

REVIEW: DOING SCIENCE AND BUILDING KNOWLEDGE FROM THE CIRCLE GAMES

RESENHA: FAZER CIÊNCIA E CONSTRUIR CONHECIMENTO DESDE AS RODAS DE BRINCAR

REVISIÓN: HACER CIENCIA Y CONSTRUIR CONOCIMIENTO A PARTIR DE LAS RUEDAS DE JUEGO



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ABSTRACT: This review refers to the book: *Rodas de Brincar: uma experiência com atividades lúdico-corporais junto aos professores-formadores das Oficinas Pedagógicas do DF*, which is the result of the master's thesis of the author, Cristina Aparecida Leite. As Hartmann and Nascimento (2019) present in the preface of the work, Cristina A. Leite is an educator, a researcher committed to the theme of playing. In this way, her writing presents us with “contagious” research, with a “hunger for sharing and learning” and with the integrity that the author deals with the theme demarcating her involvement with education since the circles and the games.

KEYWORDS: Circle Games. Pedagogical Workshops. Education.

RESUMO: *Esta resenha refere-se ao livro: Rodas de Brincar: uma experiência com atividades lúdico-corporais junto aos professores-formadores das Oficinas Pedagógicas do DF, o qual é resultado da dissertação de mestrado da autora, Cristina Aparecida Leite. Como apresentam Hartmann e Nascimento (2019), no prefácio da obra, Cristina A. Leite é uma educadora, pesquisadora comprometida com o brincar. Dessa forma, sua escrita nos brinda com uma pesquisa “contagiosa”, com “fome de partilha e aprendizado” e com a inteireza de que a autora trata do tema demarcando seu envolvimento com a educação desde as rodas e as brincadeiras.*

PALAVRAS-CHAVE: *Rodas de Brincar. Oficinas Pedagógicas. Educação.*

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RESUMEN: *Esta reseña se refiere al libro: Rodas de Brincar: uma experiência com atividades lúdico-corporais junto aos professores-formadores das Oficinas Pedagógicas do DF, que es el resultado de la tesis de maestría de la autora, Cristina Aparecida Leite. Como presentan Hartmann y Nascimento (2019) en el prefacio de la obra, Cristina A. Leite es un educador e investigador comprometido con el juego. De este modo, su escrito nos presenta una investigación “contagiosa”, con un “hambre de compartir y aprender” y con la integridad con la que la autora trata el tema que demarca su implicación con la educación desde las ruedas y los juegos.*

PALABRAS CLAVE: *Ruedas de Juego. Talleres Pedagógicos. Educación.*

Cristina Aparecida Leite is a “playful” researcher; it is possible to feel and perceive at each written line, with each chosen word the care and commitment that the author has to present to us the theme of play as a condition and centrality for an education in favor of ludicity; therefore, in favor of life.

The book is structured in presentation, followed by four chapters and a final part, in which the author asks us, in an insightful way: "closing the wheel (?)". This inquiry suggests that we should keep the wheel open, rotating, welcoming, sharing, learning and teaching. It is from this question that we will follow the paths opened by the experience shared in this book. It should be noted that Cristina A. Leite writes from her professional experience, as a teacher-trainer of other teachers and teachers, which reinforces her status as a researcher educator.

The research in question aimed to carry out reflections on play and propose strategies and actions for the development of playful-body experiences, to expand the repertoire of activities with teachers-trainers and teacher-trainers of pedagogical workshops of the Federal District.

Starting from the proposed objective, the author structures the writing pointing out questions about the pertinence of activities that recommend the playful-body experiences as a basis for the formation of educators and educators. Thus, the author dialogues with concepts and experiences and presents us with a vast field of possibilities. | 3

It is important to highlight that the understanding of playful experience in this work is presented by the author as an internal experience of the subject, that is, what is playful for me may not be playful for other people and vice versa. This approach is precisely because of the importance of valuing the various life experiences in any educational process. When Cristina A. Leite presents this understanding to us, she demarcates a position in favor of a diversity of experiences, that is, it is indispensable that we consider our histories, memories and experiences in the training processes, especially those carried out with teachers and teachers.

This is a central point, because, considering that the playful experience is an experience of the subject, who experiences, who is affected and crossed by this experience, then the playful-bodily experiences will also be diverse, because each body is a body, and carries within itself stories, memories, affections, attachments, certainties, doubts, desires and, sometimes, many oppressions and impediments. The fact that we are inserted in a colonial context, which denies, erases and kills bodies, epistemologies, assimilates and dehumanizes peoples and nations in favor of a one-sided world project, opening the wheel and playing is a cry of re-existence. According to the author, playing, singing and dancing are acts of humanization, are intentions that make us human with each other.

Play circles, therefore, open us ways for this struggle, to assert ourselves alive and alive in the face of so many situations of oppression and hopelessness. The experience-research, or research-experience, presented by Cristina A. Leite is the statement that, despite the systems wanting us sad, inert and dead, we resist joking. This resistance, besides being configured as a struggle, is also knowledge, knowledge shared and rooted in circles, hugs, affections, singing, memories and stories. Play is then to do science, build and share knowledge, so this is a key point of this work.

We are beings of play, of *ginga*, of party, of collectivity. We know that Brazil, a country of continental dimensions, is diverse and unequal, and perhaps what helps us to cross chasms and break barriers is this capacity for inventiveness that passes through ludicity. Playing is a way of being in the world, it is therefore a way of learning and teaching in different contexts. On the perceptions of ludicity, corporeity and aesthetic experiences, the author tells us that:

The notions of corporeity, aesthetic experience and ludicity aim at an integration of the dimensions of the human, as we have seen. If we compare these notions with the concept of pedagogical workshop as a methodological option for organizing a class, presented in chapter I, we will see that everyone has the objective of promoting the integration between feeling, thinking and acting. Thus, I dare say that the ludicity in the OPs is experienced organically in the proposals of the courses (LEITE, 2019, p. 107, our translation).

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Thus, from the author's understanding of the dimensions of the human being, we can say that feeling is a condition of existence, of dialogue to be in the world. The rationality brought by the system that operates in favor of a death project relegates the feeling to discredit, weakness, to failure. It is precisely the opposite of this that the author tells us, in saying that aesthetic experience and ludicity are dimensions of the human, are processes that remake existences.

The perception of ludicity is also directly linked to affectivity, what affects me, which affects the other. When we are delivered to the game, we are affected and affect our partners and play partners, when we exercise love, pleasure, confidence and joy on circles, in meetings is also a way to discover ourselves (LEITE, 2019).

Another fact that deserves attention and attention in this book is the fact that the author centralizes the concept of corporeity and draws attention so that we recognize the body as a condition of experiencing and sharing experiences. As many resources as we have such ribbons, skirts, sound, *balangandãs*, it is with our body that we experience all the possible processes to be experienced on the circles. The body is cultural territory, maximum and minimum exponent of all the experiences we experience. According to the author, "to speak of playful body is to

speak of corporeity – aesthetic experience – ludicity, phenomena that happen simultaneously, while integrating the human dimensions: feeling, thought and action" (LEITE, 2019, p. 113, our translation).

In the fourth chapter, entitled "Singing, dancing, joking: being", the author reaffirms her ethical and aesthetic commitment to playing as a condition to be. To dialogue with other epistemologies, visions and perceptions of the world, it is worth expanding the dialogues from the paths offered by the author. In dialogue with experiences of different communities, nations, groups and people, we recognize these values as central to existences. In weaving reflections on differences and perceptions of the world, Senghor (1965, p. 84, our translation) states: "the black African could say: I feel, I dance the Other; I am. Dancing is discovering and recreating", that is, it displaces the perception centered only on reason as a condition to exist as in the Cartesian quote of *I think, therefore I am* and value, recognize other ways of being and existing.

Another point that deserves our attention before we go to the final considerations is joy. According to Sodré (2017), joy is what sustains and enables the recognition of existences, interpersonal relationships. The author wedges the concept of alacrity to demonstrate the strength, power and grandeur of joy as an attitude towards life. For the author, joy is a responsibility, an intentionality. In the *Rodas de Brincar: uma experiência com atividades lúdico-corporais junto aos professores-formadores das Oficinas Pedagógicas do DF*, joy is shown as a commitment to life. The author demarcates joy as a theme in teaching action, and in a brilliant dialogue with Freire (1996), she reflections about our responsibility as educators. According to her:

It's to share that we've become teachers. Therefore, our profession is based on the relationship with the other. We exist because of this other that legitimizes our office. We want to accumulate as much and as much as we can, so we can share. If sharing knowledge is good enough, can you imagine sharing joys in the teaching function among our peers? (LEITE, 2019, p. 127, our translation).

From these questions, we emphasize the relevance of this book: it is a research-experience or an experience-research that presents us with questions and, as educators, we know that the paths are forged more in doubts than in certainties. As Freire himself (1996, p. 50, our translation) tells us: "joy does not arrive only in the encounter of the find, but is part of the search process." Thus, we continue to walk in constant search to round the threads, verses and singing. The wheel will always remain open to receive new verses, colors, songs, knowledge and presences, because Cristina A. Leite invites us to share!

This is a book that encourages us and shows us possibilities of paths. Without claiming

to want unique, the author's experience is a source of inspiration and knowledge built rigorously, committed from affections, joys, creations, inventiveness and ludicity. Undoubtedly, it is a valuable work that strengthens the theoretical field about education and play in different perspectives. Sharing experiences in education is an ethical commitment to pedagogical practice in any space. Building knowledge is not just sharing books, texts or references, but showing ways, encouraging and affirming that it is possible to build in collectivity. The playful circles are still open!

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