

A pedagogical approach to Capoeira.

*Breno Fiori Bertazzoli**

*Danilo Almeida Alves***

*Silvia Cristina Franco Amaral****

Abstract: The objective of this study is to verify the feasibility of applying methodological instruments to teaching capoeira in a critical approach. Capoeira was chosen for being one of the studies of Corporal Culture. It is a study that uses the method of participating observation. As a result, it was possible to materialize a teaching methodology guided by socialization, that is, the interaction environment in the classroom. In this environment, it is possible to have a dynamic with three articulated actions: problem solution, the creation of movements and reflection.

Key words: Capoeira. Learning. Cultural factors.

1 INTRODUCTION

Although the starting point for this study is the publication entitled Methodology for Teaching Physical Education, published by Soares, *et al.* (1992), it is not restricted to it, since it speaks to other studies developed in a critical perspective. It is worth noting that this study sought contributions from Vygotsky to think of the teaching of capoeira, going beyond, while still touching upon, the contributions from other works called “progressive” or “critical”, such as: The Didactic Pedagogical Transformation of Sports, by Elenor Kunz (1994) and Open Concepts of Teaching Physical Education by Reiner Hildebrandt (1986). Besides that, it must be considered that since critical-overcoming approach authors studied and/or proposed interventions based on open classes, these did not influence them.

When thinking of the critical-overcoming approach,⁴ the initial authors were influenced by Demerval Saviani and Paulo Freire. Upon dialoguing with these authors, the

Excluído: segundo Castellani Filho¹,

* Certified Professor in Physical Education, UNICAMP, Campinas, SP, Brazil E-mail: bertazzoli@hotmail.com

** Certified Professor in Physical Education, UNICAMP, Caminas, SP, Brazil. E-mail: dalmeidaalves@hotmail.com

*** PhD Professor in Physical Education. Department of Motor Education. College of Physical Education, UNICAMP. Campinas, SP, Brazil. E-mail: scfa@fef.unicamp.br

² It will called a final work, but in reality it is not the end, but rather the partial result of a continuous process. It will only be the end of the analyses for this scientific study.

authors of *Methodology for the Teaching of Physical Education* constructed a synthesis that overcame the logic that they had isolatedly constructed, that is, an attempt was made to unite the critical pedagogy proposed by Saviani with Paulo Freire's overcoming education. This union was only possible because both are situated in the universe of Marxist tradition. That said, upon appropriating Gramsci, one of Saviani's main references and with whom Paulo Freire dialoged on several occasions, it is possible to affirm that social transformation constitutes the starting point or even the point-of-view to be adopted in Physical Education classes from a critical perspective. That means the professor makes a theoretical-ideological referential choice for his pedagogical actions. However, Soares et al. (1992) weaves an important observation that must be remembered: the treatment of social-political themes does not mean political doctrinization, but rather a change in point of view that would become that of the working class. This change would permit the construction of counter-hegemonic perspective.

For the professor who intends to adopt a critical approach and its consequent vision of the world as a reference, having these concepts is important. Not that these will be directly transmitted to the students, but that they shall guide the objective action, taking into account that every man is political and the act of educating is not ideologically neutral. "Man must be conceived as a historical block of purely subjective and individual elements and of mass elements – objective or material – with which the individual is in active relations" (GRAMSCI, 1978 p. 47). It is erroneous to say the advances and individual decisions are purely self-references since they invariably reflect on the collective, and from another perspective, the collective is constituted of the culturally determined man. However, it is not sufficient to know all this and want to do it.

The professor of Physical Education at school faces problems that go beyond those present in his formation and theoretical option, as pointed out by Bracht *et al.* (2005). Bracht says the professor runs into the need for improvement in equipment, maintenance of physical space, purchase of appropriate materials for his work, and with a "[...] school architecture (that) privileges the structuring of standardized, fixed, monofunctional spaces to the detriment of mobile, flexible and multifunctional spaces" (BRACHT *et al.*, 2005 p.40). Or when he does not try to make the spaces that are initially monofunctional into multifunctional spaces, or even when the school does not permit this. This, the actions by this professor should influence the school's political-pedagogical project and improve his

working conditions. Recalling Gramsci's premise, individual advances reflect on the collective, on the context and the collective/cultural determines the individual.

Besides that, some misunderstandings and errors produced in the name of the critical approach need to be revisited. These include that the contextualization and historicization of a sports modality should be done with theoretical lessons and that to be coherent with the critical approach one cannot work with sports or teach sports techniques or in this case, technical capoeira moves and it would be necessary to highlight fun and oppose competition. To be critical does not mean to stop working with technical content, with competition, with practical classes, with other forms of different written text, such as dramatization, drawing, music, song, etc. Perhaps the essential point that may or may not promote change is precisely the intention with which one teaches and the awareness that certain models correspond to certain cultures that must be debated and criticized.

From these observations and with the restlessness to think of the Physical Education Pedagogical Practice in a differentiated manner from what we have observed in school reality, we thus decided to carry out this study. However, this study did not intend to directly confront some of the problematic aspects of the aforementioned faculty, such as, changes in the school's material conditions, school architecture, professor work conditions, valorization of physical education as a school discipline. The objective of this study is to verify the feasibility of applying methodological instruments to teaching capoeira based on critical elements. The critical methodological elements applied to capoeira in this study, although linked to some of physical education's critical approaches, privileged Vygotsky.

In order to develop the study, the participating observation technique was used. According to Neto (1994), this type of observation is carried out through direct contact of the researcher with the phenomenon observed to obtain information about the reality of subjects in their own contexts. Therefore, it is an integrated activity that combines social investigation, educational work and action. In this type of study, the observer establishes a face to face relation with the observed subjects and can thus modify and be modified by the context. Participating observation allows the observer to capture a variety of situations or phenomena that cannot be obtained through questions. The researcher's insertion in the field is related to different situations: on one hand there is full participation, characterized by an involvement in all the dimensions of group life to be studied and on the other, total distancing with only observation as a priority (NETO 1994).

A field diary was developed as a means to systematize data. This diary is an instrument in which the observer entered his perceptions, anguishes, questionings and information not obtained through other techniques. Besides that, in this study, the field diary contained the activities proposed for every day, the evaluation and suggestions of students regarding the class given and coming classes, analysis of content assimilation by class and behavior during activities as well as an analysis underscoring the successes and failures of the class.

Sagrado Coração de Jesus School was the place for the study. It belongs to the private network of schools in the city of Campinas, SP. The institution serves elementary and high school education. Each period has 1st to 8th grade classes for elementary education and high school. It is a school with large physical spaces and number of students. On average, it serves seven hundred students per period (morning and afternoon), divided in classrooms with approximately thirty students. The school has good space for Physical Education classes: there are three outdoor courts, one soccer field with a 300-meter long athletics track, two pools, the smallest of which is covered and heated and the largest open air. One large multi-sport gymnasium with locker rooms and stands on all sides. It also has a gymnastics room with an acrobatic trampoline, beams, foam mattresses and a large number of small mattresses and an area with mirrors on the wall. Capoeira classes were given in this room for purposes of this study.

Twenty-four students were chosen from second to fourth grades. After the invitation was made to all the students in these classes, they enrolled to participate in their own interest. Thirty-six classes were given, lasting fifty minutes each, twice a week for four months. The students have a very similar social-economic profile: high middle class, living in condominiums, many far from the school; they generally frequent clubs on weekends and have different experiences with corporal practices. In most cases, they perform instructed activities like ballet or jazz (frequent among girls), martial arts (like karate) and sports schools (soccer and volleyball most often). No student reporting playing in the street, some play in backyards, only with brothers and sisters. Games with friends are associated with the period they are at school. Most students said they had little or no contact with capoeira. They knew what it was about, but in a very incipient manner they defined it only as a dance. They knew other people who had practiced it, but they were beginners. This diagnosis formed the basis of operation for the professor and the real development level for students to delimit content.

The professor who gave the classes is also the author of this publication and was a student in his final year of physical education at UNICAMP. He has also practiced capoeira at the Cordão de Ouro Group in Campinas for ten years and has been a graduated professor since 2004.

Before presenting the project to the school, an attempt was made to find information about the Pedagogical Political Project (PPP), because depending on how it was structured, it would not be feasible to develop research in that institution. This search for the PPP led to the discovery that the school permitted the Physical Education professor to make his own planning, addressing the content he wanted to teach and through the director's approval, put into practice, different from some schools where the PPP was strict with regard to content addressed during the semester.

2. THEORETICAL ESSENTIALS

The proposal by Soares *et al.* (1992) is based on the work “The Intellectuals and the Organization of Culture” (1978) in which Gramsci proposes a school model he calls ‘unit school’, ‘humanist school’, or even ‘general culture school’. The school would have the task of inserting youths in social activity after taking them to a certain degree of maturity and capacity. It would also lead them to intellectual creation and practice and to autonomy and initiative. For such, it would be necessary to reorganize traditional school content and methods.

In the “unit school” students would be in contact with teaching based on seminars and collegiate organizations where the collective would enrich individual contributions and provide growth to the group and individuals in an environment ripe for discussion. The content would be tied to general knowledge for the formation of citizens during the first four years of school. They should be alongside the “instrumental” notions of instruction (reading, writing, geography, history, etc.) with relevance for the citizen’s “rights and duties” as well as the concepts of State and Society and all their particularities. No more than six years would be sufficient to complete the “unit school”. Although the themes that refer to Corporal Culture are of great significance in the context of the unit school, they were not treated by Gramsci.

The author continues saying that for this model it is necessary for the State to assume the responsibilities of keeping the student in the school system by financing what today is the families' responsibility, from transportation to food, and even lodging at

schools at dormitories. It would be necessary to have the entire nationalization of the educational system and the unlimited expansion of available funds for the sector.

Every change or transformation in any sector of society reflects on all the others. Thus, no doubt, as ascertained by Gramsci (1978), with a change in the basic teaching system there would also be a change in universities, in academies and even in labor relations.

The Soares *et al.* (1992) school model is made with more caution since less profound changes are proposed although no less coherent with its political option:

We write this book thinking of the Physical Education professor we find, on several opportunities, in school meetings, at associations, at improvement and training courses, at congresses. We have in mind a professor suffocated by the limitations of school materials [...] The themes dealt with [...] thus take into account the real conditions of professional work from which it is intended that they fulfill their job of helping the professor in providing in-depth knowledge of physical education as an area of study and a career. (1992 p.17).

Soares *et al.* (1992) as well as Gramsci saw a similar end, because they yearn for a transformation in the educational and political systems. The first authors understood that the transformations can occur from the context of the classroom, sequentially to the school and finally to society. Gramsci affirms transformation of the teaching system is only possible starting with transformation of the social system.

Gramsci's work, "Dialectic Conception of History" (1981), is at the roots of the arguments proposed by Soares *et al.* (1992) that refer to the formation of a critical citizen through formal education. We begin with the conceptions of the world that point to an understanding of the relationship between theory and practice. Different discourses (from opposite views of the world) portray the same reality with different arguments and explanations, which add strength or legitimacy to actions, whether for their maintenance or their transformation. Thus what Gramsci (1981) calls "mechanistic or fatalistic conception" or even "deterministic" is that which puts part of some social extracts as subordinate. They are placed distant from power, knowledge and critical logical thinking about the complex and contradictory reality. This ideological mechanism of warding off

certain social extracts from the comprehension of reality is, in reality, moral resistance or coercion, which reflects social determinism.

It is precisely based on these reflections and arguments that Soares *et al* (1992) criticizes the conception of Physical Aptitude, which has the core objective of improving physical capacities: strength, resistance, flexibility, etc., as well as criticize the militaristic and hygienist models. It must be underscored that these models only contribute towards the maintenance of social order and not its transformation. These practices do not encourage a critical reflection of reality or even the formation of aware citizens. Well then, if the physical aptitude and sport paradigm are maintainers of the status quo, what is Soares *et al.* proposal (1992) for Physical Education?

3. DIALOGUE BETWEEN THE PROPOSED METHODOLOGY FOR TEACHING PHYSICAL EDUCATION AND OTHER CRITICAL APPROACHES

Soares *et al.* (1992) proposes that select the knowledge to be taught in Physical Education classes, there should be a diagnostic pedagogical reflection in order to ascertain the data of reality, make a judicative reading, weave a judgment value around these data, assuming the ethics of a certain social and teleological class, with the intent of determining a target, an objective, that can be transforming or conservative, depending on what you want to reach.

With these elements Soares *et al.* (1992, p. 50) construct a definition for Physical Education:

a pedagogical practice that establishes forms of expressive corporal activities in the school environment, like: games, sports, dance, gymnastics, forms that configure an area of knowledge we can call corporal culture.

Upon analyzing the methodological treatment in physical education classes, we perceive Vygotsky's influence. Two other authors who do not appear directly in the proposition of the cited work, but who can contribute to think of the physical education plan, are Hildebrandt (1986) and Kunz (1994).

Hildebrandt (1986), in *Open Conceptions in Teaching Physical Education*, although not dealing with macro structural issues, proposed forms to conduct the teaching-learning process that represent a path towards autonomy for the student and the professor as well. The different degrees of openness in the elaboration and execution of a class are a rich

laboratory of participation, a fundamental condition for emancipation and social transformation.

Kunz (1994) criticizes sports with the greatest penetration in current society, that is, those that have competitive, hegemonic, television characteristics and that do not always bring improvements in physical health. The author says since the school sport is analyzed from the perspective of competitive sports, it promotes experiences of success for a few and of failure for many, which decharacterizes the professor's pedagogical practice. Furthermore, he says most schools do not have ideal conditions for developing a performance sport and thus no objective is reached. The author continues saying that for a better understanding of sports, students must be prepared for a wide range of knowledge of capacities that only digress from the basic capacities to practice a certain sports modality. According to Kunz (1994) the basic structure to teach sports, in a critical logic and an instrumental logic, must try to transform content, the subject and the technique for executing a given movement. "In practice, the "didactic-pedagogical transformation" of sports begins by identifying the core meaning of moving oneself for each sports modality." (KUNZ, 1994, p.119).

It is important to mention that Hildebrandt (1986) and Kunz (1994) make use of different theoretical reference than Soares *et al.* (1992). Hildebrandt speaks of humanization through physical education, whereas Kunz recalls the transformation of feeling and meaning the human attributes to movement and the changes this understanding can promote. However, the proposals have aspects of pedagogical treatment that are not excluding, and when added to Vygotsky's contributions, provide us with theoretical essentials that to our understanding are for a successful pedagogic practice.

Going back to Vygotsky, we realize this thinker wrestled with much more specific issues of the teaching activity and the classroom. Thus, this study sought to deal more specifically with some of Vygotsky's (1987) ideas to better understand everyday teaching of physical education, and consequently pedagogically intervene through capoeira.

4. THE CLASSES

The class period was occupied in learning, understanding, thinking and reflecting about the world of capoeira and its possible relations with other significant issues for students, as well as, of course, do capoeira.

Every fifteen days a study was proposed about capoeira to be done at home. The students generally resorted to magazines, films, encyclopedias and the Internet, as well as some reference sources indicated by the professor with information and curiosities about capoeira's history. The studies were initially individual, and then in two and in a short time groups of four students were formed who remained together until the elaboration of the final work².

The first halves of the classes were used for the presentation and discussion of proposed research or to practice capoeira musical instruments (tambourine, drum, berimbau, etc.).

One of the important characteristics of these classes was that at the beginning and end of each a conversation was held in a circle. Sometimes these moments of conversation were limited to a few seconds, just to say "good afternoon", and other times they extended for more than 20 minutes.

This conversation in a circle we called "presentation in a circle", and it was the formal moment of knowledge socialization. They would make their presentations in twos or threes, at the professor's request.

In the second class, we proposed for the students to bring theoretical research from home initiating several conversations to construct different knowledge. The theme for the following phases was only determined from what the students brought, a result of their doubts and questioning.

No proposal for advancing in historically linear knowledge was proposed. The Blacks before 1500, Brazil Colony and its economic cycles, Brazil Empire and abolition and finally Brazil Republic were not discussed sequentially. This chronology is obvious when you try to tell the history of Blacks and capoeira in Brazil; however it is not indispensable for advancing knowledge. The construction of knowledge is not necessarily linear and learning occurs in the culturally determined social relations (VYGOTSKY, 1994). All these historical moments were recovered when the discussions demanded contextualization. For example, speaking of the emergence of capoeira, facts were addressed that explained the social and historical contexts, as well as the conflicts and contradictions of social fights. It is worth underscoring that the doubts and discussions did not start with the professor, but with the students, thus they occurred at the exact moment the students felt the need for answers. A question could emerge in the first classes as well as the last, regardless, but they emerged from student questioning and research. If they did

not arise, it was because they were not relevant and therefore, in principle, there was no reason to teach them. The idea was to give the students the possibility of intervening and opining on class content, providing a democratic and open class and creating an environment in which there is necessarily decision making on the part of the students. (HILDEBRANT, 1986).

The fact is that the doubts began to arise when there was the real need for answers. The first instruction given by the professor was that the research had to be simply anything related to capoeira. Thus, the first studies appeared and were basically computer printouts, most never read by the students. As the classes moved on, they began to understand the importance of reading them, and even became interested in doing so. One of the strategies employed was to ask them to write a paragraph about what they had read at home. It worked! Of course, during the entire process, there were days when only a few brought research from home, others when everyone brought something, and sometimes absolutely no one did.

In general, three dynamics were proposed, constructed during the process for presenting research the students had done at home. The objective of these dynamics was to make the student think critically about the capoeira content.

The first dynamic proposed that each student present his work in a circle to the rest of the group that had brought material. One at a time. This is when it became evident that they had not read their own research, just printed it out.

Thus emerged the second dynamic, which forced them to read. Starting the second month, it was proposed that they gather in twos or threes and socialize in this small group talking about the information with their colleagues. They then returned to the circle so each group could present its information to everyone. This socialization process guarantees better acquisition of knowledge because it deals with the moment when the student has the opportunity to verbally express himself, an important fact in the classroom, which Vygotsky (1994) underscores by saying that social speech is the form of internalizing knowledge.

In the third dynamic, there was no more initial moment or final presentation in a circle. After discussing and socializing the studies in twos, or threes, small groups were formed for another exchange of information. This third dynamic sought the functional autonomy of the group and the students. The students learned only from each other. This

decision autonomy is present in the work of Soares *et al.*, (1992) in open classes and the didactic-pedagogic transformation of sports.

With the result of theoretical research, it was decided to construct a final study in the form of a poster-like presentation. With all of the studies presented and discussed over the months of class, as well as heavy paper, glue, colored pens, work began on making the posters. There was a rich exchange and collaboration among the groups. They helped each other, gave opinions and interfered in the work of other groups. Closely accompanying that creation process, we can say that all students participated in all the groups. The results were self-explanatory posters with photos and drawings of capoeira, contextualized in its different historical periods. There were also rich reflection about racial prejudice and the current situation of the Black in Brazil, information that resulted from research made and then presented in the classroom.

In a summarized manner, the themes brought by the students and pointed out as curiosities, or doubts, were, in this order: a) the graduation system, the cords and their order (how long does it take to become a master); b) about the instruments; c) who are and who were the Masters; e) the history of Capoeira; f) what is Capoeira; g) what is the baptism. This order certainly has logic for them: the first contact with capoeira was how the professor was dressed (white garment and a blue cord tied around his waist), therefore, the first question that arose was about the graduation system and the cords. Another reason would be the prior contact or knowledge of other fights that use ranges of different colors to denote the practitioner's evolution. The second topic, the instruments, because they were present in all the classes (even when just left aside). The other themes (c to g) developed from these initial studies and the first conversations.

Of these themes selected by the students, it was possible to establish a "contextualized practice" (SOARES *et al.*, 1992) and a criticism against the sports system determining school actions (HILDEBRANDT-STRAMANN, 2003; KUNZ, 1994), because through this methodology, it was possible to guarantee that the themes dealt with were close to the reality in which the student was inserted.

Another point to underscore is the enjoyment of the stories told by the teacher. Many capoeira stories tell real facts, others mix in with legends and still others are totally fictitious. All of these possibilities were employed and the children always responded well. This resource was especially used when the students did not bring anything, or when they did not feel like talking. The professor told stories and thus created or increased contact

with the world of capoeira, and consequently further aroused their liking and curiosity for it. There is no doubt that the following are the professor's attributions: bring information only the adult has, be the transmitter of culture, have the child learn the story and enter it and enrich the exchange within the group and offer new knowledge, democratizing the different existing knowledge. The professor thinking as part of a group comprised by all those in the classroom reflects a difference concept of education. In traditional education, the professor is the mere transmitter of knowledge to be incorporated by the students. In Vygotsky view, where learning is a social and cultural fact, learning is the result of interaction between professor-student and student-student, with the classroom environment constituting a single group. (VYGOTSKY, 1994).

When we think of research in class, we believe we have constructed a conscious and critical practice of capoeira content because we did not leave historicity and contextualization of the phenomenon aside, although without making any type of doctrinization. We were also able to include the comprehension of the complex social reality. The themes of racial prejudice and slavery permeated the discussions, as did some discussion on the relationships of domination of one social class over another and the consequent concept of hegemony.

5. CREATION OF MOVEMENTS

Here we talk about the part of the class that aimed at practicing movements. As a methodological instrument to teach capoeira movements, we used a very rich strategy that could possibly be reproduced in another context. It deals with the attempt to promote autonomy and help form a creative student capable of solving problems:

The selected, organized and systematized content should promote a scientific conception of the world, the formation of interests and the manifestation of possibilities and aptitudes to learn the nature and society. For such it is necessary to point out the increment in creative activity and of a social relationship system among humans (SOARES *et al.* 1992, p. 87) (our underline)

Of course the incentive for creativity, autonomy and social relations are not prerogatives found only in the proposal by Soares *et al.* (1992), Kunz (1994) and Hildebrandt (1986) Hildebrandt-Stramann (2003) to mention the authors found herein and who also propose this strategy.

There are many moves in capoeira and children like to learn them. However, considering capoeira's characteristics of spontaneity, it is always possible to create new ones. Since there are no strict rules, there is an opening for the creation of new moves. With this in mind, we asked the students to create new moves individually. There was no instruction on how they should be: they could be attack, defense, counterattack or other moves. The students created moves in an exploratory activity based only on their experiences. It was also indicated that each move should have a name that they invented. Some students gave names, and others did not. Sometimes nothing happened and the classes finished with a feeling of failure.

The creation process is important to evaluate in the students what Vygotsky (1994) calls the "level of real development". The level of real development is configured by that which the students really know how to do and it permitted the evaluation of the professor for the creation the "proximal development zone". The "proximal development zone" is configured by the possibility of the challenge or the problem the student must go through to have a gain in his real development, to learn. (VYGOTSKY, 1994).

Rego (2005, p. 61) talks about these concepts in Vygotsky:

Vygotsky identifies two levels of development: one refers to the conquests already realized, which he calls the level of real or actual development, and the other is the level of potential or proximal development, which is related to the capacities about to be constructed. For these capacities to become consolidated conquests it is fundamental to have the help of others (adults or more experienced children). In "Learning and school development", the author called the "proximal development zone the distance between what the individual is capable of doing autonomously (real development level) and what he does in collaboration with other elements of the social group (potential development level).

Using Vygotsky's concepts, it is possible to affirm that the new named moves become a cultural construction of the group. This results in two other **categories of analysis: the solution of problems for the moves and the socialization of constructed knowledge.**

6. PROBLEM SOLUTION

In order to guarantee a critical student, aware of his acts and capable of solving problems (SOARES *et al.*, 1992), it is necessary for him to go through situations that exercise these tasks. Thus, problem solution was the focus for some of the activities.

The moves they created became the challenge: in twos, each student created a defense, or a counterattack for the invented move. The proposed activity thus consisted of solving, in various manners, the same or different problem, or even: create new problems for the other to solve.

For some students, especially the more timid ones, the process was a little conflicting at first. The problem solution process also involved the need to create and both needed to teach, learn and practice.

Since this methodology is new it caused difficulties for some. Sometimes it was difficult to understand, and other times it was difficult to accept. The group thus dispersed with some frequency, and when they happened, one of the professor's alternatives was to go back to more traditional forms of teaching activities.

Between crises, advances and qualitative leaps, students and the professor were transformed, incorporating a definitive change in the mere acquisition of skills through the repetition of a movement model to where the professor-student and student-student relationship must be the place for the objective action that can promote development and learning.

7. SOCIALIZATION OF KNOWLEDGE (MOVEMENT)

The students initially sought to create and discover moves individually. Then, in twos or in a circle, they taught and presented them to others. As the classes went on the creation and discovery began to occur in twos and socialization occurred by changing partners. Later in the process, a series of various movements was requested. Once again, it must be underscored that the proposed activity did not always finish successfully and in moments of difficulty with the group, due to lack of discipline or interest, the solution was guided by traditional teaching methods. Since these methods are more disciplinary and stricter and the students are accustomed to them it was easy to get their attention and restore discipline in the class.

The socialization of knowledge means the moment when there is learning from relationships among students: when a student verbally explains how or when a move is performed for the other to see, for example. When he imitates the move another one made, the imitation takes on the role of, among other things, evaluating the "real level of development" of the students. (VYGOTSKY, 1994)

It is well-known that this type of exercise in creation and discovery is also the moment to create autonomy in the group and the students, an activity that is not common in traditional schools. The students in this study worked alone in a classroom and the time varied according to the activities. At first, there were some discipline problems, but the students soon got used to it and responded to the activity with competence.

As a methodological instrument for Physical Education classes, this knowledge socialization resource is very useful and efficient. The students created with greater richness than if the professor kept demonstrating and practicing moves and the students just kept reproducing.

It is necessary to think that the internalization (VYGOTSKY, 1994) will occur regardless of the professor's didactic-pedagogical effort and that means to free him up to promote a classroom environment where the relationships established constitute the focus of methodological concerns. Of course the professor, who is an adult and in theory has more experiences, can create bigger problem situations to cause internalization in his students. Here, the socialization of knowledge refers to this proposition, and especially in this case, the relationships between the students themselves. Vygotsky (1994) affirms that considering the understanding of learning as a part of social interaction, the professor is part of the process of this social environment, and naturally, of this interaction.

8. SYNTHESIS OF KNOWLEDGE IN THE CAPOEIRA CIRCLE

Soares *et al* (1992) underscores it is necessary it have a non-fragmented practice. In order to ensure that each class we gave included everything encompassed by capoeira: its history, its practice, its music. Thus, in rigorously every class, they were present, only varying in the emphasis we gave to each element. In order to achieve the non-fragmentation of knowledge, every class finished with a Capoeira Circle. This practice guaranteed the synthesis of knowledge acquired in the classroom, because the Circle is Capoeira.

9. IN CONCLUSION

Starting with the knowledge the students had about capoeira, which was the swing and the first steps, the objective of this study was not to adapt this swing and these moves to capoeira standards, but rather use them as a starting point for students to develop their

own moves and create new ones. This provided an environment that developed autonomy and critical awareness. It thus interacted with the propositions of Vygotsky (1994), Kunz (1994) and Soares *et al.* (1992) which proved complementary and mutually enriching.

The initial objectives were only achievable because a set of simultaneous and appropriate factors was present: the knowledge to be taught, the appropriate selection of content, the choice of pedagogical approach for faculty action, an open environment that permits interaction and socialization and a long-lasting process.

This proposal, which begins with the experience of capoeira in a private school in Campinas, could thus be schematically expressed as:

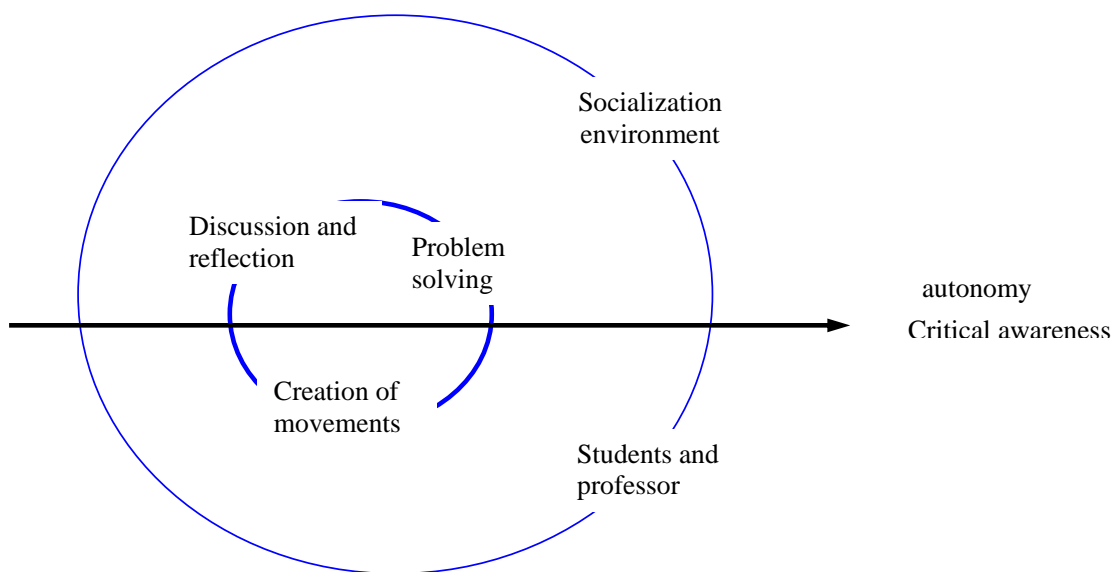


Figure 1: Capoeira

The environment, the large circle in the center, is defined as the pedagogical space, which does not need to be geographically in a classroom, where a group of students and the professor(s) are gathered. The environment is a place where there is the deliberate intention of teaching-learning, with one or more professors with prior personal experience or the willingness to seek information and training in the knowledge to be taught.

In this environment and with a group so defined it is possible to have a dynamic between three simultaneously articulated actions: problem solution, the creation of movements and reflection.

As a result, it was possible to materialize a teaching methodology guided by socialization, that is, the interaction environment in the classroom. As a result of this methodology, we hope to achieve the group's autonomy and critical awareness. All this should result in a critical student because he is given the chance to reflect, and even more, to intervene and opine in the environment in which he is inserted – here, in his class, and in the near future as part of society. It should also result in an autonomous student because during this process he acted without the full-time tutoring of the professor. The student had to make his own decision about himself and about the group. He had to opine and position himself about the knowledge imparted in the class and about subsequent issues. The group had to vote on the main decisions and agree about which topics would be studied in the research, for example.

Therefore, it is necessary to focus on socialization and be certain the knowledge is acquired through the interaction of individuals (VYGOTSKY, 1994) and that, if allied with appropriate simultaneous actions (creation of movements, reflection and discussion, problem solving), they collaborate to shape a critical, autonomous student capable of understanding the complex social reality.

In conclusion, it is important to reaffirm that the study's concern was not geared towards overcoming macro-social and political problems; however, by retaking Gramsci's premise, it is possible to think that these actions can be reflected in the students' social behavior.

Uma abordagem pedagógica para a Capoeira

Resumo: Este trabalho tem por objetivo verificar a viabilidade de aplicação de instrumentos metodológicos para o ensino da capoeira numa abordagem crítica. A Capoeira foi escolhida por ser um dos saberes da Cultura Corporal. Trata-se de uma pesquisa que usa a observação participante como método. Como resultado foi possível materializar uma metodologia de ensino cujo eixo norteador é a socialização, ou seja, o ambiente de interação dentro da sala de aula. Nesse ambiente, é possível ocorrer uma dinâmica com três ações articuladas: a solução de problemas, a criação de movimentos e a reflexão.

Palavras-chave: Capoeira. Aprendizagem. Fatores culturais.

Una abordaje pedagógica para la capoeira

Resumen: El objetivo de este trabajo fue verificar la viabilidad de instrumentos metodológicos para la enseñanza de capoeira en una abordaje crítica. La capoeira fue escogida por ser una de las ciencias de la Cultura Corporal. Se trata de una investigación que se utiliza de la observación participante. Como resultado fue posible materializar una metodología de enseñanza cuyo eje está enfocado en la socialización, o sea el ambiente de interacción dentro de la sala de clases. En este ambiente es posible tener una dinámica con tres acciones articuladas: la solución de problemas, la creación de movimientos y la reflexión.

Palabras clave: Capoeira. Aprendizaje. Factores culturales

REFERENCES

- BRACHT, V et al. **Pesquisa em ação: educação física na escola**. Ijuí: Unijuí, 2005.
- SOARES, Carmem Lucia *et al* **Metodologia do ensino de educação física**. São Paulo: Cortez, 1992.
- GRAMSCI A. **Os intelectuais e a organização da cultura**. Rio de Janeiro: Edit.Civilização Brasileira. 1978.
- _____. **Concepção dialética da História**. RJ: Civilização Brasileira., 1981.
- HILDEBRANT R.; RALF L. **Concepções abertas no ensino da Educação Física**. Rio de Janeiro: Ao livro técnico, 1986.
- HILDEBRANDT-STRAMANN, R. **Textos pedagógicos sobre o ensino da educação física**. Ijuí: Unijuí, 2003.
- KUNZ, E. **A transformação didático-pedagógica do esporte**. Ijuí: Unijuí, 1994.
- NETO, O. C. O trabalho de campo como descoberta e criação. In: Minayo, Maria C. **S.Pesquisa Social** . Teoria, método e criatividade. Petrópolis: Vozes, 1994.
- REGO, T. C. Ensino e constituição do sujeito. **Revista Vivermente e cérebro**, Rio de Janeiro, 2005. p. 58-67.
- VYGOTSKY, L. S. **Pensamento e linguagem**. São Paulo: Martins Fontes, 1987.
- _____. **A formação social da mente**. São Paulo: Martins Fontes, 1994.

Receive on: 6/4/2007
Approved on: 2/20/2008