific basis, i.e. those that may not be appropriate in everyday life and that serve as a foundation for understanding reality. In this sense,

> For the historical-critical pedagogy, it would be illogical and irrational to think that it is the school role to transmit popular knowledge, that are also fragmented, unsystematic and totally based on opinion, in the senses. Not that this knowledge should be disregarded, but it does not justify the existence of school simply to transmit knowledge that already spreads itself, regardless of school. (LOUREIRO, 1996, p. 121).

Thus, we understand that Physical Education should choose to work with the systematized knowledge, historically accumulated, with respect to body culture, therefore it's the Physical Education function to develop at school

> [...] the collection of forms the world representation that man has produced throughout history, externalized by body language: games, dances, wrestling, gymnastic exercises, sports, juggling, contortion, mime and others that may be identified as forms of symbolic representation of realities experienced by man, created historically and culturally developed. (COLETIVO DE AUTORES, 1992, p. 38).

It is vital to see these elements of body culture as products of human objectification, in other words, as developed and culturally transmitted body practices, and in response to objective and subjective human needs. In this sense,

> Activities or bodily practices designated as games and sports - such as football, swimming, handball, gymnastics, mime, juggling, balancing, athletics, tennis and thousands of others - are not simply a result of man's ability to move, determined and organized by one sensorimotor structure. Man and its living conditions have changed throughout history and all its acquisitions, accumulated throughout its evolution, were transmitted from generation to generation thereby, ensuring the continuity of historical progress. These acquisitions were not fixed by the action of biological inheritance, but by a way that first appears in human society, the way of external phenomena of the material and spiritual culture that result from life and

> the main activity of man, work. (LEONTIEV, 1977). Each generation absorbs all the knowledge created by previous generations and develops skills, specifically human, that are crystallized in this world of objects and phenomena created by previous generations. This explains why the properties and skills that characterize man are not transmitted as biological heritage, but they are formed, lifelong, through the assimilation of the culture created by its predecessors. […] The creation of the activities of the body and sporting culture relates to the character of production processes, for example, the themes that inspired the ludic games in ancient Greece were hunting, war, life, animal habits, sowing, growing and harvesting work. Also the expressive games, that gave origin to scenic art, mime and pantomime, were modeled in acts of everyday life whose execution was necessary in the struggle for existence. The infinite variety of games, including the competitive ones that are most often called sports, came from ludic, aesthetic, artistic, combative, competitive images and other areas of action. These images were brought to man's consciousness by ideological, political and philosophical relations originated in the production processes of its existence. (TAFFAREL; ESCOBAR, 2004, p. 15-16, cited LAVOURA, 2013, p. 250-251).

Faced with that,

> [...] It can be said that the human being has built, over time, its body materiality. In the process of work, the human being transforms itself as well as nature. From the historical construction of corporeality comes the entire body culture. This understanding ratifies the importance of seeing work as an educational principle with a perspective of omnilateral formation (development of multiple capabilities and human potentials) and polytechnic, in which workers, in possession of scientific and technological knowledge would be able to organize, share, and control the work according to its needs and interests (and not under the mandatory maximum productivity of capitalism's point of view). Therefore, the construction of corporeality is closely related to the work process in which the human being sets in motion the material forces of its bodies, arms and legs, heads and hands in order to take ownership of natural resources, giving them forms that are useful to human life. Acting on the outer nature and modifying it at the same time changes your own nature. (LOUREIRO, 1996, p. 175).

It is quite important to observe that school education cannot transmit all the scientific knowledge developed in the history of Mankind; so it is the school community task to carefully choose the essential knowledge for the school to fulfill its goal of making reality intelligible and promote students' development. Therefore, after choosing the contents, it is necessary to organize and systematize them to transmit them to students in the best way possible, throughout their school life.

Thus, the historical-critical pedagogical practice is structured methodologically from five steps dialectically representing the appropriate knowledge movement. They are: initial social practice, questioning, instrumentation, catharsis and final social practice. However, it is noteworthy that

> [...] It is not a technical specification, a set of operational and superficial rules. Instead, it takes the dialectical method as a reference for the organization of teaching practice and aims to structure the educational work as the one that can offer every human the conditions of the appropriation of the cultural world ever produced by others before them. (SAVIANI, 2011 cited MARSIGLIA, 2013, p. 222).

Thereby, the starting point of PHC could be no other than social practice, which is presented as human objectification as a result of social relations at historically given conditions.

> Taking for granted that the human being is a social agent, the historical-critical pedagogy understands that the reference needed for educational work is the human action inserted in social relations in a given society, that is, the social practice. (LOUREIRO, 1996, p. 123).

In our point of view, the social practices related to the Physical Education contents are part of the perspective of body culture because they represent the knowledge that have been developed and historically accumulated in human practices, i.e. games, gymnastics, fights, sports, dances, circus activities are the starting points for understanding the corporeality in Human history.

> Therefore, in the light of historical and dialectical materialism, it is not possible to take the body as an abstract object, independent from the objective conditions of life production, as if it could be understood as something abstract and isolated from the historical and concrete reality of men. (LAVOURA, 2013, p. 249).

After determining the social practice, it is time to problematize it with comprehensive and general issues of society, that is, to recognize what points need to be understood and changed in social practice, and to identify what content is essential in order to know it and change it.

For example, in the case of Physical Education, social practices that would be linked to body culture have the problematization related to how these practices are embedded in society today and how the capital have built them and influenced by revealing the contradictory character of its practices.

> Under the aegis of capital, it is not necessary to make much effort to determine that the body culture comes to be subsumed to the interests of this production mode to generate added value and profits. The process of commodification and exploitation - by the capital - of much of the set of practices of body culture which leverage and demonstrate the full development of the inability of individuals in this form of social metabolism is clear. (LAVOURA, 2013, p. 248).

In this sense, we are saying that, when developing a content of body culture with the students, teaching practice should include dimensions beyond the technical knowledge of the skills involved in a particular activity. Understanding the multiple determinations involving social practice requires a look in several respects. Indeed,

> The content of School Physical Education is not limited to the development of motor coordination, flexibility, and agility, in other words, skills and physical abilities themselves. These skills and capabilities are part of the competence of a teacher, but they are relevant to School Physical Education only when they relate to the universe of body culture. It is not an interesting scenario for us to have them [the students] more or less fast, agile and strong. Developing flexibility, agility, etc. is an option that each student within certain limitations socially determined to bodily activities [...] We hope that students learn gymnastics in all its forms, historically determined and culturally constructed; we wish that they learn the fantastic collection of games they know compared with those they do not know and we want them to learn dance as a social language that allows the transmission of feelings and emotions of affection lived in the religious sphere, labor, customs etc. [...] This way, Physical Education is no longer empty of content. (LOUREIRO, 1996, p. 176).

We reinforce this concern, stating that,

> The concept of body culture engenders a synthesis of multiple determinations - social, historical, economic and political etc. This synthesis is only made possible in the light of the possibility that we have to know the reality in its entirety and, moreover, the possibility of intervening on it and modifying it.
> Taking into account this perspective, we can have access to the understanding of reality through the interpretation and analysis of reproductions of the social conditions that accompany the manifestations of body culture. The game, sport, dance, and other components of body language, reproduce, in their practices, values that sustain the continuation and strengthening of capitalist society, namely: individualism, competition, discrimination, depreciation of the weakest in dispute situations, selectivity, and the reproduction of social inequalities manifested by the different economic possibilities of human beings to appropriate these bodily practices. If the result of the appropriation of knowledge is the development of intellective functions - of higher psychological functions, it is clear that, in a society divided into classes, there is a noticeable inadequacy of the individual to its development possibilities. (SAMPAIO, 2013, p. 124).

The instrumentation is the third moment of the historical-critical pedagogical practice, in which teachers convey to students the knowledge needed to solve problems of social practice, i.e. to transform it.

In the example of Physical Education, the instrumentation could be performed from the practices of those elements of body culture so that it is possible to experience the gestures, emotions, the techniques involved in each of them, but also with the help of audio-visual materials, books, debates etc., to notice the social, economic, cultural, aesthetic and political aspects involved in their practices.

After the instrumentation, the catharsis happens. That is the time to actual appropriation of knowledge historically accumulated by the students. It is the overcoming of confusing and chaotic initial understanding by synthetic vision of multiple determinations linked to the initial social practice. In this way, the ending point of this pedagogical proposal is achieved: this new way of perceiving social practice, to understand reality. Indeed,

> If there is a qualitative difference of understanding about a certain knowledge, if the process is contributing to the development of students' psyche and therefore collaborates in the relationship of individuals with reality as generic beings, then we can ensure that the ending point has changed, depending on the school. (MARSIGLIA, 2013, p. 239).

But this ending point does not guarantee that reality will change, because who changes reality are men, in fact, in historically given conditions. That is, what this ending point means is that the individuals already perceive reality in its multiple determinations and are, therefore, more prepared for the struggle to overcome the capitalist production mode. In this way,

> The importance of access to the most advanced thing humanity has ever built, in terms of scientific, artistic and philosophical knowledge, including body culture, appears when considering the need and the possibility of breaking with a society of classes organized by capital and, visualizes the construction of a society without classes with self-determined individuals, fully developed within their productive capacities, consumption, enjoyment and pleasure - omnilateral men. (LAVOURA, 2013, p. 248).

In this sense, it is essential to realize the importance of corporeality in the process of schooling, and hence, for understanding reality, because the body is the materiality of Man indeed. The way we move and how we are physically constituted is the result of historically produced objectification and it is transmitted through generations.

> So, it is stated that the body materiality was historically constructed, and therefore, there is a body culture, the result of knowledge socially produced and historically accumulated by humanity that need to be retraced and transmitted to students in school. (COLETIVO DE AUTORES, 1992, p. 39).

Finally, with these points presented, we hope to have contributed to the defense of education as a key place for the formation of the working class and specifically of Physical Education as a discipline that aims to contribute to the understanding and reflection of reality, through body culture in all its multiplicity of historical determinations.

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Avenida Araucária, 780 – Vila A - Foz do Iguaçu/PR CEP: 85860-000

PHYSICAL EDUCATION, HISTORICAL-CRITICAL PEDAGOGY AND SCHOOL EDUCATION

ABSTRACT

The current paper aims to conduct a brief theoretical approach between Physical Education, historical-critical pedagogy and school education in order to contribute to the formation of the working class, giving importance to human emancipation and overcoming a society of classes. This way, a literature review will be made, and it will encompass the historical-critical pedagogy with the explanation of the theoretical and methodological foundations and the articulation of some concepts of critical-surpassing methodology of Physical Education, so that it is possible to envisage a teaching practice of this discipline in school beyond common sense and mere technical reproduction of movement. In other words, this study aims to seek an alternative for the education of workers, from the School Physical Education contribution to the formation of historical individuals, able to understand the reality and its multiple determinations.

KEYWORDS: School Physical Education, historical-critical pedagogy, human formation

EDUCATION PHYSIQUE, PEDAGOGIE HISTORIQUE ET CRITIQUE ET EDUCATION SCOLAIRE

RÉSUMÉ

Le present recherche a l'objectif d'effectuer une bref approximation théorique entre l'education physique, l'histoire pedagogique et critique et l'éducation scolaire, avec la finalité du coopérer avec la formation d'ouvriers, afin de contribuer dans l'emancipation humain et la superation de la société de classe. Ainsi, sera fait une revision bibliographique de la histoire pedagogique a partir d'une vision critique avec l'explication dus critères théoriques et méthodologiques associées avec certains concepts de la structure présent de la education physique, afin que être possible une pratique pedagogique dans cette discipline dans l'ecole pour en plus de le bon sense et de la reproduction técnique dus mouvements. Enfin, cet recherche objectifs trouver une alternative pour le connaissance d'ouvriers, à partir de la contribution de l'educatión physique scolaire dans la formation du personnes capables de comprendre la realité et ses multiple déterminations.

MOTS-CLÉS: Education physique scolaire, pedagogie historique et critique, formation humain.

EDUCACIÓN FÍSICA, PEDAGOGÍA HISTÓRICO-CRÍTICA Y EDUCACIÓN ESCOLAR

RESUMEN

El presente trabajo tiene el objetivo de realizar una breve aproximación teórica entre la educación física, la pedagogía histórico-crítica y la educación escolar, a fin de contribuir para la formación de la clase trabajadora, teniendo en vista la emancipación humana y la superación de la sociedad de clases. Así, se hará una revisión bibliográfica de la pedagogía histórico-crítica con la explanación de sus fundamentos teórico-metodológicos y con la articulación de algunos conceptos de la metodología crítico-superadora de la educación física, de modo que sea posible vislumbrar una práctica pedagógica de esa asignatura en la escuela para allá del sentido común y de la mera reproducción técnica de movimientos. O sea, este trabajo se propone a buscar una alternativa para la educación de los trabajadores, a partir de la contribución de la educación física escolar para la formación de sujetos históricos, capaces de comprender la realidad y sus múltiples determinaciones.

PALABRAS CLAVE: educación física escolar, pedagogía histórico-crítica, formación humana.

EDUCAÇÃO FÍSICA, PEDAGOGIA HISTÓRICO-CRÍTICA E EDUCAÇÃO ESCOLAR

RESUMO

O presente trabalho tem o objetivo de realizar uma breve aproximação teórica entre a Educação Física, a pedagogia histórico-crítica e a educação escolar, a fim de contribuir para a formação da classe trabalhadora, tendo em vista a emancipação humana e a superação da sociedade de classes. Dessa forma, far-se-á uma revisão bibliográfica da pedagogia histórico-crítica com a explanação dos seus fundamentos teórico-metodológicos e com a articulação de alguns conceitos da metodologia crítico-superadora da Educação Física, de modo que seja possível vislumbrar uma prática pedagógica dessa disciplina na escola para além do senso comum e da mera reprodução técnica de movimentos. Ou seja, este trabalho se propõe a buscar uma alternativa para a educação dos trabalhadores, a partir da contribuição da Educação Física escolar para a formação de sujeitos históricos, capazes de compreender a realidade e suas múltiplas determinações.

PALAVRAS-CHAVE: Educação Física escolar, pedagogia histórico-crítica, formação humana.