

The more education program as a gate for Capoeira in School

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Abstract— This work presents capoeira as a pedagogical tool for contextualizing school education. Observing how the teaching of capoeira and the historical process of the African and Afro-Brazilian people, thinking of them as identities intrinsic to it, appear in the school context. In this sense, proposing the breaking of the invisibilization in the pedagogical works that provoke constructions and stereotypes about the cultural and religious manifestations of this people. It is worth mentioning that the bibliographic walk of one of the authors, based on the report of experiences lived in capoeira, inside and outside the school, envisions showing examples of profiles of professionals who develop work with capoeira at school. In this case, the locus of research will be the Educational Center Luis Eduardo Magalhães, in Sobradinho-Ba, an entity that has already developed works in two Federal Government programs, mainly the Mais Educação program, indicating the possibilities and contributions of capoeira as a tool for contextualizing the school education. The activities developed in such a context were what made it possible to know the divergences between what is proposed in Laws 10.639 / 03, as amended by Law 11.645 / 08 which deal with the teaching of Afro-Brazilian and indigenous culture and what is experienced in the programs. The contradictions that, even in chaos, fill the absence of playfulness at school very well, with actions that enable students to learn while moving, talking among themselves and with others. Boiling point to be corrected, in order to advance in pointing out the possibility of the school becoming a space for the preservation of capoeira as a Cultural and Immaterial Heritage of Humanity.

Keywords— Capoeira. School. Culture. Contextualization.

I. INTRODUCTION

This work observed the presence of capoeira in the school and its connection as a possibility of contextualizing teaching. In this north, seeking to emphasize the importance of activities with capoeira in Elementary School from the 1st to the 6th year, mainly, from the experiences at the Municipal school, Centro Educacional Luis Eduardo Magalhães, in the City of Sobradinho, north of Bahia, northeast of Brazil, in the year 2013. This work made it possible to break with the paradigm of capoeira thought merely as an activity devoid of a pedagogical structure, folklore, even neglecting the historical aspects intrinsic to it, a contributing act for stereotyped constructions for the African and Afro-Brazilian people.

The initial description of the previous paragraph is complemented by the timid way in which teachers talk about African and indigenous contributions in Schools, often using only the fragments described in textbooks, worked by teachers in the classroom in a simplifying way, without discussion or conversation .

This work is based on bibliographic research, plus the feasibility possible due to the spaces built and occupied from the creation of the Federal More Education

Program, which enabled the activities that permeate the autobiographical experience report for this work, as proposed by Souza (2007), an experiential approach, with life stories or educational biographies.

Regarding the concept of school, I understand it as an institution that should teach the diverse knowledge present in society and not just the scientific knowledge determined by the curriculum matrix, I used the perspective of decontextualization by Marques (2016) and contextualization by Martins (2006), which look at deconstructing the school and the other at reformulation. However, I prefer to walk, taking advantage of the influence of both, as they highlight the importance of including other knowledge in the training of children and adolescents who attend school, stressing the importance of cultural plurality, and the school no longer has to deny the issues surrounding the diversity, decontextualizing or contextualizing are names that propose paths - not taking into account the margins, the ones without reflections in the social mirror, as Eduardo Galeano says (2015)

Therefore, I justify the desire to carry out this work by the concerns arising from personal experiences in teaching capoeira, as well as the indifference of the professionals who worked at the school during the work I did, causing

the absence of links between the students' learning from the beginning. curricular matrix imposed on the school environment and the teaching of capoeira.

Finally, I present the possibilities of reaching this work, a perspective that awaits, follow a path that, over time, allows greater involvement of capoeira with school education. Contributory dimensions for breaking paradigms of the relationship of strength and hierarchy of knowledge - whether due to the formative dialogicity of capoeirista actors or the attitudinal changes of school professionals. Capoeiristas, focusing on the development of better quality works, with the participation of Masters, Teachers and capoeira practitioners in school activities. Of school professionals, having a collaborative instrument that will walk together in solving problems of discipline and playfulness, positively influencing learning.

II. METHOD: THE CONTEXTUALIZATION OF SCHOOL WORK

The work was carried out from a bibliographic review and analysis of the reports of experiences exposed by one of the authors of this text for the production of a course conclusion work, presented to UNIVASF- Federal University of Vale do São Francisco, located in the State of Bahia , Brazil. A production that presents itself as an essay format, envisioning the continuity of capoeira studies, thinking as an important tool for contextualizing school education.

In the sense of walking that seeks the social legitimation of capoeira, the individual produces knowledge based on the history of himself and the community he represents, thinking about the knowledge necessary for the development of the human being. In this sense, the professionals who enter schools ethically, incorporate other studies into their work with capoeira: on the development of the child and the pedagogical knowledge necessary to be there, in that formative space. Thus, looking at the school space through the lens of contextualization, as an institution of society that should not only teach elements relevant to the specific contents of curricular subjects. Thus, capoeira becomes part of the works, a space that requires unlimited and sufficient knowledge for those who aspire to carry out activities with quality.

The previous paragraph reflects the notes of Martins (2006) when he says that, at the time the school understood the great contribution of traditional knowledge from society, it would perceive itself as part of the reality where it is inserted, aiming to propose “an education with their feet on the ground they step on”, reaching the widest educational dimension of the social actors involved. The

author emphasizes the importance of school in the game, in relation to human educational development. A development that should enhance the capacities of the subjects, aiming to improve the way they produce their existence, encouraging creativity, awakening the responsibilities for collective living. In the words of the author himself

In this sense, even though the notion of “education for living with the semi-arid”, enjoys this enormous lack of definition or this plurality of meanings, it is already inserted in a language recognized among many collective actors who recognize that education cannot afford to ignore the ground you walk on. In fact, both the notion and the practices that it animates and inspires, come from the criticism made of this “decontextualization” of school education, of its practices and knowledge. (Op. Cit. P. 37)

Martins (2006) also points out the importance of including other knowledge in the training of children and adolescents who attend school, valuing Cultural plurality, therefore, it is no longer up to the school to deny issues involving diversity, such as those presented in the questions raised by Marques (2015) called for the meaning of a broader place, which he called decontextualization? A vision that presents itself, reflecting the lack of context experienced by the refugees, without a place, cannot remain and cannot fully return to impermanence, the movement of those who often leave their homes and flee from the chaos caused by the war, whether in the Middle East or in Africa. A fluidity that launched towards education does not only hurt the school, because it causes us to think about collective responsibility, which according to BRASIL (1988) says in “Art. 205. Education, the right of all and the duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, their preparation for the exercise of citizenship and their qualification for work”. In this case, society is called upon to commit itself to school work, because, in the face of so much complexity in the world, pedagogical work no longer fits activities based on xeroxed texts in crowded rooms, only, or even, activities without reflection and neither the necessary discussion.

As stated by Freire (2000), it could be said that there is a lack of political education, which would provide students, teachers and the community with an understanding of their presence in the world. Training that would enable understanding and empowerment, for the

commitment to demand the proper use of participation mechanisms, laws, so that they work as they are set, to build an education based on school reality, emphasizing the need of dialogicity between man's knowledge of the reality that surrounds him.

There is an urgent need to expand the discussions on the social function of the school, in a collective, democratic, inclusive construction, in an attempt to reduce the number of students from the less favored classes who are in the middle of the road and consequently devalue the cultural manifestations of their community. , for not realizing their presence in the school context. They are the invisibles, who find no sense in learning such knowledge and despise them. I emphasize that this is not about saying that one culture is better than another. The most rational proposal would be to guarantee participation with greater equality, where students could recognize themselves in the educational process, seeing or feeling the presence of the culture (s) considered to be of family or community experience at school.

The aforementioned proposal consists in advocating for school work that surpasses the form of work punctuated in the unique condition of content transmission, organized for the benefit of the perspective of social domination. Appropriating the conditions arising from the Mais Educação Program, where, after solving the bureaucratic difficulties posed to popular knowledge, we can together build a comprehensive training for children and adolescents who attend school, a point discussed in this study and which will follow in the next session.

III. RESULTS AND DISCUSSION: ENTERING THE CAPOEIRA ACTION FIELD

In view of the diversity of possibilities for working with capoeira, it becomes pertinent to use the memories of our ancestry, which added to the experiences and literature, serve to punctuate the type of capoeira and capoeirística arrived at school. Furthermore, may the experiences serve as an example to present a characterization of the training of professionals who appear daily in this type of work. Capoeiristas who have an academic background are not superior or replace ancestry, the old masters, knowledge built from training carried out in the academy, in the streets and in vagrancy, however, when they arrive at school, they are lacking specific knowledge and necessary to work with children and adolescents.

Thus, experiences should cooperate for a better quality of work, making it possible to show the built conditions and find the best capoeiristic training for those who want to work at school.

The narratives about the experiences of capoeira teachers who work at the school narrate the ways of acting, making it possible to show that many experiences lived while walking, outside the school, arrive at the school stripped of pedagogical constructions and require an intervention by the school management.

The school is an important space of legitimation available to capoeira knowledge, even if unevenly distributed, however, it requires having a well-formed training or work proposal, with strategies or actions for a proposal for quality work, which contributes to a paradigmatic change, thinking about the view that school education professionals have on capoeira. In this sense, guaranteeing the transmission and preservation of historically constructed knowledge, thinking as Marques (2016) that “we are also, permanently, inventing ourselves from the way they invented us. This is our best way to exist”(P.121).

CAPOEIRA: THE PEDAGOGICAL TOOL FOR THE CONTEXTUALIZATION OF TEACHING AND SCHOOL AS A SPACE FOR SOCIAL LEGITIMATION.

The main experiences to teach capoeira at school took place in Brazil from two government programs: the first called Programa Segundo Tempo in 2008 and the other Mais Educação Program in 2013, all carried out at the same school. In 2013, they were developed in the evening, that is, students who study in the morning (morning) participate in the program in the afternoon (afternoon) and vice versa, the program was the responsibility of the principal. In this work, the organization was related to the construction of government measures that sought to extend the school day. In this sense, the program had as its main prerogative, to lay the foundations for the promotion of a full-time education, in the state and municipal networks of basic education.

The implementation of the Federal More Education Program created spaces for the development of activities composed of other knowledge from the community. In this perspective, the program was able to soften the emphasis given to the traditional model of education, enabling oriented recreational activities that guaranteed the broad participation of students from different communities, however, caused the professionals traditionally established in the school, strangeness and distance from activities. Thus, the school walked in the perspective of what Freire (1995) called the field of struggle of the legitimizing instances of power, and, of Bourdieu (1983), it supports the power relations between agents (individuals and groups), mainly, within the institutions that have the power to dictate the rules.

The main criticisms of the professionals who traditionally worked in schools and the disagreements with the Program, in addition to the distances from the activities performed at the school, were based on the justification that the plans were carried out by the Department of Education, without the participation of parents, teachers and technicians. About these aspects questioned by the teachers, Marques (2016) affirms that it is essential to seek to understand “[...] if knowledge, knowledge, can be a monopoly of a system, a house, a discourse and what are its consequences for the equality or inequality of human intelligences ”(121), in this case, we could ask, if knowledge can be a group's monopoly? If collective work is not important for the construction of school work.

Unfortunately, this praxis of school spaces in Brazil is something that is commonly carried out. This form of organization creates a structure that even limits other knowledge of working at school. The form of school administration is increasingly distancing itself from the laws that govern it, allowing itself to be guided by a management centered only on the Department of Education, excluding teachers, students and the community from the process of constructing the knowledge to be work in the school. This management model makes a distorted reading of the LDB (Law of Guidelines and Bases), which governs curricula and obliges schools to have a base that is common throughout the national territory, however, to be complemented with other areas of knowledge, called diversified base. In this diversification, the inclusion of teaching African and Afro-Brazilian history would be appropriate, where capoeira and other knowledge of the community would have their spaces guaranteed.

In this perspective, capoeira would appear as a proposal to complement the school's Pedagogical Political Project, contemplating possibilities of adaptation to the school curriculum, dialoguing with the disciplines of arts, religion, history, geography, physical education. Including as a resource to the themes on the fulfillment of what determines Brazil (1996) of the laws 10.639 / 03, nº 11.645 / 08 that speak about the mandatory teaching of Afro history and the law 11.769 / 2008 that deals with the mandatory teaching of music.

Regarding the justifications about the possibility of capoeira helping to adapt the law 11.769, we can bring some justifications:

a) Introduce the student to the general notions and basic structural principles of music, such as harmony (analysis of simultaneous sounds, superimposed as that of two or more instruments using - berimbau, tambourine, atabaque, agogô passing to the melody, rhythm and composition

stimulating the creation of music emphasizing the history that involves capoeira.

b) Introduce the student to basic notions of singing, since every capoeira song is written and accompanies the melody put on by the berimbau: The gunga or berra boi (more serious), the middle in reverse and the viola itself. Not to mention that the basic touch of the palms is in pity.

In the field of discussion about law 10,639 / 03, which completed more than ten years of its promulgation, modified in 2008, becoming law nº 11,645 / 08 including the Indigenous theme, without being put into practice. It is worth mentioning that the Afro-Brazilian, African and indigenous historical aspects that the laws highlight when they appear at school, have tiny notes in textbooks, a factor that I consider dangerous, because they have situations that need a dense description to avoid prejudiced constructions. The highlight is that these laws are changing the LDB - Law of Directives and Bases of Education, representing changes in the normativity of national Education with immeasurable significance, however, in practice little has changed - including the possibility of becoming a combat mechanism intolerance (racial, social, religious) in the school environment.

Regarding work with capoeira performed outside, however, cooperating with the school proposal, I highlight the activities carried out in the Community Action Project of Sobradinho, a place that I could show the students' enthusiasm during activities with everyday situations, causing them to actively interact in a way intellectual and affective. In this place, the dynamics of the games had elements of the history of slavery, zombie, captain of Mato, slave, little man, sinhá or with the names of the instruments berimbau, tambourine, atabaque, in addition to tours, taking students to the interior of Sobradinho-Ba. Promoting contact with nature and problematizing the escapes of slaves, with capoeira wheel among native plants, inside the river with water up to knee height, causing them to think about the slaves' difficulty in defending themselves.

With these affirmations, I propose managerial adjustments so that the school becomes, even with the Mais Educação Program, an “open” and organized space for carrying out teaching and learning activities based on the diversity of sabers placed in the community, which can advance, so , create more concrete situations of preservation of the knowledge inherent to capoeira, which, like other popular culture knowledge, experienced a history of transformations in search of respect and social valorization, since the slavery period, when its practitioners in search of freedom acquired knowledge about their culture, religion and rituals, therefore,

understood that preserving them would guarantee their survival against the system of repression.

RESULTS

As reflexões apresentadas no contexto histórico da capoeira mostraram os avanços importantes que a capoeira conquistou, inclusive pontuando, as transformações e as lutas de resistência que contribuíram para torná-la uma excelente ferramenta pedagógica. Nesta perspectiva o trabalho com a capoeira apresentado neste texto, apropriou-se dos espaços construídos pelos programas governamentais para resgatar conectar a sua gênese histórica, intrínseca as identidades do povo afrobrasileiro e indígena, como parte indissociável as atividades da escola.

Nesta perspectiva a capoeira mostra sua viabilidade como ferramenta pedagógica de contextualização do ensino escolar, contemplando inclusive as temáticas sobre o cumprimento do que determina Brasil (1996) da lei 10.639/03 sobre a obrigatoriedade do ensino de história Afro. Contudo, a proposta de trabalho requer um compromisso com a historicidade e o respeito à diversidade de conhecimentos, na perspectiva de articulação com conteúdos de geografia e história, intimamente ligadas a capoeira, situando o praticante no tempo e no espaço que ocupa.

Em fim, são diversas questões que acompanham o trabalho com capoeira nos espaços disponíveis na escola, principalmente, a partir de 2008 com o surgimento dos programas governamentais destacados no corpo do texto. Assim, o debate segue perpassando o problema da ausência de diálogo entre o trabalho de capoeira e as ações pedagógicas desenvolvidas em sala de aula, pois, não só a capoeira, mas a escola configura-se como um espaço cultural dinâmico que, tanto influencia como são influenciadas, e merecem estudos que apontem sugestões relevantes aos dois espaços.

Vale ressaltar que a aceitação ou as influências possuem significados de formas diversas, inclusive a partir de quem administra o sistema educacional, fora da escola, que não estabelecendo vínculo com a realidade, portanto, não somente com a capoeira. Sendo assim, o embate é caracterizado pelo distanciamento entre o planejado, ou seja, o escrito e o desejado pela escola.

Portanto, espero que as reflexões apresentadas neste estudo tenham continuidade em outros trabalhos de acadêmicos. Com uso dos aspectos sócio-culturais, da religião, do físico ou no contexto escolar. Visando avançar no entender e possibilidades da relação da capoeira com o espaço escolar, assim como do espaço escolar com a capoeira e suas possibilidades de relação multidisciplinar.

Portanto, vislumbro que este trabalho não se encerra aqui, trata-se apenas de considerações finais que servem como aporte para outros estudos, com outra temporalidade, um final para o momento, mas que insurge novas perspectivas.

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