

BASIC SANITATION
FOOD PUBLIC TRANSPORTATION
HOUSING **Health** INCOME
EDUCATION **or perfect** ENVIRONMENT
WORK **bodies?** POVERTY
LEISURE LIBERTY VIOLENCE
A Physical Education
Intervention proposal in EJA. SECURITY
HEALTH SERVICE LAND RIGHTS

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HEALTH OR PERFECT BODIES?

A Physical Education Intervention proposal in EJA.

Health or perfect bodies?

**A Physical Education Intervention
proposal in EJA.**

**Product developed for the Professional Master
in Health and Environmental Sciences**

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1 EJA AND DAILY DEVELOPMENT OF A CURRICULUM ABOUT HEALTH

In order to meet the demands of the research project of the Professional Master's program in Teaching in Health and Environmental Sciences and respectively contribute to the debate about how the theme of Health can be developed in the school everyday life, we have elaborated a product presenting the social experience carried out in a public school in the county of Volta Redonda-RJ, with students of Youth and Adult Education.

From this perspective, we chose to start presenting the epistemological assumptions used in this experience report, so afterwards, it will be possible to visualize the details of the development process of the classes held with the curricular component Physical Education.

1.1 POLITICAL - EPISTEMOLOGICAL ASSUMPTIONS: IS IT POSSIBLE TO THINK FROM A SINGLE LEARNING THEORY?

The present didactic material intends to extrapolate the notion of curriculum emerging from the conservative, classificatory and hierarchical perspective of the official proposals that, due to their singular and exclusive characteristics, are brought to the school environment in a way that is decontextualized from the social reality and from the historical and social determinants that interfere in this space/time, acting in an excluding and hierarchical way (OLIVEIRA, 2012).

The author considers that we develop the curriculum from the weaving of networked knowledge and presents as a presupposition the confrontation to the arboreal paradigm that operates in the perspective of "mandatory linearity, succession, and sequencing, from the simplest to the most complex piece of knowledge to which one should have access. In addition, it presupposes the external action as the

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founding element of the knowledge' construction' "(OLIVEIRA, 2007, p. 87).

On the other hand, the curriculum as a daily creation works with the idea that knowledge is woven into complex realities by thinking-practitioners subjects who inhabit different spacetimes and, therefore, singularly resignify the information that comes to it (OLIVEIRA, 2012).

The notion assumed by the weaving of knowledge in a network, contrary to what modern theories establish, works with the idea that the consumption, to which ordinary subjects are submitted, becomes knowledge only when re-signified. However, for this process to happen, it is necessary to entangle oneself with other threads that are already part of the networks of the individual knowledge, because it begins to acquire a particular meaning, which may not be exclusively the same as the transmitter of the information assumed (OLIVEIRA, 2012).

Otherwise, it is important to understand that it is not simply by listening to information that the learning

process will happen since this process will only take place if what has been said is linked to the interests, beliefs, values, or knowledge of the person. This means that there is not only one path, or a path established a priori of how to learn. If each human being has corporeality that is built from his/her synchronic process in the world, each individual is also configured by his/her own experiences. Therefore shouldn't exist a standard or a matrix pattern, like the one proposed by the arboreal paradigm.

Thus, considering that the teaching-learning¹ process occurs singularly because it connects with the individual and collective experiences and the previous knowledge of the thinking-practitioners, the possibilities of connections for 'new' learning

¹ The choice to work with the junction around the processes of learning-teaching is due to the approach to Oliveira's discussion (2013, pp. 376-377), "which not only assumes the connection between the terms as part of the idea that learning precedes teaching (...), since they are networks in which are present the choices, desires and political-practical-expressive possibilities of the subjects involved in them, both in the formal and general definition of what should be taught and also circumstantially, according to the local specificities, in what is in fact, done".

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experiences are varied, so does not make "sense to assume a single and obligatory path for all subjects in their learning processes" (OLIVEIRA, 2012, p. 87).

Likewise, Certeau (1994) also helps us to understand that ordinary subjects - the common subject - are not alienated before the productions that they have access to, but they act astutely, almost in an invisible way, producing and disseminating anonymous creations, reinvented from their yearnings, desires, and needs.

Another thought that forms the basis for this proposition is the notion of Post-Abysal Thinking, forged by Santos (2010). This idea is opposed to modern thought, which acts in the arboreal perspective because it understands that scientific knowledge is an excluding and abyssal thought for classifying and hierarchizing people and knowledge.

Modern Western rationality, characterized by Eurocentric scientific knowledge, operates along abyssal lines since it consists of the fabrication of a system that divides reality through a line that separates visible and invisible distinctions (SANTOS,

2010, p.32) "this side of the line" and "the other side of the line". The division is so significant that 'the other side of the line' disappears as reality, becomes non-existent and is indeed produced as non-existent".

The author believes that, the monoculture of knowledge or the strictness of knowledge is the most powerful way of non-existence, because by being transformed throughout modernity by the colonial imaginary - eurocentric - as the only valid knowledge, it was transformed into a totality that overlooks the other alternative forms of knowledge in culture, religion, folklore. In this case, non-existence takes the form of ignorance or absence of culture.

Specifically, the school, when developing its educational actions, having the modern perspective as a reference of the teaching-learning process, disqualifies the knowledge and experiences brought by the students, because it constitutes the teachers as being the only ones to have valid knowledge in contemporary society.

However, in the Sociology of Absences (SANTOS, 2006) we search for a contrast to the process of making

defends that the only valid form of knowledge is that produced by scientific rigor.

In conclusion, when we consider that there is an unlimited wealth in the world that is being wasted, what we seek to highlight is that we do not consider this didactic proposal as a model to be followed, but as a sociocultural practice built on subjectivity networks that promotes the rupture with the hierarchization of knowledge, valuing and horizontalizing the diverse ways of understanding the world.

establish a right or a wrong path, but to provide, as presumed by the notion of tessitura of knowledge in networks, a space for dialogue and collective construction, because we admit that such knowledge is woven into the tangle of individual and collective networks in which the students are involved, not possessing this way, "traceable origin or development, hierarchical priorities, predictability or mandatory route (2012a, p. 68). Consequently, by promoting a space of **dialogicality** and epistemological conflict among the students, throughout the production of the final work, we provided the construction of knowledge that emerged from the horizontalization of the knowledge brought to the school environment, going through the proposed theoretical articles, the videos, the images taken from the social networks, the images used by the students, the individual and collective experiences of the students.

Therefore, we emphasize that the social experience developed in a public school in the county of Volta Redonda has cosmopolitan approach (SANTOS, 2018) because it turns against the waste of experience, which supported by modern rationality

visible the knowledge considered subaltern by modern reason. Thus, this sociology allows archaeology of social practices discredited by hegemonic monoculture, recognizing the experiences ignored by the reductionist lens of modernity (OLIVEIRA, 2012).

In this vein, to overcome the production of non-existence, via the production of ignorance or non-knowledge, we seek the proposition of Santos (2018). The sociology of absences aims to confront the monoculture of knowledge - the cause of the non-existence- through the ecology of knowledge, a condition for the establishment of social justice, because for the author, as long as there is no cognitive justice, no credibility of alternative and traditional knowledge, there will be no social justice, because unlimited democracy will not be possible. For the author, this democracy develops through a radical democratic paradigm: "(...) that is, the global democratization of social relations based on a double political obligation: the vertical political obligation between the citizen and the State, and the horizontal political obligation between citizens and associations" (SANTOS, 2018, p. 84). Based on this thought, Oliveira

(2012) reiterates that horizontal citizenship would be related to obligations through solidarity among citizens.

Therefore, what we intend is to make visible the way the students think about health, establishing a dialogue based on singular questions that present themselves at the interface between the school and the community they are part of: what are the problems that affect the students concerning health aspects? What is their perception of this issue? What are the determinants of this problem-situation?

According to Santos (2006), diatopic hermeneutics originates from the idea of the incompleteness of knowledge, which makes possible the enrichment of the discussion between different cultures. The author does not seek relativism but points out that universalism is the modern western rationality's mechanism of action.

Thereby, establishing a learning/teaching path with the ecology of knowledge at its essence requires the use of epistemological pragmatism, which is "justified by the fact that the oppressed people

Figure 6: Students' Work - Concept of Health



Source: picture taken by the author

In another work, once more, we came across an idea of health that is not restricted to anatomical or exercise perspective, because we find students narrating other aspects interfering with or determining how people are impacted by the world and how it affects the health status of the human beings.

Finally, it is relevant to highlight that we did not intend, with the aforementioned evaluative work, to

The work leads us to the perception that the students' idea of health is not restricted to the anatomic/biological process, but is spread beyond it because the images used to narrate and/or express the way they idealize health seems to be constituted through several paths in a multifaceted way. Regarding the use of the image as a way of narrating the world, Alves (2001, p. 29-30) considers that:

Asking the question the way I did means that I understand that another way of writing is needed in addition to the one already learned. Although, there is another way of writing to learn: the one that may express itself with multiple languages (**of sounds, of images, of touches, of smells, etc.**) and perhaps, cannot be called 'writing'; that does not obey the linearity of exposure, but weaves a **network of multiple, different and diverse threads**; that asks more than just gives answers; that doubts in the very act of affirming, that says and unsays, that **builds another network of communication**, that indicates, perhaps, a writing/speaking, a speaking/writing or a speaking/writing/speaking (ALVES, 2001, p. 29-30) - **Emphasis added.**

understand their experiences through epistemological consequences. In the world in which they live, consequences always come before causes (SANTOS, 2010, pp. 59-60).

What we are defending is an intervention based on the precautionary principle, because, towards an intervention process, the priorities should be "forms of knowledge that ensure greater participation of social groups in its design, execution, control, and enjoyment of the intervention" (SANTOS, 2010, p. 60).

Another epistemological notion to be considered in this proposal emerges from Benjamin's narrative (1994, p. 37): the art of narration is an infinite event, "an experienced event is finite, or at any rate confined in the sphere of the experience, while the remembered event [narrated] is infinite because it is only a key for everything that happened before and after it.

Considering this perspective is due to the rupture with the model proposed by modern science that hierarchizes knowledge by establishing a subject-object relationship, in the same way as the researcher-interviewee, in which the interview or

the places in Volta Redonda where they could notice the expansion of the notions of health and the students mentioned the following spaces: Projeto 3ª Idade (Elderly Project), Hospital do Idoso (Elderly Hospital), Jovem Aprendiz (Young Apprentice), Parque Aquático da Secretaria de Esportes (Sports Department Water Park), Kart track, Schools, Hospitals.

Later, we started the collective production on health, using images, since we understand that the modern colonial imaginary in the last centuries has credited scientific knowledge, history, and orthography as the only valid forms of knowledge. Otherwise, to contest this logic, we opted for the use of images: "The incredibility of the alternatives is the reverse of the indolence of the will" (SANTOS, 2018, p. 215).

disposable alternative, invisible to the hegemonic reality of the world" (SANTOS, 2007, p. 29)

1.2 METHODOLOGICAL ASSUMPTIONS

1.2.1 Place and Research Participants

This research was developed with EJA students from a public school in Volta Redonda, a county in the state of Rio de Janeiro. It was conducted with a class of 34 students between fifteen and seventeen years old, including adolescents who are already active in the job market, mostly part of low-income families and afro-descents.

The class consisted of twelve female students and twenty-two male students. Among the girls, one teenager did not finish the school year. She got pregnant, and after the second semester, she wasn't able to return to school. Also, a teenage girl with Down syndrome was part of the class.

Among the boys, one of them was absent during the entire school year since he was arrested and taken to a detention center due to his involvement in drug trafficking. In this same class, a couple of students became parents, although they were not in a serious relationship, they were responsible for taking care of a child.

Several issues were debated with this class identifying the most significant lines.

1.2.2 Product Methodology

Considering the political and epistemological assumptions presented in the previous item, we will present the methodological procedure carried out by Physical Education as a curricular component in EJA, in which health was the centrality.

The first stage in the development of the social experience - pedagogical proposal - proceeded through the investigation of the students' concept of health, using conversation circles (Kings and Campus, 2016), aiming to understand the issues and the determinants that interfere or influence in the way

how the activities performed by people change according to social class, gender, or age, for example.

In the sixth class, to conclude the discussion about the theme (Health), we proposed a group work, so we could evaluate the construction of the teaching-learning process.

Figure 4: Students' Work - Concept of Health



Source: picture taken by the author

At the moment that preceded the collective production of the work (Fig. 4), through the conversation circle, we asked the students to identify

network of conversations that moved us towards the elements that determine or influence the health condition of the Brazilian worker: salary income, public transportation, the time spent to get to work, housing, leisure time, among others. This debate allowed students to access the complex system that involves health conditions in the country.

It is interesting to realize that, according to Porto and Junqueira (2008) ten thousand steps per day would be the ideal amount for the individual not being considered "sedentary", therefore, R. would automatically be out of this classification, since he/she walked more than ten thousand steps during the day.

Given this situation, we asked the class if the student (R.) could be considered sedentary, even having said in his testimony that he does not go to the gym because he 'has no time' and no financial conditions, but he goes to school by bicycle and when he leaves school he works at the street market with his father, carrying crates. This condition helped us to broaden the discussion in the conversation circle, because during the debate we were able to discuss

they understand the health issue. For the authors, because of its informal characteristics, the conversational circle allows social, political, economic, cultural issues, present in the daily life of the students, to appear in the dialogues established during this procedure.

In the second stage, there was a confrontation about the concept of health produced by the students in the first class, an approximation of diatopic hermeneutics. Recalling Santos (2018), diatopic hermeneutics "consists of interpretation work between two or more cultures to identify isomorphic concerns among them and the different responses they provide" (SANTOS, 2018, p. 271).

Therefore, we tried to problematize the issue by asking some questions: Is good health related to eating well or doing physical activities, or doing physical exercises, not being obese?

We used images with pictures of daily workers, rural workers, common people who work in stores and remain in movement during long hours of the day. And in contrast, the current body patterns, to make them

reflect on how these aforementioned subjects perform daily physical activity. Based on this, other reflections were necessary: can these people, even without the intention of performing physical activities, be considered sedentary? What is sedentarism? Does the fact that they are not engaged in physical activities, as established by the media, place them in a sedentary and unhealthy condition? Is having a slim body the same as having a healthy body? What about surgical interventions, anabolic agents? This way, the intention in this second moment was to problematize the knowledge about health, through situations - a problem originated on the aforementioned social reality.

In the third stage, a case report was presented, in which a daily worker explained her rest periods, her transportation, and work conditions. During this procedure, we used the conversation circle to broaden the dialogue and share ideas about lifestyle. At the end of the class we asked the students some questions to be answered and presented in the next class: what is the concept of sedentarism; reflect on the condition of the worker in the story, and describe her as being

the testimony of a truck driver of a soft drink company in the region. The testimonials narrated the monitoring of daily activities performed by the participants during the week, using the pedometer (Liveup Steps and Calories Counter - see student R.'s notes).

Student R.'s notes - number of steps during one week:

- 18/09/18: 11.689 steps.
- 19/09/18: 11.635 steps.
- 20/09/18: 8.398 steps.
- 21/09/18: 11.440 steps.
- 22/09/18: 11.680 steps.
- 09/23/18: 11.765 steps.

At the end of the presentation of the videos/testimonies, we expanded the dialogue using the conversation circle as a pedagogical methodology since, in the conversation circle "the dialogue is a singular moment of sharing because it presupposes an exercise of listening and speaking" (MOURA, 2015, p. 28).

Therefore, the dynamics established between the videos, Palma's and Vilaça's (2010) article, the students' and the truck driver's testimonies, and the debates of the students, allowed the establishment of a

working with this concept, emphasizing that the literature presents different measures for sedentarism, leading to multiple results: "In fact, any attempt to define what 'sedentarism' is should run into serious problems. The concept is ordinary, that is, it is not scientific since it cannot be understood with precision" (IDEM, p. 107). A fragment of the following video reflects the disparity in the concept of sedentarism, as mentioned by Palma and Vilaça (2010):

The person who does not perform physical activity is a sedentary person (...) the ideal would be five times a week for more than thirty minutes. These thirty minutes can be consecutive or not. What would be considered as physical activity? Aerobic activity: Any aerobic activity: walking, running, pedaling, walking (VIDEO - SEDENTARISM: LACK OF EXERCISE IS A RISK FACTOR FOR OBESITY AND DIABETES).

Another activity conducted in class used to problematize the relation between physical exercise, physical activity, and sedentarism was the testimonies from two students of the class (a teenager girl and a teenager boy, both of them seventeen years old) and

sedentary or not, presenting arguments to support your opinion; considering the worker's routine presented in the report, comment how would she be able to do the exercises recommended by the media; and finally, comment on the health condition of the worker.

In the fourth stage, the students presented the answers to the questions asked in the previous class. Afterward, we restarted the conversation circle to problematize the controversial issues that originated from the students' answers.

In the fifth stage, the video "Another Look - National Day to Combat Sedentarism" was presented and the video "Sedentarism: lack of exercise is a risk factor for obesity and diabetes", problematizing the notion of sedentarism, to create debates and reflection on this theme. In this stage we also used three testimonials from two students of the class (a teenager girl and a teenager boy, both of them seventeen years old) and a truck driver from a company in the region, who had been invited to monitor their daily activities, using the pedometer (Liveup Step and Calories

Counter). Afterward, we broadened the debate, using the conversation circle to debate about their experiences.

In the sixth stage, we presented a video exhibited by Rede Globo's TV program - Fantástico, about 'Brazil I want', aired on September 30th, 2018, a Sunday before the elections for President in 2018. This production presented people reporting on various social problems in the country. So, it was possible to problematize three fundamental aspects: first, the diverse and complex reality of the Brazilian population; second, the relationship of each problem presented and its interlacing with health; finally, the discussion of the ideological positioning of the media regarding the historical and social contradictions of the country.

(employability, income, urban transportation to and from work, hours of sleep and rest); racial matter, which historically interferes in determining the subordinate and excluding condition of the black people in Brazilian society. Finally, the gender matter, that given the example of Dona Maria, emerges from the necessity that Brazilian women have, to double or triple their working hours.

In the fifth class, we initially presented two videos ("Another look: National Day to Combat Sedentarism"⁴ and the video "Sedentarism: lack of exercise is a risk factor for obesity and diabetes"⁵) - to problematize the notion of sedentarism.

It is worth pointing out that at this moment we used Palma's and Vilaça's (2010) article as a counterpoint because when the authors problematize the notion of sedentarism, they explain the problem of

⁴ The animated video is about a sedentary lifestyle during childhood. <https://www.youtube.com/watch?v=Xz5FKmcRRLg>

⁵ Ministry of Health video pointing out the physical activity as an important factor in the treatment of non-communicable diseases such as obesity, diabetes, and heart disease. - <https://www.youtube.com/watch?v=KrGbM-jnxAA>

the daily worker, the collective considered that, although she could not comply with the precepts established by the media, she could not be considered sedentary, because she performs several physical activities.

Finally, the last question referred to the health conditions of the referred worker (During her daily routine, does Dona Maria have conditions to be healthy?) and the answers converged on the following aspects: exercise, healthy diet, practicing sports, not drinking, not smoking, not getting stressed, taking a day off, going to the doctor, doing checkups.

Therefore, considering the students' answers, most of which reproduce the neoliberal logic, presenting the perspective that blames the individual for his/her lack of health - practicing physical exercises, not drinking, not smoking, among other actions -, we chose to debate the determinants presented by Weissmann (2003) in the previous class. These determinants refer to social inequalities and the processes of colonization: capitalism, colonialism, and patriarchy. In this study, they appear as social class

Chart 1 – Summary of the Classes

Classes	Objetives	Strategy	Evaluation
1st Class	To investigate the students' health conception.	Narratives of practical experiences through conversation circles in the classroom.	Conversation circles about the enunciated concepts.
2nd Class	To confront the students' ideas (from the previous class) with other realities using images.	Narratives of practical experiences through conversation circles in the media room. Use of Power Point to show the pictures.	Through dialogues during the conversation circles.
3rd Class	To present a case report of a daily worker and discuss the lifestyle concerning what sedentarism is and what the person needs to be healthy through a questionnaire.	Narratives of practical experiences through conversation circles and a questionnaire.	Through dialogue during the conversation circles and a questionnaire.
4th Class	To discuss the results of the questionnaire, contextualizing the students' answers, based on the concepts presented in previous classes.	Narratives of practical experiences through conversation circles in the media room.	Through dialogue during the conversation circles.
5th Class	To present a video explaining what sedentarism is and statements from the students of the class who do physical activity and work, besides a statement from a worker unknown to the students. Discuss the real conditions Brazilians have to exercise and have a healthy diet.	Narratives of practical experiences through conversation circles in the media room. Explanation of the testimonies through videos and an explanatory video about sedentary life.	Through dialogue during the conversation circles.

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6th Class	To present the video exhibited in "Fantástico" "The Brazil I want" and do a group work on "what I want for my health" approaching the concept of the VIII	Group activity with the production of posters with phrases and images	Through the production of posters and dialogue during the conversation circles.
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Source: Author's own elaboration (2019)

1.3 EXPERIENCE REPORT

At this moment, we will focus on the presentation of the pedagogical proposal developed in the daily life of a public school in the county of Volta Redonda with Health thematic as a centrality.

An aspect to be highlighted is that the EJA classes in the county of Volta Redonda are conducted entangled in the pedagogy of projects, in which the thematic for the execution of the annual project occurs in a diagnostic evaluation conducted with the students at the beginning of the school year. Considering that the schools, singularly, build the theme of their project, on the occasion of the development of this study - 2018 - the theme of the school's project was 'My Body, My Identity', with the objective of developing

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E: She does physical activity every day in her job.

L: At home, taking care of the house, taking care of her children.

Simultaneously to the positioning of 'E.' and 'L.', other students insisted that the activities carried out by Dona Maria throughout her working day - a walk to go to work and, later, to return home, the work activities as a maid and, consequently, as a housewife after work - were physical activities, therefore, we could consider the worker as an active person.

In this regard, it seemed that dialogicity allowed us to reflect on the world we live in: "By objectively witnessing the story, even the naive conscience ends up awakening critical-thinking, to identify itself as a character who was ignored and now is called to assume its role" (FREIRE, 2011, p. 4).

After the debate, the second question, referring to the routine presented in the worker's report - How would Dona Maria do the exercises recommended by the media? - was problematized in the entanglement of the previous question, since, when reflecting collectively on the hours, activities and work routine of

concepts presented in the discussions during the three previous classes.

Considering the first question (reflect on the worker's condition explained in Mourão's research (1999), answering whether the worker would be a sedentary person or not) asked the students at the end of the third class. We decided to begin the debate with a quick survey with the students, intending to identify what the group thought about the condition of the worker mentioned in the research.

Promptly, twenty-two students took a stand saying that they did not consider her sedentary, leaving only one student claiming that the worker would be sedentary due to the lack of physical activity in her daily routine.

After the students' answers, we re-started the dialogue having Palma's and Vilaça's (2010) reflections as an argumentative basis, inducing other reflections about the concept of sedentarism and two students quickly expressed their perceptions before the provocations:

self-knowledge, strengthening and expanding the students' concept of identity.

As presented in Chart - 1, the first class aimed to investigate the concept of health from the perception of the EJA students. We established an approach by conducting research from a Freirean (socio-anthropological) point of view in order to find the generative words (FREIRE, 2011). In the case of this study, this procedure was carried out through four questions, as set out below: What is "Health"? What is the health model we have? What do we want for our health? How to get there? It should be noted that the students' answers were used in the course of the pedagogical sequence to be presented in this experience report.

In order to methodologically present the produced data and, at the same time, safeguard the identity of the participants in the research, we chose to use the first letter of the students' names.

In terms of the instrument used to obtain the answers, we chose the conversation circle (OLIVEIRA, 2012) because we comprehend that this methodology

allows dialogue and sharing of ideas and the assimilation of the participants' narratives.

the art of narration is an infinite event, "an experienced event is finite, or at any rate confined in the sphere of the experience, while the remembered event [narrated] is infinite because it is only a key for everything that happened before and after it. (BENJAMIN, 1994 p. 37).

From the point of view mentioned above, we seek to highlight the experience as a collective memory, since we build it, among other things, on the economic, cultural, social, political, gender, and race entanglements. For that matter, the introductory question - What is "health"? - provided us the following narratives:

- A:** Ah... take a shower, brush the teeth, apply deodorant...
- D:** To interact with other people, to go to church...
- J:** To live.
- T:** Have a job.
- J.V.:** Eat well, sleep well...
- M:** To run...
- T:** Drinking water, exercising, eating well, avoiding illness...
- E:** Avoid sickness...

measures, they debate the notion of "non-transmissible" phenomena, especially concerning adherence to the regular physical exercises:

Concerning the practice of physical activity, mainly from the knowledge based on the notion of cause and effect, the individual has been blamed for his sedentary condition, since personal behavior would depend only on the subject himself to be modified (PALMA - VILAÇA, 2010 p.111).

Therefore, by problematizing the complexity that involves social inequalities and the absence of rights that guarantee access to physical activity, we approached the discussion of the authors mentioned previously. They understand that neoliberal logic acts in a way as to produce a fragile condition, that is exempt from its responsibility as a regulator in the relationship between society and market logic.

In the fourth class, the objective was to discuss the results of the questions from the previous class, contextualizing the students' answers, based on the

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since this notion allowed us to discuss the various dimensions that differentiate and determine women's condition.

Thus, when understanding that economic, political, cultural, physical aspects significantly influence the constitution of female subjectivities and corporealities, we discussed the need to consider the place of enunciation that the different social markers have, causing "impact in the way one ascends to rights and opportunities" (PEREIRA et al., 2018, pp. 67-68).

Finally, at the end of the class, we asked the students some questions to be answered and presented later. Reflect on the condition of the worker presented in Mourão's research (1999) and reply if she is sedentary; given the routine exhibited in the report of the daily worker, mention in what way she could do the exercises recommended by the media; and finally, weave considerations on the worker's health condition.

It is important to emphasize that this stage of the teaching-learning process was based in Palma - Vilaça (2010), when they discuss the inconsistencies between the values of the different sedentarism

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T: Sleep well...

G: Take precautions, take care of your diet.

A: Get vaccinated.

E: Practicing sports is healthy, go to the gym.

R: Exercise...

F: Exercise

J.B.: Body hygiene.

P: Go to the doctor, preventive care...

It is worth emphasizing that, at this first moment, the research and the survey of limit-situations, also called "untested feasibility", that is, aspects that " imply the existence of people who are directly or indirectly 'served' by these situations, and of those who are negated or curbed by them "(FREIRE, 2011, p. 94), were used to plan the educational intervention actions.

Thus, considering that the students' statements reveal a thematic universe (FREIRE, 2011), we understand that they reveal the level of perception of the student's reality, his/her vision of the world. Therefore, we realize that almost all the above-mentioned narratives seek the organicist or anatomic-biological perspective as a health reference.

It seems to us that this predominance is not random. Palma et al. (2010, p. 32) when investigating the magazine *Boa Forma*, to identify the marketing appeal of the health speech produced by the aforementioned magazine, stated that in "biomedical scientific literature or in its contemporary constructions that echo in the media, it is possible to find an extensive variety of discourses advocating the relationship between "fit bodies" and the idea of avoiding health problems. This idea seems to corroborate the thinking that operates conceiving health from biomedical assumptions, used to standardize and hierarchize the bodies.

Continuing with the pedagogical sequence development, in the second class, in which the objective was to confront the statements of the students obtained in the previous class, with other daily situations, we chose to differentiate physical activity and exercise. These definitions had already been discussed in the first two months of the school year and were pointed out by the students as important factors to be healthy. It is important to emphasize that the students' view about the

the social class, specifically the economic aspect, determines the level of scholarship, access to jobs, and, consequently, the income that affects people's longevity. However, other aspects remain hidden in Brazilian society due to heteropatriarchal power, which continues colonizing and excluding human beings from access to better living conditions: the conditions of race and gender.

In this regard, we recall the discussion of Mbembe (2016, p. 128) that, when discussing the establishment of biopolitics, mentions that this way of control operates with the idea that the "distribution of the human species into groups, the subdivision of the population into subgroups and the establishment of a biological separation among themselves" leads to racism. For this reason, according to Mbembe (2016), thinking based on Foucaultian propositions requires the understanding that racism is a technology used to enable the use of biopower.

As far as gender is concerned, we sought the notion of intersectionality to problematize the discussion on social inequality and physical activity,

conditions of class, gender, and race. Consequently, her rest, transportation, and work conditions suffered the influence of these factors.

After reading the material, we used the conversation circle to expand the dialogue and the sharing of ideas by discussing the lifestyle of people who go through the same situations in their daily lives. The debate also led to the problematization of the time available and motivation of people to do exercises, since, during the day, these people already have a significant expenditure of calories performing the work described in the report and, therefore, in the fulfillment of their work activities.

In contrast, it was possible to discuss the financial condition of the Brazilian population to eat properly and even pay for the type of physical exercise recommended by the media: health clubs. At that moment, we brought the knowledge from Weissmann's study (2003), "Social Inequality and Physical Activity". To Weissmann (2003) several social determinants interfere and condition people's possibilities to perform physical activity. For example,

importance of exercise and physical activity for the acquisition of health is revealed as an indication of the biomedical conception previously announced.

With the intention of discussing the 'generating lines' (FREIRE, 2011) obtained in the first class, we opted for an expository class with the use of PowerPoint, where we presented images that allowed us to question and, simultaneously, decode the 'world we live in': "(...) problematizing it, decoding it critically, in the same movement of consciousness man rediscovers himself as the instigator of this world" (IDEM, p. 15).

Thus, we presented the images and established a teacher/student dialogue and a student/student dialogue, in the perspective of co-creation, a hybrid knowledge, which is uniquely constructed, in the view of the curriculum as a daily construction² (OLIVEIRA, 2012).

² In this study, the curriculum is understood as being a singular production of practicing subjects, opening ourselves to possibilities to go beyond the universalizing understanding, because it is built from the daily teaching-learning processes in/from schools in their particular contexts (OLIVEIRA, 2012).

Thereby, based on the images, (see figure 1) we asked some questions. Such as, Is the person in the picture performing physical activity or a physical exercise?

When we presented the picture of a child in the charcoal production, the students answered that he was performing physical activity, because they were based on the notion that physical activity is every non-systematized action that generates caloric expenditure, whereas, physical exercise emerges from a systematic action, guided and accompanied by a Physical Education professional (CHEIK, et al., 2008). Therefore, we got back to the question asked in the first class to discuss and decode the way they perceive reality: But, is the child in the picture healthy?

through assumptions such as access to school, food, clothes, the possibility of hygiene care, sanitation.

However, Martins (2016) focuses his discussion on Well Living in the traditional communities of South America and the cosmovision of these peoples, which passes through a collectivity perspective that proposes alternative forms of social life and economy, respecting the relationship that is built with others human beings and with the environment. Such perspectives enabled us to discuss the notion of health based on other assumptions, going beyond the biological reductionism that is typical of modern colonizing thought: "Living Well among us," is a communitarian coexistence with interculturality and without power asymmetries, "no one can Live Well if the others are living in poor condition" (MOLLO, 2011, pp. 30-31).

Based on this discussion, in the third class, we presented a case report to the students based on the research of Mourão (1999). In this report, a married woman, who is a daily worker, mother of 5 children, and resident of Queimados, a suburb of Rio de Janeiro, had a quality of life and health determined by her

perform the following procedures to have a body that meets society's standards:

Q: Eating less...

A: Taking too much supplement.

J. V: Eating eggs all day (...). She has a goal.

P. O: Sweet potato (...). It's like the body of a go-go dancer.

According to Strehlau, Claro, and Neto (2015, p. 74), the "search for beauty leads consumers to consume goods like ornaments and also leads them to modify their bodies" with the detriment of the mental image.

Intending to reflect with the students the contradiction between the figures of the two artists mentioned above, we brought the notion of "Well Living" (MENESES, 2004; MARTINS, 2016) to oppose the beauty and health ideal suggested by the cultural industry. Meneses (2004) when developing research to know the notion of health in the population of the city of Maputo in Mozambique, reveals that health for this population is Oestablished, among other things,

Figure 1: Child working in the charcoal production



Source:

<https://sarauparatodos.wordpress.com/2014/10/10/capitalismo-e-criancas/>

Various narratives emerged from the debate, allowing us to problematize again with the students:

Student F: It's impossible to know...

Student E: He is unhealthy because she does things that are not appropriate for his age.

Student G: He is unhealthy because she works in the sun, he doesn't eat properly.

Student JV: How do you know he doesn't eat properly?

According to Freire (2011, p. 16), "dialogue phenomenalizes the essential human intersubjectivity; it is relational and, in it, no one has absolute initiative. The debaters 'admire' the same world". Bringing the dialogic perspective (FREIRE, 2011), as a teaching methodology, has benefited the process of building knowledge, because we understand that the knowledge of tessitura³ occurs from entanglement dynamics. For Oliveira (2012), such structure occurs from the exchange of experiences and collective knowledge, allowing participants to re-signify knowledge; therefore, we asked new questions to promote debate and the construction of other knowledge, for example: Previously, haven't you said that to be healthy you need to do physical activity? The 'new' questions that emerged through debate allowed students to reflect on how they understand the world because we were carrying out the conflict between the narratives: "The intersubjectivity, in which

³ In this study, we approached Alves's discussion (2003, p. 3), who uses such terminology to express that knowledge is possibly build from a network perspective: "tessitura was sought in music allowing us to understand the way notes are related to compose a piece", therefore, an entanglement between lyrics and melody.

Figure 3: Jojo Todynho



Source:

<https://twitter.com/JojoMarontinni/status/922270277400133632>

Another image used at this time of the class, to problematize the aesthetic pattern as a synonym of health was the image of the singer Jojo Todynho (see Fig. 3). Simultaneously with the exposure of the image, we asked another question: What is the difference between the bodies presented? The students' narratives immediately revealed that JoJo Todynho's body "was natural" (student - J.V.), on the other hand, Graciane Barbosa (fig.2) might, among other things,

corporal practices of embellishment spread by the media, establishing individualistic values and corporal patterns (see Fig. 2).

On that account, we began to ask the relationship between physical exercise, physical activity, and sedentarism, because according to Palma and Vilaça (2010, p. 106), by problematizing the prevalence of sedentarism or physical inactivity in certain populations, show that this concept has been presented to the population as being responsible for the occurrence of different diseases. The authors also point out that the absence of "clarity about the meaning of sedentarism or even physical inactivity" contributes significantly to the establishment of bodies' normalization and, thereby, reduces the notion of health to biomedical bias and the binomial health/disease (IDEM).

consciousnesses confront each other, tessitura is the last on the historical process of humanization. (...). Consciousness emerges from the lived world, objectifies it, problematizes it, understands it as a human project" (FREIRE, 2011, p. 17).

Therefore, during the debate about the images, we carried out a movement that in a certain way approaches the ecology of knowledge (SANTOS, 2018), because it is contrary to qualitative methodologies that seek to extract knowledge from subjects dissociated from social struggles since we searched for the recognition of the knowledge of the subjects investigated in order to break with colonial logic "that denies the very ontological condition of the excluded subjects as carriers and producers of knowledge" (FASANELLO, NUNES, PORTO, 2018, p.401).

Later, we moved on to another significant moment of the class, as we presented images of some artists who have the aesthetically 'perfect' body, based on the assumptions established by the media.

We would like to go back to the idea of Freire (2011) and the sociologist Charles Wright Mills,

specifically to the proposition of an intellectual imagination intertwined with the notion of research as a craft, where the researcher is conceived as an artisan (SANTOS, 2018).

Thinking from this logic has moved us to a thematic investigation and, as a result, to co-labor-active work with the subjects-practitioners of the study, since we do not carry out an investigative action in the direction of extractive qualitative research - which appropriates the knowledge of the other disregarding his place as a producer of knowledge - but building together, collectively: "Thinking that does not happen outside men, neither in only one man nor the void, but in men and among men, and always referring to reality" (FREIRE, 2011, p. 101). The following narratives allow us to access the perceptions of the students:

Student J: Ah, she's healthy because she's got medical attention and all...

Student R: Ah but she is on juice (**Anabolic steroids**), she doesn't eat, she goes on a diet...

Student A: She has silicone.

Thus, based on the explicit sociological approach, we tried to promote again the dialogue between teacher/student and student/student: Are these people healthy? Why are they healthy? What do they do to have a body like this? Is "exercise" another word for "health".

Figure 2: Artists recognized by the students



Source:

<https://f5.folha.uol.com.br/celebridades/2019/10/belo-relembra-prisao-por-trafico-de-drogas-do-ceu-ao-inferno.shtml>

Therefore, considering Rago's (2006) discussion, we debated, with the students, the civilizing behavior of a contemporary society that gives credit to the growing 'culture of narcissism' and that involves the