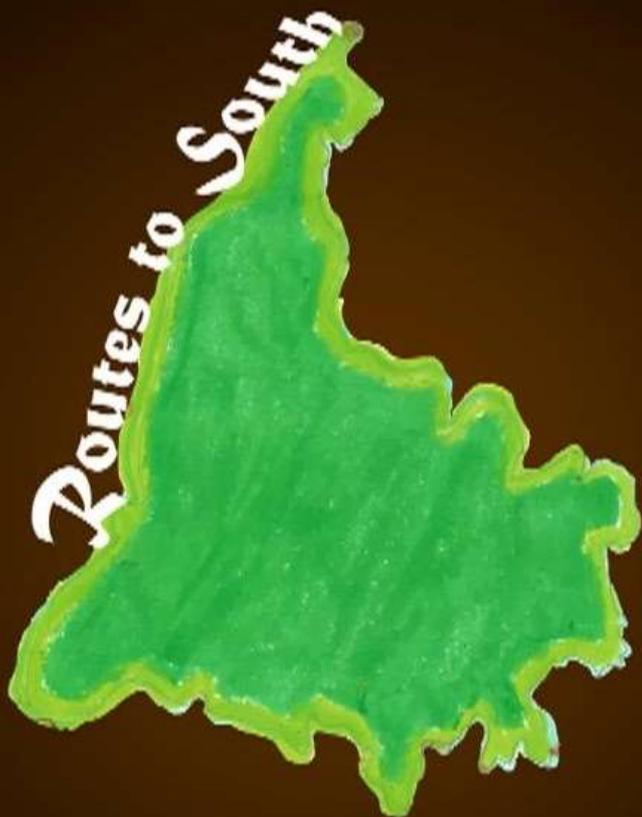
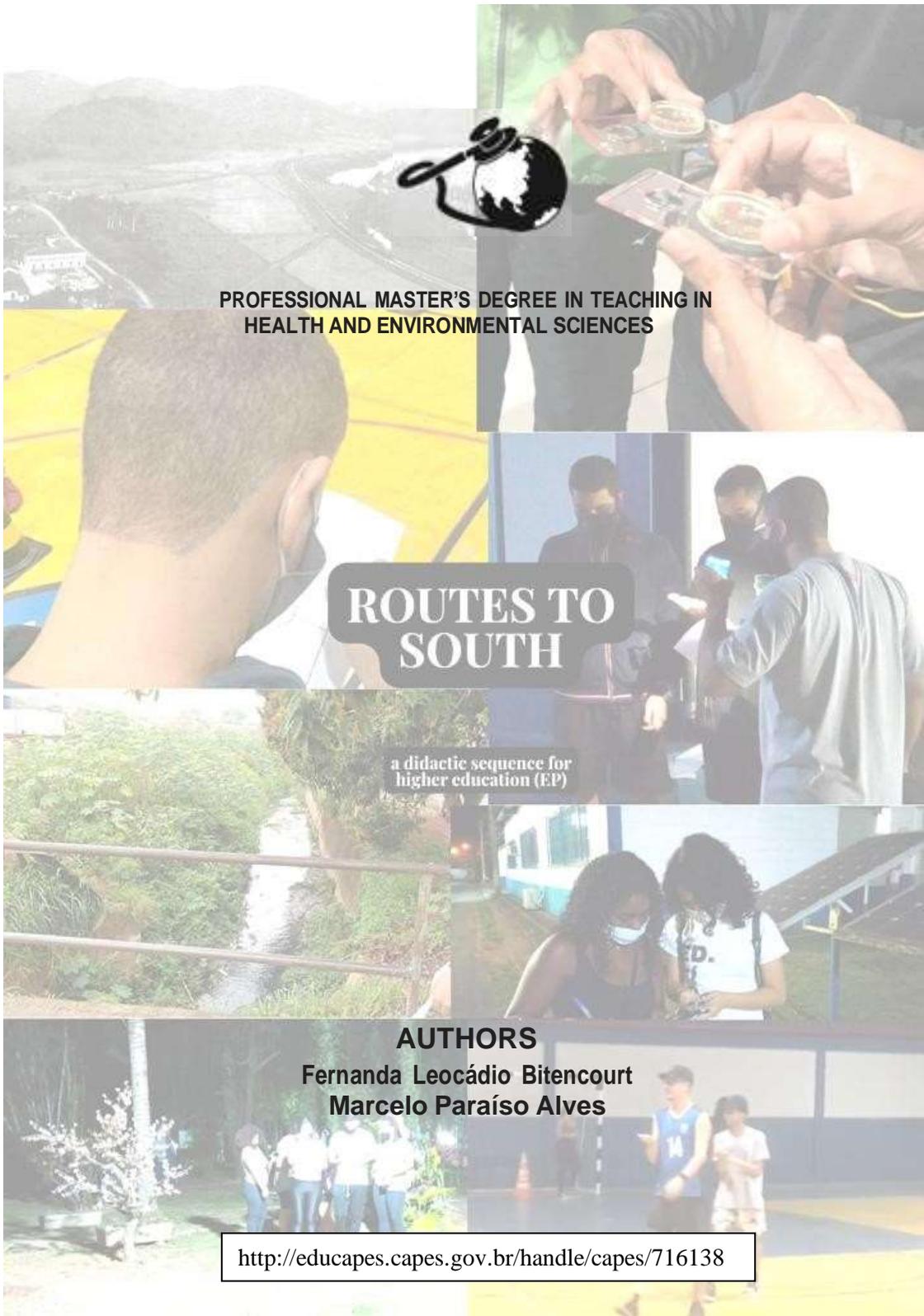


Routes to South



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**PROFESSIONAL MASTER'S DEGREE IN TEACHING IN
HEALTH AND ENVIRONMENTAL SCIENCES**

**ROUTES TO
SOUTH**

a didactic sequence for
higher education (EP)

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Routes to south:

a didactic sequence for higher education (EP)

A Southern epistemology is based on three guidelines:
to learn that the South exists;
learn to go south;
learn from the South and from the South.

(SANTOS; MENESES 2010, p. 9)

SUMMARY

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1 Introduction

This educational product (PE) has as content the body culture of movement that, in the academic literature (SCHERMA, 2010; AURICCHIO; SILVA, ALVES, PIMENTEL, OLIVEIRA, 2014; HEIFER, 2018; SCOPEL et al., 2019), is known by multiple denominations: Orientation, Race of Orientation, Sports Guidance, Sport Orientation, among other. In view of the aforementioned terminological diversity, the Brazilian Guidance Confederation (CBO) guides the use of the term Guidance, to solve the problem related to your nomenclature.

Thus, the justification for the production of this study emerges of two questions: first, the insertion of the Adventure as a content of Physical Education in the Common National Curriculum Base, making it a content to be developed in Education Basic, because it is characterized as a body practice of terrestrial adventure (FRANCO, CAVASINI AND DARIDO, 2004); second, the need to broaden the debate on how the adventure has been developed in the initial formation of the Teacher physical education, due to the fact that the production on this specific theme be further reduced (FARIAS; MARINE; QUINAUD, 2011; CORREA; DELGADO, 2021).

In this sense, to signify the body culture of movement mentioned, we chose to use the notion of Guidance Practices, since everyday life is not a mere routine, a repetition that, in a way, contradicts the idea of innovation and reinvention. In this line of thought, Practice is understood here.

In this line of thought, Practice is understood here as a tessitura "... more or less coherent combination, more or less fluid of concrete everyday elements of ideological and at the same time passed through a tradition and carried out day by day through the behaviors that translate social visibility" (MAYOL, 1998, p. 39).

Therefore, we have established a counter position to the term proposed by the CBO, since the term Guidance presents, in its proposition, a pattern, model, because it is the sport and competition. Otherwise, the notion of Guidance Practices is open because it is of culture and can be practiced and/or reinvented in the various schools, requiring dialogue with local stories

(SANTOS, 2010; FREIRE, 2013).

In this sense, it is required that these practices be carried out in open spaces and/or closed because of your location and school space, use of points (prisms) previously fixed on a land and/or use of other references of the spaces themselves (goal lock, cafeteria, tree/shrub, etc.). Where the practice develops and, according to the school's possibility, the use of maps/sketches and compasses, and the application can also be adopted for compass on mobile phone.

In view of the above, the aim of the study was to visualize the Orientation practices developed with course students' degree in Physical Education from a university center, in the interior of the state of Rio de Janeiro.

Moreover, we emphasize that the research follows a perspective of Physical Education that dialogues with the various knowledge, decentralizing the role of academic knowledge and credibility of the knowledge of research participants.

This prerogative admits the attempt to decolonize thoughts and practices and, therefore, the name of 'Routes to the South' in opposition to those propositions that are placed in the logic eurocentric and matrix.

2 General Objective:

Propose a didactic sequence (DS) for the application of Orientation practices in undergraduate courses from a decolonial perspective.

3 Specific Objectives:

- Know, handle, apply and adapt the use of compass and

sketches in the Practices of Orienteering.

- Discuss pedagogical practice through the dialogical perspective.
- Experience Guidance Practices, through the application of the technical procedures seized and dialogical theory in social reality.

4 Epistemological Assumptions of the Product

When considering the notion of practices designed by Mayol (1996) and the emancipatory power of what happens to us indicational actions developed in the school routine (OLIVEIRA, 2003), we assume that these are invisibility for the modern reason for not being considered (SANTOS, 2006).

In this way, we work with the idea that this notion practices emerges as a possibility to singularize the educational actions developed in the social realities in which we are immersed, therefore, being affected by the particularities of the practicing subjects (CERTEAU, 1994) than inhabit that school space to the detriment of their demands, needs, interests, influenced by political, cultural, gender, sexuality, race, among others (OLIVEIRA, 2012).

In view of the above, by proposing a DS for orientation practices, we work from an approximation of the thoughts of Paulo Freire and Boaventura de Sousa Santos. This ennaresing is due to the power of social intervention, since the authors (FREIRE, 2013; SANTOS, 2010) intend to intervene in the social reality.

When considering the above, we emphasize the approach to Freirean thought, since the author (FREIRE, 2013) proposes a dialogical process, because it is a way to investigate the symbolic universe of the subjects, “investigate their action on reality, which is their praxis” (Freire, 2013, p. 136), that is, the diagnosis of reality, stresses the need for an investigation of social reality, so that the educator can access the thematic universe and the set of generating themes, which, in turn, will allow mediation with the educational program, possibility the construction of a critical knowledge of reality.

Therefore, we approach the use of Guidance Practices, because in addition to providing unique practices of orienting themselves in space, it can also be used as a form of recognition territoriality and issues that interfere and influence the lives of subjects who inhabit a given reality.

Bringing up such themes and problematizing them becomes a mental foundation for an educational practice that thinks it is capable of promoting a critical thinking about reality.

Thus, it is not possible to think of a program that will be imposed on the school and students, much less in a script to be implemented from certain points of researchers/teachers who believe they are responsible exclusive by the investigation, but in a problem teaching and dialogical practice that is made collectively with all those involved in the educational process.

In this line of thought, we established another complementary action between Freire (2013) and Santos (2010) and that subsidized this work in the search for an emancipatory proposition: the power of subordinate knowledge.

In this context, if, for Freire (2013) the investigation of the thematic universe provides access to the way the subjects think about the world and hence the process of dialogue between subject and reality, leading him to the process of criticaltransitivity (FREIRE, 1967); for Santos (2007, p. 84) the Post-Abysal Thought¹ “(...) part of the idea that the diversity of the world is inexhaustible, and that this diversity remains devoid of adequate epistemology. In other words, the epistemological diversity of the world continues to be built.”

In making such an assertion, Santos (2010) draws our attention to the fact that the indolent reason (modern thinking) has converted Eurocentric knowledge about the world – understand scientific knowledge – as the only form of credible knowledge and, at the same time, established reason as a re

¹ For Santos (2007, p. 71) Western modern thinking is abyssal thinking, as it operates from a system of visible and invisible distinctions: “The fundamental characteristic of abyssal thinking is the impossibility of the co-presence of both sides of the line.

flection of this representation.

Thus, thinking about the approximation between the authors (FREIRE, 2013; SANTOS, 2010), Freitas (2019) mentions that there is an intellectual kinship among the authors. Such kinship is observation in the conceptions of *Inédito Viable* (FREIRE, 2014) and *Sociology of Absences* (SANTOS, 2007). The mentioned views relate education and society, understanding education as actions with emancipatory potentials.

If the unheard-of feasible, understood from the Freirean perspective, emerges from the understanding that, not being the reality, something given, but that is under construction, the limit situations, which once served as a form of oppression, are now perceived as situations that can be overcome, therefore reality is capable of being transformed. However, if the *Unpublished Viable* becomes a possibility, it is necessary that the subjects become aware as “conscious bodies” (FREIRE, 2013, p. 67) of the situations/determinants that serve them as oppression, because in “consciousness as intentional consciousness in the world (...)”, implies reflection and action in the world to transform it: Praxis (Idem).

Moreover, to bring freirean ideas closer to the propositions of Boaventura de Sousa Santos is initially due to what the author understands as Epistemologies of the South: “are the knowledge born and forged in the heat of the struggles against capitalism, colonialism and patriarchy (...)” (SANTOS, 2018, p. 15), hence the convergence of the authors: the decolonial perspective and the valorization of the knowledge of those who were and continue to be invisible and treated as primitive, savage, ignorant, delayed, among other forms of production of non existence.

For Santos (2006), the sociology of absences acts in the substitution of monocultures (knowledge and rigor of knowledge, linear time, social classification, dominant scale and productivism logic) by ecology (of knowledge, temporalities, recognitions, trans scales and productivity). Associated with this sociology, the author (SANTOS, 2007, p. 38) proposes the sociology of emergencies, “possible experiences, which are not given

because there are no alternatives to this, but are possible and already exist as an emergency”.

In this line of thought, Santos (2006) makes another approach to the unheard of feasible, because, unlike working with the concept of “Nothingness”, where emptiness prevails, suggests to us the notion of “not yet”, a proposition that is not so visible, but which is announced as a future possibility. It is the challenge of understanding that, between everything and nothing, it is possible to think of reality in a less static way and to itself as a subject capable of transforming this reality.

Moving south, we realize that the concepts of unheard of viable and the sociologies of absences deal with the utopian dimension of educational practices, because both concepts recognize the need and the possibility of making possible, even in part, the dream that has not yet been historically possible.

It should be emphasized that both the Freirean Sulear and the Epistemologies of the South of Boaventura concern the direction against hegemonic, to turn the look to the South and not only to the geographical south, because, as Santos (2010) states, the world is divided by abyssal lines between north and south, which, initially, was stowed by territorial lines, however, today, it is in an evanescent way, since it occurs whenever the invisibility, discarding, the non credibility of the other is produced. A characteristic of these lines is the impossibility of “co presence” (SANTOS, 2010), that is, for one side to exist, it is necessary that the other disappears.

A proposal to overcome all this denial of knowledge and knowledge produced on the other side of the line would be a post abyssal thought: the Ecology of Knowledge, horizontal dialogue between knowledge (SANTOS; MENESES, 2010, p. 7).

It denounces the logic of modern science, which has developed by silencing and excluding cultures that, in the historical course, have been dominated by colonialism and capitalism. The proposal is that, in view of the

diversity of the world, there should be a pluralism of epistemologies that can recognize the multiplicity of alternative social knowledge, experiences and practices.

Thus, the Ecology of Knowledge alters the logic of the learning process, as Freire suggests to us (2013, p. 69), mentioning that “educator and education educate each other mediated by the world”.

Thus, the Ecology of Knowledge promotes antiknowledge, because, by recognizing the limits of modern science (internal and external), it favors, via diatonic hermeneutics, the credibility to knowledge considered not credible by the modern reason: in the case of the school, student, and community, because traditionally the school and its professionals are the only holders of knowledge.

In this context, daily school life can be a fertile field for the development of ant hegemonic practices, giving visibility to multiple knowledge and symbolic universes, which are invisible sized by Euro Americanized curriculum (NEIRA, 2017).

For this, we approach the cultural curriculum of Physical Education: in this curricular perspective, the school experience should be open to debate, conceiving the subjects as inafit, understanding that identities are constituted through intercultural relations.

In view of the above, it is worth asking: how to problematize the social reality in which the school is inserted? Where do the themes come from so that they can be pedagogies?

The generating theme is not understood here as a simple concept to be chosen by the school or by the teacher, much less a working hypothesis, but “[...] concrete and historical dimensions of a given reality” (FREIRE, 2013, p. 90). Dimensions that present themselves as limit situations that need to be faced to overcome the hopelessness it promotes. Hence another question: how to investigate the thematic universe that encompasses school/society in a

historical period?

When considering this question, we refer to thinking about the Practice of Guidance and its investigative potential as a way to produce a learning process teaching that takes place through praxis: “investigating the theme generates pain is to investigate, repeat, the thinking of men referred to reality, is to investigate their action on reality, which is their praxis” (FREIRE, 2013, 98).

Therefore, by performing the Practice of Guidance, understanding practice as an expression of culture, we will be accessing the significant dimensions that express the way they perceive the world lived.

5 Methodological path of the product

5.1 Social Actors and the Product Application Scenario

The application of the PE - Didactic Sequence - was developed in a university center in the interior of the state of Rio de Janeiro, specifically with students who attended the discipline Adventure Sport and Environment, in the Undergraduate and bachelor's degree course in Physical Education.

It should be emphasized that, despite the bachelor's degree course, the school is not to involve its actions in the school environment and, as well as that the Didactic Sequence (SD) proposed here has the school as its centrality, the professor of the discipline already mentioned requested that the content was developed with the students of the bachelor's course, because, if later the undergraduates wanted to attend the degree, they could eliminate the said discipline from the curriculum.

It is important to highlight that 10 undergraduate students and 33 bachelor's students were part of the process of application and evaluation of the didactic sequence.

Another group that we conceive as social actors are the residents of the neighborhood of Três Poços - Walmir de Almeida², Alcy Rodrigues da Silva³, Osmar Teófilo Maia⁴, José Maria da Silva⁵. To conceive them as social actors in the production of the EP, due to the theoretical and methodological approximation of DS.

We emphasize that, when we chose to approach the theoretical assumptions of Freire (2013) and Santos (2010), the understanding of the historical process of the Três Poços neighborhood became fundamental in the construction of this product (SD), because their life histories and militancy in social movements were relevant aspects in the process of struggle in the constitution of land possessions in this community.

Thus, granting these residents the role of social actors due to the recognition and validation of their knowledge for the academic space, that is, to enforce the discussion of Santos (2010) which deals with the infinite diversity of knowledge about the world, breaking with the epistemic optics that operates excluding knowledge that does not fit the scientific canon.

Therefore, the narratives apprehended from the dialogue with these actors allowed us to understand how the historical determinants economic, social, cultural, political, gender, sexual orientation, health, among others, configure the neighborhood of Três Poços nowadays.

5.2 Product Methodology

In the construction of the Didactic Sequence that composes this master's thesis, two methodological actions were necessary: first, the

² Teacher and founder of the social and sports project "Toque de Letra".

³ Current president of the Residents' Association..

⁴ Guardianship Councilor and Councilor of the Urbanization Foundation (Furban).

⁵ Militant of social movements.

procedural action; second, the pedagogic of praxis.

About the first action procedural, we aim at the knowledge of the composition of the compass and the necessary understandings for the process of orienting onset in space with this instrument.

Thus, we objectively follow the following steps:

- 1). We present the elements that make up the compass (Line of Faith, Limbo, Gate, Ruler);
- 2). Compass handling.
- 3). Identification of the Azimuth from coordinates in degrees.

We emphasize that the classes were held in progression, having started with the activities developed in a smaller space multisport gym to later expand the space of orientation actions inside the campus of the university center, according to the description of the classes in the item referring to the application of the product (Item 5).

The second methodological action of DS was performed based on the assumptions of Freirean theory, to pedagogize the Orientation Practices. This movement was due to the need to grant the said body culture of movement a significant learning.

Following the above mentioned logic, to grant meaning to learning, (FREIRE 2013) it became necessary to articulate the content (Orientation Practices) to the themes generated, because it is the thematic universe that reveals the limit situation that is articulated to certain perceptions of the world. But how would we access the symbolic universe and the historical process of the Community of Three Wells?

To answer this question, we decided to perform two methodological movements: first, visit the territory to know the local reality; second, to seek

residents to help us understand the historical and social process of the neighborhood.

Given the above, we immersed ourselves in an investigate process that began with a walk through the streets of the neighborhood and with photographic records that would help us in identifying situations of social vulnerability. Such images helped us to build the thematic map for the Orientation Practice held in the community.

Another movement that helped us in the recognition of the social, political, economic determinants of the Três Poços neighborhood was the contact with some residents who granted us clues, signs (GINZBURG, 1989) of that social reality: Walmir de Almeida, Alcy Rodrigues da Silva, Osmar Teófilo Maia and José Maria da Silva.

According to Alberti (2005), the choice of people who participate in interview/research should be guided by the objectives of the research, which in this study emerged from the need to understand how the occupation of the lands that configures the community of Três Poços was carried out.

In this line of thought, we emphasize that oral history (ALBERTI, 2005, p. 21) was the method used as a reference for the apprehension of the knowledge produced (thematic universe) about the neighborhood and, therefore, is the basis for the formulation of the themes that supported DS: health and the environment.

Thus, synthetically, the route made to elaboration of this DS was as follows: teaching of technical procedures for the use of compass, experience of the use of compass with sketch, theoretical discussion on freirean assumptions and, finally, the Practice of Guidance in the community of Três Poços.

6

Heading south: product application

Table 1: Summary of classes

class	Objectives	strategy	evaluation
Class 1	To present the orientation practices, under the format of DS, as well as to discuss the assumptions of the notions related to the thought of Santos (2010), Freire (2013).	Exhibition class, debate and dynamics.	Wheels of conversation on the concepts enunciated.
Class 2	Experience the displacement in space, as well as the learning of the use of the compass as an auxiliary instrument of location and Spatial Orientation.	Practical class - Orientation Experience inside the Gymnasium.	By observing the actions of the students and by the conversation wheel at the end of the activity.
Class 3	Expand the orientation experience through exercise with the compass and the location of the azimuths arranged on the campus of the university center.	Space orientation on campus territory.	By observing the actions of the students and by the conversation wheel at the end of the activity.
Class 4	Elaborate a theme orientation path: Health and Environment.	Space orientation on campus territory.	By observing the actions of the students and by the conversation wheel at the end of the activity.
Class 5	Apply the knowledge seized in the four previous classes, through immersion in a community, to establish a dialogue with the local reality and with the meanings of diagnosis and symbolic universe.	Spatial orientation in the community of Three Wells.	By observing the actions of the students, the photos produced and the conversation wheel at the end of the activity.

Source: Prepared by the author.

1st Class (9/8/2021):

The initial meeting was held in a hybrid way, because, with the use of the Teams Platform, students were able to follow in person or remotely. In this first meeting, we present, in an expositive way, the concepts articulated to the theoretical references that underlie this proposal, the history of orientation and the equipment related to said body culture of movement.

To get to know the group better, we performed a dynamic so that everyone would present themselves and expose the reasons for choosing the degree and, simultaneously, we asked them to report the practices related to the body culture of movement that were developed in the neighborhoods where they lived as children. It was a significant moment, since we noticed the sharing of the multiple experiences that, in a way, marked the various corporeity (NAJMANOVICH, 2001) present in the classroom space.

The realization of the dynamics was intended to establish the relationship between the practices of local communities and the various life histories of the subjects, which emerged in the form of narratives. In this regard, Benjamin (1994) draws our attention to the fact that the art of narrating is in the process of extinction. Despite the space time distance between Benjamin's elaboration (1994) and the social moment in which we find ourselves, we agree too much with the aforementioned assertion, because, in fact, we are living in a moment in which the waste of experiences prevails (SANTOS, 2006). Thus, the established dynamics are positioned side by side with the proposition of Santos (2010) and Freire (2013) that, contrary to what modern thought advocates, experiences are credible as forms of knowledge of the world.

Thinking about the issues explained, we asked the participants to share the stories trodden to those university banks. You talk about the importance of teachers during Basic Education, some

conversations, advice; examples were inspiring for such students.

The students recalled the presence of the government in the neighborhoods, acting through actions of the Secretary of Sport and Leisure (SMEL). Such policies have emerged as propulsor agents of practices of various body cultures of movement. It is interesting to note that some students constituted the public participating in social projects, which, in a way, opportunistic the interest that would forward them to a profession in the future, because they currently act as interns of these same programs. After the presentations, we began the discussion on the theoretical assumptions of Santos (2010) and Freire (2013), We explained how the development of DS related to Guidance Practices would happen.

In this sense, we did a quick search to know the knowledge that the students had about the Orientation Practices. And we emphasize that the term Practices, used in the study, emerged from the contributions of Mayol (1998, p. 40), because “[...] is all that is decisive for the identity of a user, or of a group.” Subsequently, we evidence that the choice for the term mentioned above was due to the need for dialogue with Freire’s ideas (2013) which mention the need that, starting from the diagnosis of local reality; the pedagogical process should be thought of.

Following the logic of the diagnosis of the local reality to think about the intervention (FREIRE, 2013), the Orientation Practice should also be conceived as an expression of a group or a community, therefore the proposed sequence must be reinvented according to the subjects practicing each school time space, not accepting the idea of a matrix proposal or standard.

In agreement with the notion, we show that the school context is a tangled network of knowledge, a space in which multiple subjectivities coexist, and should be respected, therefore, the name of the product from the south, as recommended by Santos (2010) and

Freire (2013): Routes to the South.

Moreover, when we thought about DS, we did not claim to build a model capable of being replicated, but in the contribution to the training of future teachers capable of promoting the decolonization of the Physical Education curriculum, breaking with the logic that operates in schools: Basketball, Handball, Futsal and Volleyball.

2nd class (16/8/2021):

On the second day, we started in the multisports gym, proposing a treasure hunt with clues scattered throughout the Department of Physical Education. The participants were divided into teams, with the aim of deciphering the puzzles transcribed in QR code.

Subsequently, it was explained to the undergraduates that treasure hunting could be used as an introduction activity to orientation practices in elementary school, should be reinvented according to the space destined by the school, by the level of education of the students involved and by the specificity of the tracks, and they can establish a dialogue with possible themes (FREIRE, 2013), as mentioned in the theoretical assumptions of this work.

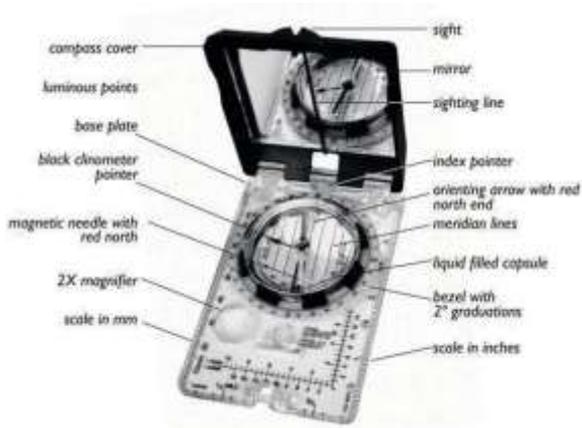
Figure 1: Treasure Hunt using QR code



Source: Prepared by the author.

Continuing the lesson, we resumed some discussions of the first meeting, mainly about the recognition of the items that make up the compass.

Figure 2: Compass

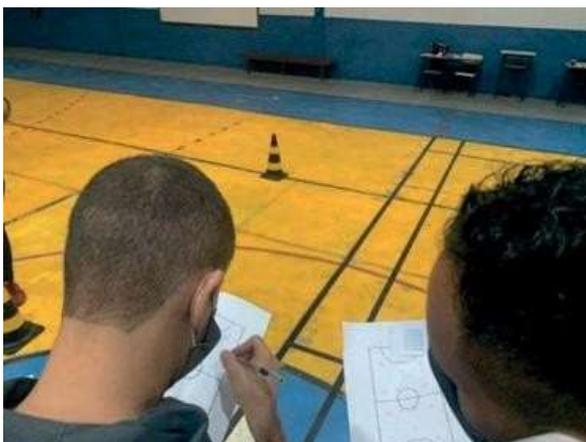


Source: Navigation Station

The students were able to handle the compass and exercise the degrees we were dictating so that they could find the North, from the proposed references (in degrees).

Next, we started the activity that consisted of finding the azimuths within the court with the use of the coordinates. The practitioners used the court sketch and the compass as a guiding instrument. At that time, individual explanations about the use of the compass and its functioning were necessary (figure 3)⁶.

Figure 3: Court sketch and Azimuths



Source: Prepared by the author.

During the activity, we noticed the interest of the participants of the class to learn the use of the compass; however some students presented an initial difficulty during the handling of the instrument, because, for the mayria, this was the first contact with the compass. The narratives reveal the experience of the students:

Student 1: The compass is a very delicate instrument, if we move abruptly; it soon changes

⁶ To learn more about using the compass visit: <https://youtu.be/LKTJxRUY40E>.

its location. I'm learning, next class I'll be a star.

Student 2: I found it difficult at times to find the references because I couldn't stop looking at the compass instead of focusing on the point. The compass is a very delicate instrument.

Working with the compass in our school routine is an excellent opportunity to materialize geographical concepts, such as cardinal points, geographic coordinates, physics concepts such as terrestrial magnetism and vectors, but it can also mean a great opportunity to recognize the territory and local reality where students live.

Another relevant aspect was the consideration of one of the students in relation to the work of cooperation during the activity performed, work performed in pairs, which contributed to the exchange and sharing of difficulties and solutions found among peers. In this regard, student 3 narrated his experience mentioning that “It was an amazing experience; as we performed the activity in pairs; we had each other's help.”

At the end of the lesson, we held a conversation wheel that allowed us to ask a few questions. Thus, when asked about what impacts the activity could promote on the school environment, the participants exposed their perspectives and anxieties, mainly related to the labor market: “where is the imantada arrow of my life's compass pointing?” “What is my current location in the world?” The narratives reveal clues (GINZBURG, 1989) of the relationship between narratives, experiences and the thematic universe that are shown through dialogue with the world. The narratives reveal signs that indicate the relationship of students with the society in which they are immersed:

Student 4: I found it very enriching, which was passed on to us by professors Cassio, Fernanda and Marcelo. After these classes we learn not only to handle the compass, but also how to see new possibilities and directions that we want for our life in general. (Our griffin)

Student 5: Throughout our process and our classes we learned beyond the use of compass, we went beyond practice, we had several conversations about how these applications and activities can modify our way of thinking about Physical Education and how to see new possibilities for our future as professionals in the field.(our griffin)

Immediately, we remember Freire (2013) and Santos (2010): Freire, because there is no language and thought apart, that is, “(...) language and thinking without a reality to which they are referred” (FREIRE, 2013, p. 87). What we emphasize is that, if initially we did not intend to address the theme related to the lives of those students, at that time the compass served as an analogy to grant meaning and meaning to the Orientation Practices, because the concern with their performance in the market became the centrality of our conversations. Santos (2010) was also remembered, because at that moment we came across the credibility of the experiences of students and teachers, because the experience at that time became a valid knowledge so that we could establish other learning beyond the content established for that class.

3rd Lesson (23/8/2021)

The third class aimed to expand the orientation experience, through the exercise with the compass and the location of the azimuths arranged on the campus of the university center. The intention was to promote a learning with more complexities than those of the previous class, because, to find the azimuths scattered throughout the college space, participants should use the coordinates with distance in meters and indications of references (chart 2).

Table 2: Coordinates in degrees, distances and tips for finding azimuths

Nº	Coordinate	Distance	Reference	Notes
1	190°	5m	sun	
2	210°	45m	No sin	

3	20°	14m	Zumbi dosPalmares	
4	260°	20m	Hallelujah	
5	Norte	26m	Oh! Glory	
6	320°	3m	Water	
7	350°	8m	Boyfriends	
8	210°	17m	Flavor	
9	300°	35m	Light	
10	310°	17m	Discovery of Brazil	
11	20°	42m	Inspiring generations	
12	30°	43m	Olézio Gallotti	
13	150°	57m	Antonio Almeida	

Source: Prepared by the author.

Another learning taught to students was the technique with double stride, which consists of discovering, approximately, how many strides are possible in each distance in meters, for example: a distance of five meters is marked on a line on the ground, and the individual defines his support leg, exemplifying the right leg. In this case, it counts how many times the right leg touches the ground in this space of 5 meters, repeats this movement three times and takes an average. This average can vary walking, running, on steep climbs, according to fitness.

This activity presents us with the individuality of each practitioner in the face of the same movement: the amplitude and frequency of the strides before each situation found is quite unique.

In this activity, the students of the 4th period of the Physical Education course brought some interesting reflections of how much the experience on campus promoted a greater knowledge of spaces still unknown: surprises and strangeness, because they have been on campus for years and had not noticed some details:

Student 6: It was a way to explore the Campus in a different way than usual, knowing places that had no idea existed.

Student 7: I was impressed with all the places, because I did not know or even imagined that there were certain points such as the trees of Pau Brasil, the homage to Zumbi dos Palmares, the chapels and much more. Experience for life!

As we mentioned during the work, the Orientation Practices can serve for teachers and students to make known the territory and sociocultural reality in which the school is immersed, accessing behaviors, cultures, community habits (FREIRE, 2013) (figures 4 and 5).

Figure 4: Students exploring campus



Figure 57: Students exploring campus



Source: Prepared by the author.

Another aspect to be considered is that, when we pedagogize (BETTI; ZULIANI, 2002) the aforementioned body culture of movement, we can reverse the process and use the issues that need to be themed and problematized as azimuths, providing the meeting of students with situations, spaces, social phenomena, cultural and economic aspects: limit situations that need problematization. The students' narratives reveal clues about how to use teachers (CERTEAU, 1994):

Student 8: This type of mapping can be used in school grounds, being a rich experience in interpersonal relationships coupled to the Environment, and it is up to the Physical Education teacher to make adaptations so that all students actively participate in the proposed activity, considering all subjectivities present in a classroom, and that students can experience an emancipatory experience through the body culture of the movement.

Student 9: This activity is very interesting because it can be applied in classes of any age group. I

thought the activity has its degrees of difficulty, but it's what makes it the most interesting.

The narrative of student 8 emerges as evidence of the ways of making the ordinary subject (CERTEAU, 1994). What we seek to point out is that the certeanian ordinary subject has the ability to take for himself an existing production and reinvent it in his own way, to meet his demands and needs.

In this context, when working with freirean logic, in a certain way we admit the need for reinvention and the creation of educational processes that are peculiar to the time space in which such educational actions will be developed. Therefore, practitioners (OLIVEIRA, 2012) who participate in this educational process (educators, students and any people involved) are conceived as protagonists.

4th Class (30/8/2021):

The class was divided into two groups, which, in turn, were subdivided into pairs. Each group was related to one of the themes: Health and Environment. The activity consisted of creating a route within the campus, so that points related to the defined themes were established. After defining these points (creation of azimuths), the pairs should exchange the paths with each other, so that a pair could experience the path thought by the other duo and vice versa.

This is said, it is important to perceive the approach to Freirean thought, because the intention was to enable the students created a path where the themes would become points of stop for the participant: the theme was a way to establish a dialogical process between content and reality. In this regard, Freire and Shor (1986, p. 24 and 25) point out that through critical dialogue about a text or a moment of society, we try to penetrate it, uncheck it, see the reasons why it is as it is, the political and historical context in which it is included. That is, for me an act of knowledge and not a mere transfer

of knowledge.

After the movement of construction of the route by the pairs and, simultaneously, the exchange of route with another pair to perform the path built by other colleagues, we returned to the room and held a conversation wheel in which the students spoke of their perceptions.

At that time, one of the pairs commented on which point was found and reported why the pair inserted that point as an azimuth along the route. For example, the swimming pool of the Physical Education course was one of the points chosen by the group responsible for the theme of Environment. During the debate, the supposed approaches at school were raised: the vitality of water, the water crisis, the need for care with the water we eat and the conscious measures of consumption. Important issues were addressed such as: the perception that spaces such as the university anatomical has much more life than death because it is an environment that promotes the training of the most diverse professionals who will act in society for life and the improvement of its quality.

Another aspect raised by one of the groups about inter-professionalism, UniFOA offers several courses related to health and, although these subjects share the same space/time, it is remarkable that there is no interaction. Since we are dealing with the training of these professionals, it would be interesting that, since that moment, these moments were opportunistic.

This activity has prompted university students to reach some findings, as expected when this content is worked in schools. The licensees perceived them, for example, through this experience on campus, the extinction of the only selective collection bins that existed. One of the pairs placed these dumpsters as a point for discussion of Environmental Education. It is important to emphasize that they were located in front of the Environmental Engineering

building, but there are no more. Another factor pointed out was the importance of the installation of bike racks in the buildings of the Campus, contributing to improve mobility and impacting on people's health and the environment.

The university campus has a green area, little inhabited. We've heard reports from the graduates of never visiting therebefore. As future physical education teachers, the participants identified the space as conducive to awareness gymnastics. The group signaled the need for extension projects to serve the university community and the local community. The Institution has the project "UniFOA open doors" which receives, in its facilities, students of Basic Education, mainly from the public network. Aventura practices and body awareness gymnastics were pointed out as a way for the Physical Education course to present its possibilities to visitors. Promoting such extension projects could, in a certain way, to bring the undergraduate students closer to the various courses that exist there and perhaps reduce the distance that is perceived today.

Experiencing the spaces of the Campus caused us students some concerns, leading them to think about some alternatives that would improve university life and reflect on the formation of all students.

5th Class (11/09):

The 5th and last meeting of the didactic sequence aimed to apply the knowledge seized in previous meetings, knowledge that go in two directions. The first, procedural in nature, since the undergraduates had, in previous classes, access to compass, reading the coordinates, to the double step and, consequently, elements to find the azimuths.

About second knowledge, it is presented from the propositions of Paulo Freire and Boaventura de Sousa Santos, which

moves us to the South, that is, towards the social reality in which this teacher is immersed.

What we seek to highlight is the need that these students must know a meaningful education, which gives meaning to the knowledge seized in the school: “Physical Education also provides, like the other curricular components, a certain type of knowledge to students. But it is not a knowledge that can be incorporated dissociated from a concrete experience” (BETTI; ZULIANI, 2002, p. 75).

In this line of thought, Freire (2013) stresses that the teacher establishes pedagogical intervention from the local reality where the school is inserted, therefore, at this moment of The DS, we used the neighborhood where the university center is located, making an analogy with a fictitious school, so that students could experience the way the Orientation it can be used as a form of recognition of the territory, in which issues, tensions, problems and conflicts are providing the limit situations that involve the community: contextualization of knowledge. Thus, promoting a Practice of Orientation in the neighborhood was a way of dialoguing with the community, recognizing, in this space, a place of learning, as Mayol (1998, p. 45):

Student 9: The interesting thing is that I've been studying here for so long and had never noticed this stream. I'm always running around here, too.

Student 10: The neighborhood is bigger than I imagined, also just pass here at night, inside a bus and in a hurry.

Such comments have moved us to question the way many teachers work in multiple schools: to what extent do teachers who work in public schools do not do as students do? Have many teachers walked around the neighborhood to learn about the reality of the students who are in their classrooms? We are not criticizing teachers, because there are not a few who work in two or three schools and need to quickly move, including lunch time, from one school to another, but

we cannot lose sight of the view that a significant number of teachers know the neighborhood in which they work only by the route that their car or bus makes to get to school.

It should be emphasized that the activity mentioned (first class of SD) was developed on a Saturday, in the morning, for several aspects: first, the course develops at night, having each class two classes daily (18h50min at 20h30min and from 20h35min to 22h), which would hinder the development of activities; second, during the night, students would have difficulty seeing the points of impact (limit situations); third, we intended to perform the completion of the activity from the images brought by the students themselves, because a history teacher would be present – in a virtual environment – to simulate a discussion of a possible interdisciplinary work, starting from the situations encountered.

Thus, the class was divided into pairs and/or trios, which received the coordinates in degrees and distances in meters. The groups were released at intervals of 2 to 3 minutes.

As azimuths, we used control points that were fixed in spaces that could awaken to the debate of issues related to health and the environment (limit situations), as shown in figures 6, 7, 8, 9, 10 and 11:

Figure 6: Vegetable Garden planted on the edge of a polluted stream (Point 1)



Source: Prepared by the author.

Figure 7: Accumulation of garbage on the edge of the Paraíba River (Point 2)



Source: Prepared by the author.

Figure 8: Polluted Stream (Point 3)



Source: Prepared by the author.

Figure 9: Leisure Area (park, court, field) (point 4)



Source: Prepared by the author.

Figure 10: Makeshift villa on the street (Point 5)



Source: Prepared by the author.

Figure 11: Students taking the route



Source: Prepared by the author.

When passing through the points determined by the coordinates, the students recorded, through photographs, their passage,

identifying the places – azimuths – that, later, would make up the scenario of the discussion: the final part of the class.

Undoubtedly, the neighborhood is a space of human development because the relationships established in this scenario, universities historically despise this knowledge, waste experiences. For Boaventura de Sousa Santos, the university must undergo a reform, making knowledge university, working cooperatively with NGOs, social movements, unions, considering the voice of those who, for years, were silenced between users in this same time space are weaving the network of knowledge daily.

What we seek to emphasize is that the neighborhood can be an alternative to break with the monoculture of knowledge imposed by the paradigm of modernity. In this context, Santos(2006) proposes the notion of Ecology of Knowledge to credibility the knowledge derived from the experience: “it is an ecology because there is a recognition of the plurality of heterogeneous knowledge, highlighting the autonomy of each knowledge and the existing articulation. There is, therefore, an interrelationship and an interdependence between knowledge”(SANTOS, 2006, p. 22).

Thus, experiencing a journey within the neighborhood was an opportunity to build knowledge from reality, problematizing everyday issues and pointing out alternatives to break with limitsituations. During our debate, some reflections emerged.

Student 11: Physical Education is a course related to health; we students could develop projects that could help this neighborhood that is so close to us and at the same time we are so far away.

Student 12: [...] is located next to a community where the public power is not present, and there in that community there are problems, both health and housing, the question that remains is how the college, a place and reflection on the world and social structures are contributing to that

community in which it is inserted and how the community impacts the University in reflections on society.

At that moment, we remember Freire (2013, p. 102), when he records that “(...) task of the dialogical educator is, working in an interdisciplinary team this thematic universe collected in the research, return it, as a problem, not as a dissertation, to themen from whom it received it.” Thus, knowing that the problems encountered in Três Poços were historically constructed and, simultaneously, knowing the need to reflect on the issues encountered, privileges multiple perspectives, we invite, as previously pointed out, in advance, the professor of History, Henri Farani, who participated in our Conversation Wheel (figure 12). The intention of bringing the history teacher to the conversation wheel was to promote dialogues on possible didactic-pedagogic - interdisciplinary - interventions in the articulation between the two areas: Physical Education and History.

When we think about interdisciplinary action in this study, we understand that such action does not require both teachers to enter each other's content, since the specific knowledge of each area serves us to understand the social reality. Thus, if on the one hand Physical Education used the Practice of Guidance to know the territory of the community, its tensions and its conflicts, it was also a condition for learning this practice the development of four previous classes, allowing students to master the procedures that this practice requires. On the other hand, history has enabled us to understand how the community originated, power relations, economic issues, struggles, allowing us to understand what several problems faced in the community – see the above photos – come from the process of constitution of the neighborhood.

Following the logic and questions raised by Professor Henri, it was possible to establish connections, because as Freire (2006, p. 90) a comment, history is not a construction of chance, it is established from “(...) of a structure that already exists when we reach

the world. But that time and this space must be a time space of possibility, not a time space that mechanically determines us.”

Thus, thinking from the Southern Epistemologies and, specifically, the ecology of knowledge, we emphasize the need to credibility other ways of knowing:

The concern of the preservation of biodiversity can lead to an ecology between scientific knowledge and peasant or indigenous knowledge. The concern of the fight against discrimination can lead to ecology between knowledge produced by different social movements: feminists, anti-racists, sexual orientation, human rights, indigenous, Afro descendants, etc., etc. Concern for the spiritual dimension of social transformation can lead to ecology between religious and secular know led, between science and mysticism, between liberation theologies (feminist, postcolonial) and Western, Eastern, indigenous, African philosophies, etc. literature and the arts (SANTOS, 2008, p. 30).

Figure 12: History teacher's participation in the virtual environment



Source: Prepared by the author.

By credibilizing knowledge from experience (BONDÍA,

2002), we emphasize the collective production in this pedagogical didactic intervention presented in this study, because, at that moment, the episteme that emerges is that of the neighborhood residents, who participated in its construction through their narratives: Walmir de Almeida, Alcy Rodrigues daSilva, Osmar, José Maria da Silva.

Between the golden grain (coffee) and the precious metal (steel), three wells arise, a neighborhood that is formed from much struggle, which at first may seem like a concession of public power, however, when we delve into historical issues, we discover that it was not concession; it was conquered from struggle and resistance of its residents.

It is not our intention to bring up the whole history of the Três Poços neighborhood, but to signal that its history is complex, rich in detail and that it presents aspects that influence the way the community is configured today, such as, for example, in the period when railways had a prominent role in the regional and national scenario, being one of the stops of the Central branch of Brazil in front of the headquarters of The Três Poços Farm, called Parada Treis Poços – [sic] (figure 13).

Figure 13: Old Three Wells Train Stop



Source: Prepared by the author.

According to Lima; Araújo (2007) Fazenda Três Poços, which, in the coffee period, had a significant economic role for the region, was left as an inheritance (128 alqueires) by Dona Cecília Breves de Moraes Monteiro de Barros to the religious Trappists.

The choice for this religious group was due to the mission related to Education and agricultural techniques, since Dona Cecilia had the desire that the farm be transformed into an agricultural school, serving mainly the children of the former enslaved who helped in the Farm, as a form of retribution.

Thus, the farm passed through the direction of the religious, being

subsequently given to the Order of St. Benedict (OSB), which founded an orphanage (Patron to Agrícola) in 1922.

Later, in 1930, the Benedictines a changed one of the clauses and were no longer obliged to maintain the orphanage and could employ the farm for the purpose they wished. From an agreement between Benedictines and Jesuits, the house of the 3rd Trial of the Society of Jesus began to function in Três Poços in 1956, designed to provide newly graduated priests with a year of novitiate.

While the religious occupied Três Poços, the young city, Volta Redonda, emancipated from Barra Mansa on July 17, 1954, was attentive to national movements, such as the University Reform, and had interests in the creation of the University of Volta Redonda. Having this as one of its interests, the Municipality of Volta Redonda disappropriated the lands of The Farm Três Poços.

According to resident Walmir de Almeida, the families who lived on the site were under pressure to leave their homes, both farm workers and workers who came to build the railway line.

To expel these residents, the technique of destining the houses was used, with the aim of forcing families to leave their homes, as the professor reports.

Walmir de Almeida - but then a tactic right, was to lie down, put there like a resistance, tamu (sic) lying here wants to throw the tile on us. Because when you take tile, automatically drops some, becomes a dangerous situation, uh, it was a way of threatening with one's own body, I understand so ... was very child" [...] "I remember us, vaguely, lying on the floor indoors, this transition process was very painful" (Interview given on 18/11/2021).

When we think of the individual/collective history that involves the families who inhabited the farm (the Almeidas, the

Borges, the Berbets – Germans who came to build the railway line – and the Nishimura – Japanese immigrants) and, later, the Neighborhood Três Poços, we remember the discussions of Santos (2019, p. 138) in relation to southern epistemologies, because these “(...) they do not accept the forgetting of the body because social struggles are not processes that unfold from rational kits.”

In this sense, Walmir de Almeida’s narrative leads us to perceive the suffering body, since it is the body “(...) who survives and perseveres in the struggle despite suffering ... integrated in acts of resistance and struggle in the expectation of putting an end to unjust suffering” (SANTOS, 2019, p. 140).

Thus, in the 1980s, a very strong movement arose of occupation of public areas of Volta Redonda, a movement that had such importance and resulted in the articulation of a Commission of Urban Squat holders, collective that, linked to the Curia and the Commission on Human Rights, remained strong until the end of the 1990s, giving rise to the Urbanization Foundation (FURBAN), currently an autarchy, diverted from its characteristics of origin.

This period of occupations is ensnared to the industrialization process, when workers came from other states (MinasGerais, Espírito Santo, Northeastern Brazil) to work in the city. At that time, there was a promise of housing for a small portion of the employees of the National Steel Company, those with skilled labor. For the rest of the workers, there were temporary works, which, when they finished, left the citizen, along with his family, unemployed and with nowhere to live.

Thus, the peripheries of the city, with the occupation of the hills and the banks of the rivers, was the space found by these workers. This movement of the squatter’s had great support from the Catholic Church, led by bishop Waldir Calheiros.

It is important to emphasize that these occupations were from public areas, and a collective of religious sisters and lay people organized themselves to support these workers in search of dignity and housing. It should be noted that the aforementioned process of occupation of Três Poços took place at two distinct moments: the beginning of the 1980s and the creation of the Independence Park, around the year 2000.

Faced with the resistance of the families who were installed there, in 1983, the City Hall created an industrial agricultural housing project, legalizing the permanence of the families that were installed there by Law No. 1842, of 1983, which granted the title of rural producers to the families that occupied this territory.

Thus, if the disordered growth of the neighborhood, which is currently revealed through the narrow streets and alleys, brought several social problems – violence, drug trafficking, lack of basic sanitation, among others –, it also presents clues to the resistances of the former: if, in a given moment, lying on the ground was a resistance, nowadays, the blocking of the streets becomes necessary to draw the attention of the municipal power to the problems that plague them (figure 14).

Thus, if on the one hand it is possible to recognize the marks of the impact of the territorial occupation carried out in the neighborhood, on the other, it is evident that the community also shows signs of insurgent movements that intend to fight for their social, political and environmental rights, among others.

Thus, by bringing the history teacher and, consequently, the history of the Neighborhood of Três Poços to the wheel of conversation, we seek to problematize the way this space was configured from the removal of the city center and organized neighborhoods, from the planned houses, constituting a place of social invisibility, becoming easily forgotten, because there is veiled a

condition of social class.

Figure 14: Manifestation of the Residents of Três Poços



Source: Regional Focus, February 22, 2017.

In this logic, if the discipline of Physical Education contributed to the exploration of the territory and the mapping of the places that presented socio environmental problems, the discipline of History helped us to understand the socio-historical process that significantly influenced the community, which would allow students to reflect on the limit situations imposed on them to intervene in reality to transform it.

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