

## 84 - BUILDING KNOWLEDGE FOR HUMAN UNDERSTANDING: THE LABORATORY CLASSES IN SCHOOL PHYSICAL EDUCATION

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The goal of these classes in the context of our research was to provide students with different experiences that make to arise the knowledge of human solidarity, seeking to observe and record this process. Classes are based in the knowledge of complex thinking for human understanding presented by Mariotti (2000): the looking, waiting, talking, loving and hugging, and that can create the conditions for the structuring of learning to be, living with, knowing and doing solidarity. These are used by us for building knowledge sympathizing, part of the thesis defended at Universidade Federal do Rio Grande do Norte, *Educating for Solidarity: a Perspective for School Physical Education*.

The laboratory class was a name that was given the learning situations was aimed to observe in Physical Education classes designed for the specific purpose of enabling real experiences of solidarity in the context of everyday school life. The term laboratory did not answer the meaning of these experiences, since it means, in general, an artificial situation, not everyday, aiming to execute a given experiment. But was named due to lack of a better term. It was taken as reference the knowledge of being and living in structured solidarity from the learning of the Personal Intelligences, according to Gardner (1994) and as called knowledge of embodiment. The first focused on "the sense of self, the ability to be self-build by self-knowledge and self-awareness, on which depends the possibility of facing the personal environment, access to our loving life. The second is turned to the output of "I" to meet the "you" in the synthesis of "we." It is the opening to the world of sociability, empathy, doing together, splitting and sharing.

It is the knowing that turns outward to the other, being their central ability to observe and make distinctions among other beings. It is gathered in social interaction, in conviviality human interaction that requires the person to be with all its features and capabilities, therefore, closely related, the two circumscribing knowledge, the being and living in their synthesis which manifests itself in doing. It is therefore required on personal knowledge and interpersonal living.

Therefore, this variety of knowledge toward the inner sphere (the emotional and affective, in part looking out, the dimension of sociability, interpersonal relationships) have sensitive eyes to the construction of knowledge that correspond to the necessary reform of thought, leaving a linear perspective to a complex that contributes to the formation of the transcendent being.

### Knowledge for Human Understanding

The Knowing to see indicates a first opening toward each other. According to Mariotti (2000) is known to see our fellows, highlighting, however, that the look unidimension by the dominant culture is one of the most alienating phenomena of our daily lives. It is the production of imagery by providing a minimum standard of written words, which leads to a decrease in contact ratio, resulting in the restriction of the imaginary people. It is thus one of the ways of preventing formation of a consensus derived from experience and perpetuates the one-dimensionality.

As output to a full view, the author points out the need of the word, images, sounds and tactile and olfactory sensations run together as a means of perception and integration of our experience in the world, representing the complex thought proposal that is resumed from plurisensorial, one of the ways of seeing and understanding the world. So if expressed Mariotti (2000, p. 299): "[...] know is how do see the other, only starting point really human to begin seeing the world." And we add: and ourselves.

Really, it all starts by looking under the expressed emotionality, emerging mixed feelings of acceptance or rejection, joy or sadness, indifference or accession. It is its prescriptive reading revealing to appearances that can build a loving sensitivity to getting out your inner self and open to the world of others. This requires a deep look beyond the intent of ritualizing images, entering the roots of the sensitivity of solidarity: getting out of them for others to see. And this experience is embodied, processing knowledge of the bodily-kinesthetic field in that experience of life and, in parallel, increasing the personal knowledge that build individual "your self", opening itself to the dynamics of interpersonal relationships. This knowledge are therefore that support the construction of "personal" and "bodily-kinesthetic" intelligences for a living wisely in a fully fulfilled being.

Therefore, looking is to seeing others with their singularities, seeing their similarities and differences, is to overcome the feeling of emptiness, a barrier of invisible wall between a person and another, the self and the world. It is making an introspective journey to your inner self and then return with the wisdom that self-knowledge brings to more harmonious living.

The knowing to wait to the current conditions is an of existential human attributes that most uses of other skills of being to overcome anguish and outrage of this condition, being established temporality as essential human condition, especially in our culture that focused on the quantitative dimension of time, inherited from its linear design.

And this linearity by Marietta (2000, p. 301), brings pressures, demands and warnings by installing in us dread this milestone, the time which has not gone back, leading us to the devaluation of everyday life, making it difficult to practice tolerance, serenity and compassion. It also encouraged us to competitiveness: the more the better, shorter, bringing status, income, position, leading us to what the author dubbed the "unlearning of waiting." The meaning of time does not end there, in the quantitative and objective sense, but by qualitative criteria which is characterized, according to Bacall (1988, p. 13) "[...] the intensity of each moment, the density of the emotions, by the gradation of affection that is loaded [...]", matter the quality of lived moments

It is understood that even though some areas of our lives require a linear time, we need to find the time to move on the dynamics of the cycles of the systems of nature: day, night, sun, moon, seasons, tides, rain, which have taught us to know that life is about waiting. This so well expressed by common sense that waits always reaches.

According to Mariotti (2000, p. 303), the knowing to expect elicits essentially feminine characteristics, as a being who looks great lunar cycles in its organic universe, and this knowing to expect is a "biology of waiting." It is this wisdom of living which enables us naturally to the wisdom of living.

For us, among other categories of solidarity itself, the waiting is one that requires other basic capabilities of the "wise embodiment." It can be understood as the ability to be quiet, to give time for the rebalancing of a situation or maturation an idea or

action in pregnancy. It is not trample the creative process of gestational life that Nature shows, such as the blossoming of a flower, the cocoon of a butterfly caterpillar that will turn the hatch from the egg that is slowly becoming a chick and many other examples Nature shows us. It is not to let that this waiting will be empty, in contrast, is building this space, is really a space of construction for becoming. And all the waiting is embodied. It is the embodiment that with its propulsive energy to go know the concerns of graduating this be expected; now be in a quieting the emotionality of relaxation, sometimes the "corporeal wise" to wait, to protect in order to then open up to the move to another energy intensity, such as flow of life into the human society.

The knowing to dialogue may have been one of human capabilities that most have been lost in today's society. Although communication has intensified with the new virtual technologies prevailing, man has walked away from oral or written dialogue, pushing the possibilities of human society, denying the chance for face to face, the look in his eyes, the dialogue of the play, finally, restricting sensory interactions that fulfilled them in cultivated corporeality.

Our difficulty talking has followed, according to Mariotti (2000), the kind of alterity that we are culturally determined, generating caution and distrust, not leaving us free to talk openly about our intentions. We are always evaluating others by their actions and not by its intentions, limiting our perceptions of events, because we are inclined to react to behavior and not interact with the intentions and behaviors.

Relearning to talk means according to Mariotti (2000), learn to use our new creative spaces, asking questions that produce changes in the questioning, proposing mobilizing questions, keeping a respectful expectation on the response. Therefore, Mariotti (2000, p. 308) ensures that, "[...] knowing to question leads to knowing how to listen." Therefore, knowing to talk is preparing to receive the return, is to unleash a process of co-education because talking is to know how to build a cultural universe.

Language, according to Maturana (1998, p. 115), promotes structural changes in our behavior, and interactions, the encounters that generate changes in living systems and "[...] what is involved in learning is the transformation of our corporeality, following a course or another depending on our lifestyle."

Therefore, the wise knowing to talk will depend on the learning opportunities that the educational fields (school, leisure, community and family) provide in creative exchange meetings, embodied dialogue, for this (the embodiment) is our existential condition.

The knowing to love maybe one of the most sublime sentiments and simultaneously more distorted from its true essence, is "to love others as you." Contingencies of societal model which we live emphasizing the material relations have obstructed insight and sociality that are building the knowledge to himself to learn the living with the other, the field, so the emotions.

Emotions are the behaviors that result in recurrent interactions, according to Maturana (1998). If that emotion does not occur, there are no recurrent interactions, but only casual encounters and separations. For this author, two emotions make possible recurrence, rejection and love. Rejection is the space of behaviors that deny the other as a legitimate other in coexistence, love is the space of behaviors that support the other as a legitimate other in coexistence. However, there are opposite, because the absence of one does not lead to another, with their opposites indifference. And apathy is the feeling that destroys all possibilities for human edification.

Love to Maturana (2001) is eminently biological phenomena of nature, for we are born with the capacity to love, and cultural relations experienced that leads to disaffection. The loving life is, therefore, how to exercise this emotion, which the author calls the biology of love. Living the biology of love, Mariotti (2000), is to live intelligently, making this intelligence grow to love, reaching out, and getting ready to embrace it.

And the loving in his experiential energy, the synthesis is the fact that each "I" being inserted in the "we", which is the transcendent embodiment of the winning the individual in the human-friendliness construction, the flow and re-flux of life, building and giving meaning to the civilizing process of the humanization of man.

The Knowing to hug is a consequence of learning to love, which involves all other supportive knowledge, because who loves is being able to see, to differentiate the other going to see it, is not indifferent to its existence. Who learns more than he loves talking, opening themselves to dialogue as a source of giving and receiving, constructing new syntheses of knowledge together to give meaning and life to your love and your love? And who loves creates and saves life, giving to the other, living wisely, reaching out, and getting ready for the hug that is the great synthesis of becoming sympathetic.

To hold, according to Mariotti (2000), we must first see you not to project into it what I see in myself, or my ego work, overcoming a way of life not only mechanical. It is therefore a participant size, scaling limitations and our possibilities for self-knowledge and self-awareness, building a whole. And it is this understanding and sense of wholeness that makes the power and need to be shared with the other, that is, with the world, that communion.

In this context, the embodiment is lived as and intercorporeality that according to Mariotti (2000, p. 316) means that we realize that "[...] the body is where the residents come together and address the theory and practice, the abstract and concrete. Of intercorporeality emerges spirituality that is the attitude of respect for the world, starting with the relationship with the other."

Embracing therefore requires a first trip to the inner self, traveling on the wings of transcendence, understood as overcoming the bonds of ego toward the construction of the other selves that are present in the other, in welcoming the acceptance of another, making it then a being in this world. Reaching out with wisdom, which is the beginning of the hug and the initiation of the wise and long path of solidarity.

With this path, among other possibilities, which involves a concern and a commitment to building solidarity knowledge in Physical Education, comes as a result an embodiment that will humanize the search for a full embodiment. Based on this understanding we construct the theoretical base that has supported the reflective process of action-reflection-action, because that presupposes change through collaboration and reflective control what happens in the real context in which the practice is constantly updated, according to Desgagné (1998), by dialogue.

### **The Lab-classes**

The lab-classes were planned after the seminar of thematic study that preceded them. Firstly, they were emerged from previous experiences of students, articulating those we thought best suited to the purpose of each lesson. Their structure followed the dynamics that routinely occurred in the doing of teachers: starting with stretching, followed by the specificity of selected activities of the theme, always looking for work in pairs or larger groups, favoring the group interaction, concluding with an evaluative reflection that usually permeated their practices from mobilizing questions previously chosen and that other opportunities arise. The music would be present at all times of the class, because the motivation has become habit among students.

Completed the study of this theme, we went to the creative process, sharing ideas and feelings in search of a better arrangement that synthesize the emergence of that knowledge. Thus, in this collaborative process, laboratory-born classes,

spending on the same block of the college, which lasted 50 minutes and in those days provided for physical education, Tuesdays and Fridays in the morning.

The first lab was planned whose theme was the knowing to look. His goal was to allow the perception of others by exploiting the look, aiming to discover different perspectives of others, such as seeing, touching, personal qualities. It was concluded with the evaluation reflecting on what they saw in a friend and if it is good to have friends. This act of seeing beyond the immediate appearances contributed to the discovery of the other values and solidifying friendships as the student (3B2) responded when told about what you learned in physical education: "to know more friend".

The second was explored as theme the knowing to expect. It was aimed to experience situations that emphasized the waiting to know, recognizing and respecting their time and the other, helping to build tolerance and patience in everyday life. It was concluded this lecture with a reflective assessment about the knowing to expect in game and everyday life. Thus, the embodiment of the wait was unfolding in different experienced situations in everyday school: knowing to listen and wait their turn (4B3); waiting colleague, the second (4B2), knowing that one has to wait for the other (2C3); waiting in line (4B5); expecting and respecting others (2B2); waiting, being calm and organizing themselves to have more time to play (2B3), synthesize this learning.

The third laboratory class schematized the knowing to dialogue by listening and communicating. His goal aimed to experience situations which could provide the dialogue embodied from the creation of games that demonstrate the hearing, the creating with the other and expressing themselves, to improve the ability to communicate. It was closed this lecture inspiring reflection on the act of creating a group, in order to evaluate the issue. This aspect is revealed through the embodiment of the students when is viewed the dialogue mediating the creative process of learning new skills among the elements of the groups, also appearing in what they expressed in the evaluations reflective, synthesizing that knowledge learned, for example: learn to apologize and talk to and understand (1B2) to listen and not fight (4B3); talk right (4B4); forgive and excuse the colleague who fought (4B4), among other events. Dialogue is thus meeting the other and commitment to the humanization in the sense that Freire (1980) defines as hopes of change by inconclusion of men who are permanently self-building.

In the last lab-class, it was understood that the act of loving also manifests itself in embracing and dialectically hugs the one you love. So it was decided that this last class involve the theme -- loving and embracing, also by the atmosphere of fellowship that had reigned at the close of the school year and the proximity of Christmas celebrations. Its goal was to create dynamic meeting with you and the other from play activities that enable the expression of love, involving the look, wait, talk and embrace. The dynamics of this last class proposed dynamic read and sing the song with Big Love (Immense love) by Nando Cordel, opening for reflective assessment from the context of the letter.

The video images depict the delivery, the involvement of students in the dynamics, bringing the return of the target that has been proposed, complemented with the answers given in reflection after the class to be motivated to think from the message of the songs. Speeches expressing feelings and attitudes will be jointly constructing the knowing to sympathize in school physical education and express that learning. "I learned to education, peace, love all you have to learn in life" (1B1).

"I learned everything but swear, I learned good things that she taught" (1B3), "Professor Katia Cyaria and also my new teacher Carla taught to be supportive"(2B2)" Teach them to forgive and excuse the colleague who fought "(4B4); "I learned to help people, not just shoot the other and do solidarity "(6b1); "Yeah, I learned to make peace, love, affection, double and group activities, " (1c1); "I learned that the teacher is talking to have love with others, share" (2C3), "The teachers of physical education teaches us to forgive him apologize to his colleague, to share the material with his colleague. And that is to help, is to share, and is solidarity. "(4C3). These speeches and many others synthesize this knowing to be, built in the daily school.

Therefore, as a natural phenomenon, the "love" is biological according to Maturana (2001) presenting a potential that evolves in social interactions. But as the essence of the human soul, it needs to be careful how spiritual knowledge that, according to Boff (1999), gives direction to our journey and feeds the sense of meanings that fill our lives. And therefore must be treated as knowing of schooled knowledge. They have revealed on embodiment of students' simple attitudes as helping a colleague to stand up, buttoning clothes, teaching the new skill set, helping with stretching, giving the material to apologize, listen to each other, caressing, embracing, among other actions that on persistence as contents are turned into habits that may give a more harmonious color for human relationships.

## CONCLUSION

Two aspects were essential both for the structuring of experience in the lab-classes and gestating desire for change: the reflective study that justified the collaborative practice and planning, which moved choices and organized the making more conscious and intentional toward the construction of knowledge that affect sympathizing.

These classes, as a school ritual that has teachers as mediators between the culture and their seizure by the students, allowed them to reflect on their processes of interpretation, locating their understanding of the focused issues, allowing the return to be better understood and may resize the practice by the need to develop the embodiment of the students.

The enchantment of that making found the richness in the musicality that permeated the entire creative process, exploring the music as playful and sensitive element, whether as a reflective element from the contents of the letter. The music provided, therefore, an opening the doors of sensitivity, giving rise to the feeling that arises feelings and refines emotions.

The choice of working in groups or in pairs has brought in essence collaboration between students by experiencing situations that involved interaction with others. This led them to discover their potential and limits, as well as others, the creation and joint implementation of proposed tasks in different laboratory classes.

In class specific that prioritized the "Knowing to see," by exploring touch, look and recognize the good qualities of their colleagues, students expressed that knowledge by expressing their embodiment in gestures and attitudes, and voicing their views on the perceptive findings of colleagues, whether is remembering the physical or props, is characteristic of personality.

This act of seeing beyond the immediate appearances has contributed to the discovery of the other values and solidifying friendships. Another way to see was showed on several occasions when it was discussed in a critical way, facts of everyday school life or not, broadening students' views about the socio-political facts, making them gradually more critical and aware citizens and students.

The temporal dimension of the "Knowing to hope" has made contributions for the construction of tolerance and patience shown in the embodiment of the students cultivated through experiences in games. These are essential conditions for the structuring of choices involving the perception of form of organization and responsibility of each one regarding the use of that time, which is different about the pace of learning. This expectation, as time stand still, is not an empty time, but a space-time to building a becoming, to build skills to expect in the game and life that is born of the agreements and rules are respected in the games and plays. Thus, it will be consolidating the embodiment of hope that is turned into wisdom.

As a consequence, it will be establishing the wisdom of waiting, an essential condition for the improvement of serenity in everyday life and understanding of his time and the other, even in today's society is required acceleration and immediacy. This

counterpoint enables, consequently, warmer and shared ties and that is amalgams for a solidarity culture in school education and has in Physical Education, the embodiment of their teaching practices, ample space for building knowledge of human affection.

The experience in situations that provided the opportunity for dialogue embodied from the play that showed listening, creating the enlarged group and express themselves "Knowing to dialogue," and consequently, the ability to communicate. This has direct implications in conflict resolutions, improving relations with the rise of affective ties of friendship or tolerance, understanding of other's differences.

The lack of other school spaces for open dialogue and a culture of punishment made it difficult the solidification of knowing at this embodiment of the students, in addition to the difficulty in hearing the other, the timidity to express, individualism, passivity and lack of initiative of some.

But the move with more freedom than the teaching dynamics of this area allow, made students at enhancing dialogue through the use of mobilizing questions that prompted the emergence of collective creation that humanizes the language involved. This has resulted in new collaborative group relationships, contributing to the solidarizing in school physical education.

The "Knowing to love" as a synthesis of other knowledge of human complexity is a major expression of a superior feeling of human being also responsible for human understanding, being revealed as a supportive learning of humanities at the school. Its development occurs by the effort of learning experiences and feelings in cooperation and collaboration, resulting in a state of psychological maturity by the evolution of emotions and sharing feelings with others. This is done slowly, conquest to conquest, by the potential experiences of this knowing and overcoming of existential conflicts of resistance to delivery.

In this living experience of love is essential to self-knowledge that has been building self-growth as a way to exercise self-love, a condition for openness to others, sharing, compassion, hospitality, friendship, expressing their love to another. It is the loving as an expression of the embrace that is adherence, and delivery and care, a natural consequence of our capacity to love.

In the bodily experiences proposed for the emergence of knowing to love and embrace the dynamics prevailed against him and with others through recreational activities which enabled the emergence of different expressions of love, the look, the wait, talk and embrace. As human potential, culture can and should encourage the emergence of such knowledge, in which romantic relationships will solidify in human friendliness, and may school be a living field for development of such knowledge. And the Physical Education as discipline and culture that cares more specifically of human corporeality, the body dynamics are more evident, may contribute to the formation of values and attitudes that guide ethical and moral education as caring human loveliness.

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#### BUILDING KNOWLEDGE FOR HUMAN UNDERSTANDING: THE LABORATORY CLASSES IN SCHOOL PHYSICAL EDUCATION

##### ABSTRACT

This research is in solidarity theme that has been investigated in the context of physical education as an opportunity to advance in an education approach that considers the human being as a whole, in which the dimension of solidarity is prime component in their humanization. It has aimed to present as is revealed in the embodiment of the students on knowledge of human understanding, such as the seeing, waiting, talking, loving and embracing on the constructive perspective of solidarity in the school Physical Education, a study of issues of argument in UFRN, Educating for Solidarity: A Perspective For The Physical Education. As kind of research we chose the collaborative approach in education (DESGAGNÉ, 1998; MAGALHÃES, 2003), which comprises a double aspect: a process of questioning and theorizing practice, involving researchers and teachers. The collaborative group was composed with two teachers of Physical Education, in which we included, and two classes of third grade in a fundamental school in a Municipal School. Aiming to capture different angles and shapes of the studied object we appropriate of multiple mediating devices, seeking to language, image and writing as a strategy for knowledge of reality. We focus in this study lab-filmed classes on video tape and subsequently analyzed in the reflective session. Finally, images reveal in the embodiment of students simple actions to help a colleague get up, button up, teach the new skill set, help with stretching, give the material, apologize, listen to each other, caress, embrace, among other attitudes that, persist as the contents, are turned into habits that may give a more harmonious color to the human society by building knowledge for human understanding and, consequently, solidarity.

**KEY-WORDS:** Knowledge for Human Understanding. Laboratory-classes. Physical Education

## **EN FAISANT SAVOIRS POUR LA COMPREHENSION HUMAINE: LES CLASSES-LABORATOIRE DANS L'EDUCATION PHYSIQUE ÉCOLAIRE.**

### **RESUMÉ**

Ce travail s'insère dans la thématique qui vient ayant dans le contour de l'Education Physique comme une possibilité d'avancer dans une perspective d'éducation qui considère l'être comme totalité dans lesquelles la dimension solidaire soit privilégiée comme objet de son humanisation. Il y a comme but présenter comme se révèle dans la caractéristique corporelle des élèves les connaître de la compréhension humaine le voir l'entendre le dialoguer, l'aimer et l'accoler dans la perspective de la construction de se solidariser à l'Éducation Physique, dans l'École, une des questions de la thèse présentée à l'UFRN, Eduquer pour la Solidarité: Une Perspective pour l'Éducation Physique à l'École. Comme forme de recherche nous choisissons par l'abordage collaboratif à l'éducation (DESGAGNÉ, 1998; MAGALHÃES, 2003) qui comprend un double aspect: Un processus de questionnement et théorisation de la pratique professionnelle entourant le chercheur et les professeurs. Le groupe collaboratif a été composé par deux professeurs de l'Education Physique dont nous nous sommes placés (inclus) et deux classes du troisième niveau de l'éducation basique d'une École Municipale. Avec l'objectif d'attirer les différents points et façons étudiés nous avons pris des plusieurs dispositifs entrecroisés, en cherchant le langage, l'image et l'écriture comme stratégie de la connaissance de la réalité. Nous avons mis en relief dans cet étude les classes-laboratoire enregistrées en vidéo et puis analysées en sessions réflexives. Enfin, des images révèlent dans l'apparence physique des élèves forment des gestes simples comme aider le collègue à se réveiller, fermer le vêtement, renseigner, une nouvelle habitude qui a été créée, aider dans le longement, donner le matériel, s'excuser, écouter l'autre, caresser, embrasser, d'entre autres choses que, à la persistance comme contenu, se devient des couleurs plus harmonieuses à la convivialité humaine par la construction des savoirs pour la compréhension humaine, et conséquemment, à la solidarité.

**MOTS-CLÉ:** Savoir pour la compréhension humaine; Classes-laboratoire; Education Physique École.

## **CONSTRUYENDO CONOCIMIENTOS PARA EL ENTENDIMIENTO HUMANO: LAS CLASES LABORATORIO EN LA EDUCACIÓN FÍSICA EN LAS ESCUELAS**

### **RESUME**

Esta investigación es en el tema de la solidaridad que se ha investigado en el contexto de la educación física como una oportunidad para avanzar en una perspectiva de la educación que considere al ser humano como un todo, en la que la dimensión de la solidaridad sea un componente primordial en su humanización. El objetivo fue presentar como se revela a los estudiantes los conocimientos de la comprensión humana, el ver, el esperar, el hablar, el amar y el abrazar en la perspectiva de la construcción de la solidaridad en la Educación Física en las escuelas, uno de los temas de discusión en UFRN, Educar para la Solidaridad: una perspectiva para la Educación Física en las escuelas. El tipo de investigación que elegimos fue el abordaje colaborativo en la educación (DESGAGNÉ, 1998; Magalhaes, 2003), que comprende un doble aspecto: un proceso de cuestionamiento y teorizar la práctica profesional, con participación de investigadores y profesores. El grupo de colaboración fue compuesto por dos profesoras de Educación Física, en el que nos hemos incluido, y dos clases de tercer grado de una escuela. Con el objetivo de capturar diferentes ángulos y formas de los objetos estudiados nos utilizamos de múltiples dispositivos mediadores en busca de la lengua, la imagen y la escritura como una estrategia para el conocimiento de la realidad. Nos centramos en este estudio las clases-laboratorio filmadas en video y posteriormente analizadas en el periodo de reflexión. Por último, la incorporación de imágenes muestran en los estudiantes acciones sencillas como ayudar a un colega a levantarse, ayudar con los botones de las ropas, enseñar el nueva habilidad criada, ayudar con ejercicios de estiramiento, ceder el material, pedir disculpas, escuchar el uno al otro, abrazar, entre otras acciones que, con la persistencia como contenidos, se convierten en hábitos que pueden dar un color más armonioso a la sociedad humana mediante la construcción de conocimiento para la comprensión humana y, en consecuencia, la solidaridad.

**PALABRAS CLAVE:** Conocimiento para el entendimiento humano. Clases-laboratorio. Educación Física.

## **CONSTRUINDO SABERES PARA A COMPREENSÃO HUMANA: AS AULAS LABORATÓRIO NA EDUCAÇÃO FÍSICA ESCOLAR**

### **RESUMO**

Este trabalho se insere na temática solidariedade que vem sendo investigada no âmbito da Educação Física como possibilidade de avançar em uma perspectiva de educação que considere o ser como totalidade, na qual a dimensão solidária seja privilegiada como componente da sua humanização. Ele objetivou apresentar como se revela na corporeidade dos alunos os saberes da compreensão humana, o ver, o esperar, o dialogar, o amar e o abraçar na perspectiva da construção do solidarizar-se na Educação Física escolar, uma das questões de estudo da tese defendida na UFRN, Educar Para A Solidariedade: Uma Perspectiva Para A Educação Física Escolar. Como tipo de pesquisa optamos pela abordagem colaborativa na educação (DESGAGNÉ, 1998; MAGALHÃES, 2003), que compreende um duplo aspecto: um processo de questionamento e teorização da prática profissional, envolvendo pesquisador e professores. O grupo colaborativo foi composto por duas professoras de Educação Física, no qual nos incluímos, e duas turmas de terceira série do ensino fundamental de uma Escola Municipal. Com o objetivo de captar diferentes ângulos e formas do objeto estudado nos apropriamos de múltiplos dispositivos mediadores, buscando a linguagem, a imagem e a escrita como estratégia de conhecimento da realidade. Focamos neste estudo as aulas-laboratórios filmadas em vídeo-tape e depois analisadas em sessão reflexiva. Enfim, imagens revelam na corporeidade dos alunos atitudes simples como ajudar o colega a levantar-se, abotoar a roupa, ensinar a nova habilidade criada, auxiliar no alongamento, ceder o material, pedir desculpas, ouvir o outro, acariciar, abraçar, entre outras atitudes que, na persistência como conteúdos, transformam-se em hábitos que poderão dar um colorido mais harmonioso ao convívio humano pela construção de saberes para a compreensão humana, e, consequentemente, a solidariedade.

**PALAVRAS-CHAVE:** Saberes para compreensão humana. Aulas-laboratório. Educação Física.