

REFLECTIONS, QUESTIONS, CONCERNS IN DANCE: A THEORETICAL ESSAY ON EDUCATION AS A DISCURSIVE AXIS

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CIRCUITO NORTE
EM DANÇA



CONTEXT

The city of Benevides is located in the metropolitan region of Belém, capital of the state of Pará, in northern Brazil, in the heart of the Amazon.



CONTEXT

Also known as Land of Freedom, for being the first place in the Amazon to free slaves.

It can be called the Land of Waters and Flowers and now, Land of Early Childhood.



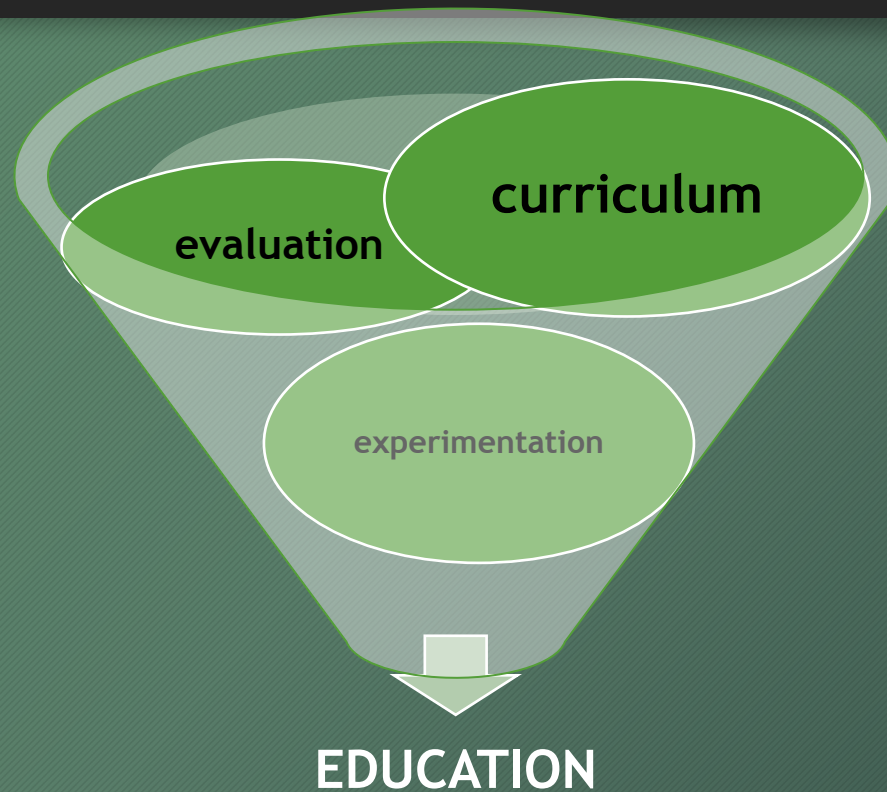
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This essay was prepared based on studies carried out on the foundations of education and aims to bring discussions about teaching methods and tools applied to dance, whether inside or outside the classroom, focusing on teaching and learning and its developments.



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“Considering that the educational process is complex and strongly marked by pedagogical and social variables, we understand that this cannot be analyzed outside of dialogical interaction between school and life, considering human development, knowledge and culture” (FERNANDES, 2007, p. 06).



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We can see that society has grown technologically, and our students, members of that same society, have also strongly embraced these technologies, but dance schools and their teachers have not been able to keep up with the technological wave that invades all social spheres.

Composing a curriculum that includes technological resources is a challenge, as we must take into account the social situation of the school, the precariousness of the environment, the teacher's unpreparedness and the student's reality.



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Lacruz Alcocer (2002) states that education in the technological society is synonymous with messing with the lives of our students, as it affects (or should reach) all social classes, religions, interests and specificities of each member that makes up the student body. society, promoting a significant impact on students, making them more motivated for the disciplines applied in the classroom or outside of it.



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"Algunas expresiones propuestas para comprender nuestras sociedades actuales como "nueva realidad" o "realidad distinta", obturan el potencial de categorías teóricas universales del pasado: "sociedades posmodernas", "sociedades de riesgo", "sociedades postindustriales", "sociedades de la información", etc" (OCAÑO, 2015, p. 05).



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Reaffirming this position, Zizek (1994) tells us that "the apartamiento of (what he experiences as) the ideology is the precise way in which we become his slaves" (p. 13).



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