

Quality of Life and Conversation Wheels: Possible Interventions for Physical Education in Young and Adult Education

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Young and Adult Education (EJA) is characterized by students who, mostly, have interrupted their studies and consequently are lagged behind regarding age/school year relation. Another characteristic is the fact that they are already immersed in the working world, so they are looking for improvement in their work situation through a schooling process. The present study emerges from the proposal of a pedagogical action called "Physical Education at EJA: Quality of Life in Debate". The research focused on educational actions with EJA students at the Fagundes Varela State School, located in Rio Claro, in the state of Rio de Janeiro – Brazil. The study aimed at providing visibility to the students' productions regarding the debate on Quality of Life and Health developed within the curricular component Physical Education. The methodological trajectory of the learning teaching process and of the data production for the research comprised three fundamental moments: first, survey of daily life data, referring to the students' knowledge on the theme "Quality of Life"; second, discussion of concepts and notions regarding quality of life; third, dialogic exercise, based on the construction of knowledge in a network, through the collective participation of social actors. It is important to emphasize that the conversation wheels, used as moments of sharing ideas, also allowed us to apprehend research data. The results show that after the process of pedagogical intervention on the theme of quality of life, the students presented changes in the way of conceiving it, which allows us to consider that the collective production carried out from conversation wheels and the dialogic perspective enabled students to understand that historical and socioeconomic determinants significantly interfere in the acquisition of health and quality of life.

Keywords: *Physical Education, Youth and Adult Education, Quality of life, Health, Every Day Life.*

Introduction

In 2013, Rio de Janeiro State Department of Education (SEEDUC-RJ) implemented a number of changes in youth and adult education (EJA), impacting various disciplines, including Physical Education, as the number of

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classes and content to be taught decreased. In the specific case of this curricular component, the content was suppressed, since the EJA course for high school was organized in three modules, totaling three semesters. With the implementation of the new modality, the New Education of Youths and Adults (NEJA – High School), Physical Education was restricted to module three, being given in just one semester.

Thus, the present experience report is articulated to the curricular component Physical Education in Youth and Adult Education (EJA) and was developed in a state public school in the town of Rio Claro, in the state of Rio de Janeiro.

With regard to the discussion developed in the pedagogical proposal, it is relevant to highlight that we sought to problematize the notion of Health and Quality of Life approaching the ideas of Boaventura de Souza Santos, for two complementary questions: first, in an attempt to oppose the curricular standardization contained in the SEEDUC-RJ proposal for New-EJA; second, by recurrence in the narratives of the investigated teachers mentioning physical exercise and physical activity for the acquisition and maintenance of the aforementioned binomial (Health and Quality of Life), that is, at different times teachers reported exercise and physical activity as necessary for the attainment of health and improvement of quality of life. Thus, it is worth asking: Does simple physical activity represent an improvement in health and quality of life? Is it possible to conceive of health beyond the binomial of physical activity and health?

Hence, considering the need to problematize the notion of health, the study aimed to visualize the social experiences developed with the students of a public school of the state network located in the interior of Rio de Janeiro.

Methodology

This work is a proposal of pedagogical intervention in which the theme "quality of life" is related to health. This proposal is based on the notion of network knowledge (Oliveira 2001, 2007b, 2012a), which allows us to perceive that knowledge is entangled in individual and collective experiences, which leads us to consider different forms of knowledge, values and meanings and the interactions among the subjects of these networks. For Santos (2001: 107) we are "[...] an archipelago of subjectivities that combine differently under multiple personal and collective circumstances". This assertion considers that we are forged from six structural spaces: domestic, production, market, community, citizenship, and world.

In this perspective, knowledge is woven by the subjects in multiple spaces, through processes of (re) creation and transformation, therefore being based on the idea of reinvention, of bricolage (Certeau 1994). Each subject has his way of singularly weaving their networks, as one assigns meaning to information received from different sources, establishing new connections.

When we elaborate a proposal for intervention based on the effective participation of the subjects (students and teachers), we consider a *certeaunian*

viewpoint and, consequently, the potentiality of dialogical exercise (Freire 2005). This exercise (dialogical) also emerges from the approach to the idea of Santos (2001, 2007, 2010) of "Sociology of Absences", and this movement is due to the fact that both, the curricular standardization established by SEEDUC and the research evidences noted from the positioning of the interviewed teachers, who are approaching the perspective that establishes exercise and physical activity as synonymous with health (biomedical bias), operate from modern western thinking.

If, initially, for the fifteenth century, the author considered that such distinctions were established by means of radical lines dividing social reality into two planes (planetary North and South), now Santos (2010, 2018) points out that colonialism operates in an insidious way, since it is gaseous and evanescent; occurring in the midst of everyday life, it does not operate only from a fixed and territorial perspective.

The division is such that "the other side of the line" disappears as reality, becoming non-existent and even being produced as non-existent. Inexistence means not existing in any relevant, understandable or credible way. The said sociology works with the assumption that modern reason is configured from four rationalities: arrogant, impotent, metonymic and proleptic. Due to the specificity of this work, we will dwell on the discussion of metonymic reason.

For Santos (2007: 25), metonymic reason is translated from the monoculture of knowledge, because it is linked to the figure of "literary theory that means taking part for the whole." In this view, there would be "only one logic that governs both the behavior of the whole as well as that of each one of the parts" (Santos 2004: 782).

In this line of thought, Santos (2006) advocates that metonymic rationality operates by taking philosophical and scientific knowledge of the West as the 'whole', excluding people, knowledge, culture, symbolic universes, among others. Considering the two rationalities, we have as consequence in today's society an imaginary that reflects the following way of conceiving time: "as a metonymic reason, it contracts, diminishes the present; as proleptic reason, infinitely expands the future" (Santos 2007: 26). This mode of social perception reminds us to always seek progress, wasting the practices of the present. In criticizing this model, the author considers the following thought necessary: "While the criticism of metonymic reason aims to dilate the present, the critique of proleptic reason aims to contract the future" (Santos 2004: 794). Thus, the product of this study seeks to amplify local experiences, avoiding its wastage, since the subtraction of the present leaves out, as non-existent and invisible, the social production that modern reason regards as non-existent, and which regards as absent much reality that could be present.

To make these experiences visible and create the possibility of making absent experiences present, the "Sociology of Absences" proposes to replace monocultures based on the hegemonic reality of modernity, for ecologies. Santos (2007) mentions five ecologies, but we are specifically going to stick to the ecology of knowledge, which assumes that all practices between humans and also between humans and nature imply more than one way of knowing.

The logic of monoculture of scientific knowledge and rigor is confronted with the identification of other knowledge derived from social practices. It is guided, among other premises, by the search for credibility in non-scientific knowledge (everyday knowledge of students), without involving discrediting scientific knowledge. Thus, in articulating the notion of network knowledge and the Sociology of Absences in a proposal of pedagogical intervention for Physical Education, we had the intention of not legitimizing the hegemony of scientific knowledge in the school, allowing the co-presence of different knowledge, seeking 'another' way of relating knowledge. Thus, we chose to develop content related to quality of life in three classes, since the curriculum reformulation carried out by SEEDUC-RJ, already mentioned in the introduction, significantly reduced the number of Physical Education classes. Table 1 presents the synthesis of the classes.

Regarding Table 1, it is necessary to clarify that, politically and ideologically, we stand close to everyday studies. The option for this theoretical-methodological action is due to the fact that we believe in the inseparability between the "political-theoretical-epistemological-methodological" aspects of the research in/with/of daily lives (Oliveira 2007b: 52). Such an option is due to the contraposition to the procedures carried out by modern reason, which, by making itself credible as 'universal', bringing to itself the arrogance and presumption of being exclusively the only rationality to understand the world, eliminated, subalternized, subordinated and excluded practices and symbolic universes, which Santos (2001: 329) described as epistemicide: "Against epistemicide, the new paradigm proposes to revalue non-hegemonic knowledge and practices [...]".

Thus, as shown in Table 1, we did not determine the moment of the lesson and the moment of the research, because they are entangled and intertwined. Thus, we initially sought to collect data about students' prior knowledge regarding the proposed theme - "quality of life" - through three questions: What is quality of life? What actions do you take to achieve quality of life? What factors make it difficult or impossible for you to achieve your quality of life? Subsequently, in the second class we used images that enabled us to problematize the body advocated by current society, presenting media elements and relating them to the cultural industry, allowing to question whether this would not be a form of normalization of bodies and individuals. Finally, in the last class, we proposed a debate so that the students could perceive the need to understand local/global determinants that affect and make difficult the achievement of quality of life, individually and collectively. Regarding data production, we initially considered the use of the focus group. However, we noted some procedures that would impair the dynamics of the research, for example: first, the requirement of a moderator to facilitate group integration and an observer to capture the nonverbal signals could not be fulfilled, because only the teacher would be in the classroom performing the said dynamics; second, the recommendation that members of the group should not belong to the same circle of friends (Borges and Dos Santos 2005: 76). For the authors, such a procedure would prevent that "the free expression of ideas in the group would be impaired by the fear of the impact (real or imaginary) that these

opinions could cause later". In the case of this study, we would not be able to meet this requirement, since the research would be carried out with students from the same class who gather beyond the school space (Warschauer 2018).

Table 1. *Summary of the Pedagogical Intervention Proposal*

Class	Activity	Objective	Teaching/Research Action
Class 1 Daily life data Collection	Discussion of three questions about quality of life; Organization of the class in a circle	Discuss collectively the notion of quality of life	Teaching participation in class proposing questions problematizing student's lines; Recording dialogues
Class2 Conceptualization and theoretical reference	Expository Class; Use of concepts and images in order to problematize the notion of quality of life	Present concepts by problematizing the notion of the quality of life: historical, economic, political, cultural, ethnic, issues, among others	Use the data-show; Dialogue with authors who problematize the notions of the quality of life
Class3 Dialogical Exercise	Organization of the class in a circle; Engagement of the factors that make up the theme thorough teacher/student interaction	Enable the resignication of the notions of health from the issues explained in previous classes	Teaching participation in class by proposing questions that problematize what was discussed; Recording dialogues

Source: Authors.

In this line of thought, we opted for the conversation wheel interspersed by some dispositions of the focus group (approximately 15 participants and a maximum time of one hour and thirty minutes) (Borges and Dos Santos 2005), since this would also be a class methodology, in addition to a technical procedure that would allow us to produce qualitatively the research data (Moura and Lima 2014).

De Melo and De Carvalho Cruz (2014: 32) declare that the conversation wheels allow "participants to simultaneously express their impressions, concepts, opinions and conceptions on the proposed theme, as well as to work reflexively on the manifestations presented by group". Another relevant aspect for the choice of the conversation wheels was the need to develop classes through a dynamic that allowed to participate actively in the learning process, debating and problematizing issues related to the theme proposed in this study: "The conversation wheel is, in the context of narrative research, a way of producing data in which the researcher inserts himself as subject of research by participating in the conversation and, at the same time, produces data for discussion" (Moura and Lima 2014).

Finally, it should be pointed out that the conversation wheels were recorded and the instrument used was the LENOVO VIBE A7010. In order to

preserve the confidentiality and identity of the research participants, we used the coding of subjects for reference to students and work groups (actions developed collectively by the students): Student 1 (D1); Student 2 (D2); Student 3 (D3) and, respectively GT1; GT2, and so on. It should be noted that this research project was approved by the Ethics and Research Committee, according to the Certificate of Presentation for Ethical Appreciation (CAAE) number 43343615.2.0000.5237, under the opinion number 1017573.

Research Subjects

The study group consisted of sixteen students, 12 women and 4 men, aged between 19 and 43 years. In general, the students come from the working class and occupy, mostly, jobs in the service sector: house maids, servants, cooks, confectioners, nannies, among others. It should be noted that during the research period, the students were doing Module III of NEJA - SEEDUC - RJ program, in a public state school - RJ.

Description of the Pedagogical Intervention Proposal

The proposal entitled "Physical Education at EJA: Quality of Life in Debate" was elaborated for pedagogical intervention in the Physical Education curriculum component in EJA modality. The methodological trajectory comprises three complementary moments: first, survey of daily life data, referring to the students' knowledge about quality of Life; second, discussion of concepts and notions regarding quality of life; third, dialogic exercise, based on the construction of knowledge in a network through the collective participation of social actors.

First Moment: Daily Life Data Collection

The daily life data collection developed from the need to learn the students' knowledge about the theme "quality of life" and the relationship with daily life: habits and customs related to the practice of physical activities. The intention was to transform classroom space into an auditorium, as conceived by Santos (2000: 106), who defines it: "auditorium is the community viewed from the perspective of argumentative knowledge". For the author, as possibilities of dialogical argumentation, there are several types of rhetoric, but we are focusing on two of them: the new rhetoric and the brand new rhetoric. According to Santos (2000), the new rhetoric presents a less flexible orator and audience relation, and is based on the speaker (active)/auditorium (passive) polarity, the subject/object relationship and the almost total protagonism of the speaker. In this way, the auditorium is seen as a supporting part. In considering the aforementioned view, we could refer to a traditional classroom in which the teacher continually exposes his point of view and does not extend the debate to consider the propositions or the knowledge of the students.

Otherwise, the announced perspective (active speaker/passive audience) can also be perceived from a research based on modern optics in which the students, from the standpoint of deponent or rapporteur, emits their perspective and the researcher, when appropriating the reports, begins to analyze and issue judgments based on his/her 'scientific' way of understanding reality, considering that the issuer of the lines are only individuals that reveal a simplistic perception of the world. The new rhetoric, on the contrary, is based on the amplification of the problems arising from the new rhetoric, since there is mobility of the speaker/auditorium polarity. It is actually a social process with a changing public, which makes the exchange of arguments always unfinished. In this dialogical conception there is no single truth that will persuade everyone. Because they are constantly changing in polarity, the audiences have a 'translocal' dimension, bringing global conflicts and consensus to local conflicts and consensus, and vice-versa. This rhetoric is based on the creation of analytical processes that allow to discover the potential arguments that, in certain circumstances, are better able to solve problems. In this way, it constitutes a sociology of rhetoric that does not seek absolute truth, but truth: a truth that is confined to a contextualized time and space. For Santos (2000), modern science opposes common sense, considering it superficial, illusory and false. Postmodern science, in turn, rescues the value present in common sense, which will allow the various forms of knowledge to interact with each other, guiding the subjects' actions.

The author maintains that postmodern science, in recognizing the value of common sense, does not despise the knowledge produced by science, but understands that, just as knowledge must be translated into self-knowledge, scientific development must translate into "knowing how to live". All scientific knowledge aims to be common sense: "As a transitional measure it proposes that we learn from the South, being in this case the South a metaphor to designate the oppressed by the different forms of power (...)" (Santos 2001: 329).

Thus, so as to broaden the audience and, consequently, the debate, in order to promote dialogue, we used as an instrument of data apprehension the conversation wheel (Carvalho 2017: 61) which emerges as a power to value the students' narratives about what they think regarding the theme of quality of life.

For the author, the networks of conversations provide new forms of community: "Assuming the idea of "collective action power", we assume as a main hypothesis that this power depends fundamentally on the ability of individuals and groups to relate to produce and exchange knowledge (...)"

What we seek to emphasize is that the knowledge produced in this study is derived from the plural knowledges which consider each student, regardless of sexuality, ethnicity or profession, among other possibilities. Thus, Mendes and Pérez (2017) mention that such a methodology assumes such a view as a collective research, since the act of weaving (bringing together) incorporates "the research scene into the lived experiences", according to Freire (2005).

So, based on the interaction between participants for the production of data, we share the idea that a conversation wheel does not allow us to define a

priori the way to be followed, but only the starting point, because conversation wheels" constitute collective spaces of enunciation. The collective speaks, the word circulates and the words engender in the movement of the wheel" (Mendes and Pérez 2017: 177), and in this movement we put ourselves in the condition of a *ciranda* to rotate, and if in one moment we are speakers, in another we are listening to the ideas and experiences of the other.

Second Moment: Concept and Theoretical Reference

This moment allowed the expansion of the conversation wheel, since the concepts related to the theme were presented as proposed (Carvalho 2017: 65): "A network of conversations involves speeches, texts, narratives, images, sounds, encounters, silences and silencing (...)". In this way, we present an expository class (see Table 2), with the use of data show, containing images that allowed us to relate concepts and definitions of the elements that make up the theme "Quality of Life". Among the authors used in the discussion with the students, we highlight articles by Nahas et al. (2012), Palma (2001), and Palma and Vilaça (2010). It should be emphasized that such references were central to the discussion held with the students, guiding the discourse during the exposition, as follows: the first article that allowed us to present how a reductionist view of quality of life has been conceived, because it operates from a binary perspective (health/disease, obesity/sedentary lifestyle, physical exercise/health), restricting quality of life to five factors: nutrition, stress management, physical activity, social relationships and preventive behavior.

Regarding the second article (Palma 2001), it helped us to discuss the notion of body and health, as it opposes the reductionist logic of the body that operates from the biological determination. In view of the above, the author allowed us to work with the idea that becoming ill is not only an organic process, but also determined by the historical and socioeconomic context; therefore, it prevents us from operating with the logic that blames the individual for lack of health and physical aptitude. The third article allowed us to counterbalance the equation physical exercise = health or sedentarism = illness, since Palma and Vilaça (2010), when discussing issues related to sedentarism, question the said equation opposing the ideas of Nahas et al. (2012), mainly regarding the thought that we live an epidemic of obesity and sedentarism. As far as preventive behavior is concerned, it would be, according to Nahas et al. (2012), one of the factors responsible for the acquisition of quality of life. However, Palma and Vilaça (2010: 114) point out that in today's society the medicalization of the body has promoted a process of normalization of bodies, since "the notion of prevention is easily found in the contemporary discourse which claims that an active, hence healthy, life reduces risks, prevents future problems and ensures a long, safe and happy life". In this logic, the quality of life would be achieved provided it is correctly guided by the "standard of lifestyle and avoidance of risks, a collective health mania, called healthism or hygiomania" (Palma and Vilaça 2010: 115).

The intention was to problematize the view that advocates the linear equation between physical exercise and health, allowing us to move towards the notions that suggest other meanings, referring to the idea of health entangled in historical, economic, environmental and socio-cultural constraints that determine it (Palma 2001).

Third Moment: Dialogical Exercise

Considering the first movement, in which there was the apprehension of empirical data referring to the theme "Quality of Life"; and the second movement, which was configured by the presentation of concepts and theoretical foundation on such subject, at this moment (three) we aim to weave a knowledge network, based on the discussion in line with the aforementioned assumptions.

The intention in constructing this dialogical moment was to seize knowledge, values, feelings and modes of interaction specific to each social time and space, respecting the way of being and dialoguing with it (Oliveira 2008a).

Therefore, the notion of knowledge in networks, considering the multiple knowledges, values and beliefs, the various social interactions between the subjects of these networks with their experiences, as well as the emotions and values they mobilize and other dimensions of their existences, is in line with what proposes this dialogical moment, since it allows the elaboration of real processes of creation of knowledge.

According to Oliveira (2008b), networks of knowledge integrate the different knowledges and experiences with which they coexist in different structural spaces where different subjects of knowledge, desires, beliefs, convictions and ideas live fully, producing practices from the various consumptions that come to them, making friends and personal choices, political, economic, cultural, professional, among others.

Thus, by enabling dialogic relations, subjects had the opportunity to externalize their knowledge, both those that were apprehended in an empirical way (common sense) and the knowledge based on scientific bases, acquired along their academic trajectory. The intention of this action was the need to evaluate the production of knowledge on the theme developed in the semester: Quality of Life. In this procedure, students were arranged in pairs, with the intention of collectively elaborating a concept on the subject matter.

Experience Report

As mentioned in the methodological assumptions, the chosen group consisted of sixteen students enrolled in Module III of the NEJA - SEEDUC - RJ program. The profile of this group is close to the one that represents the characteristics of this segment (EJA): students who, for the most part, interrupted their studies and, as a consequence, are lagging behind in relation to

age / year of schooling; those who work in a period other than the school period; those who aim to, through schooling, prepare for the labor market.

It should be emphasized that presenting the three initial questions emerged in this pedagogical practice as a means of fostering dialogue, since, for Juárez and Alves (2014: 2), cultural circles are spaces that allow the promotion of the involved subjects' conceptions of world. For the authors, "the intersection between creative territories of culture in cultural collectives, spaces that are characterized by the material and immaterial production of historical subjects". It should be noted that we use the conversation wheel in a Freirean perspective, since it enhances dialogue among participants; however, the conversation wheel was also conceived as a space for the production of meanings and knowledge in networks (Oliveira 2012b).

We started the debate questioning the concept of quality of life. Immediately, the students began to express their conceptions intertwined with each other. It is important to emphasize that the students complemented, in many moments, the concept previously issued by another classmate. The following narratives reveal the synthesis of the group:

D1 (29 year old student) - Quality of life, for me, is health. Without health we have nothing

D8 (student - 42 years old) - I like going to the *fórró*. Dancing, dating, doing what I want. That is quality of life.

D9 (student - 21 years old) - It is to be able to play ball, to have fun. To have quality of life is to have health to work and to be able to have fun when I'm on vacation.

D16 (student - 39 years) - Quality of life is to eat well, eat plenty of fruit and vegetables. And sleep. I love sleeping ... If I can do this, I have quality of life.

We can see, from the methodological movement, that in seeking to complement the concepts emitted by their peers, the students demonstrated the diversity that covers the said theme.

According to Nogueira and Palma (2003: 108), it is difficult to define objectively quality of life, since, in general, various factors such as health, longevity, working conditions and family relations are associated with this theme: "Other characteristics include the achievement of 'passports for health', 'quality of life' and 'longevity'. In short, a package filled with promises of happiness".

It should be emphasized that the relationship between quality of life and the factors "health", "leisure", "physical activity" and "nutrition" were decisive in the construction of the concepts elaborated by the students during this study. Subsequently, we turn to the second question to be debated, in which we seek to know what actions the students perform to obtain quality of life. We have chosen to present narratives that synthesize this moment of the proposal:

D1 (29 year old student) - I exercise at home. Wash, step, cook, look after a child ... and I walk to school. You can't even go to the gym.

D5 (student age 24) - I avoid eating soda. I do not drink soda and I do not like fried food. I hardly get sick. Oh, and I sleep a lot ...

D8 (42 year old student) - I go dancing on Saturdays. During the week, what I do is go to the Health Academy. I diet, too. I've already been operated on my stomach and I can't get any fatter.

D9 (student 21 years old) - Ball game every day. I'm not working and I enjoy it. Though I want to get back to work. But it's hard to get a job.

When we look at the students' narratives, we notice signs (Ginzburg 1989) that reveal a coherence between the actions taken by the students to obtain the quality of life. According to Nogueira and Palma (2003: 104), several factors contribute to its achievement and "corporal exercise enjoys social prestige because it is linked to important issues such as education, health, productivity, community well-being, quality of life, etc". Following this logic, it is necessary to reflect: how can a citizen who receives minimum wage in precarious working conditions get the aforementioned benefits and still exercise? It is worth mentioning that the actions that students considered to be relevant to quality of life are based on knowledge acquired throughout their life history.

However, it is important to emphasize that, at a given moment, there was a departure from concepts based on scientific knowledge on factors that constitute the theme. The narrative of a student:

D1 follows: "I exercise at home". Subsequently, (o) the student completes reporting that she performs the following actions: "Wash, step, cook, take care of child ... and I walk to school".

It should be noted that these actions do not constitute, for scientific knowledge, physical exercise, but rather physical activity, as explained by Carpensen et al. (1985: 126): physical exercise and physical activity differ from the intentionality of the movement, considering that, as a subgroup of physical activities, physical exercise is planned, structured and repetitive, aiming at the maintenance or optimization of physical conditioning.

We did not intend to rank the knowledge that emerged from the dialogue with the students in relation to scientific categories or concepts, but rather to bring to the conversation wheels other subjects (theories) in order to problematize the themes of health and quality of life. Following this line, we share the view of Assumpção et al. (2002: 8) with students. The authors work with the idea that man is characterized in the entanglement of the social and historical process: "Health is not a universal concept, on the contrary, it varies under different social conditions. It refers to a process, which results from social, cultural, economic, political [...] possibilities".

Another author who helped us in problematizing notions of health and quality of life was Palma (2001). For the author, disease should not be conceived "only in the form of a biological relation of cause and effect, so

simple that it disregards other relevant aspects, such as socioeconomic and historical contexts" (Palma 2001: 24). Based on this premise we sought to share with the participants in the conversation that the notion of health and quality of life should go beyond mere biological aspects, since the concept of health as the absence of diseases is already outdated.

In this sense, Canguilhem's thought (1995: 159) helps us to reflect again on the influences or conditions imposed by the environment in which we live: "health is a margin of tolerance to infidelities in the environment." The author also considers that such infidelity emerges in our lives mediated by historically constructed conditions and advances advocating the idea that getting sick is a condition of the human being, which represents a dimension of life: getting sick and recovering.

Finally, we go to the last question, in which we seek to know what factors make it difficult or impossible for the students to perform the actions they consider important in order to obtain their quality of life:

D1 (29 years old) - I do not have time to take care of myself. I take care of my mother and my father ... there is my house too ... I have resumed my studies. It was the only time I had to work out, watch television...

D8 (42 year old girl) - My husband does not like to dance. But I dance anyway ... but sometimes I can't go to the dance. Then I get stressed.

D9 (student age 21) - How do I eat well? Like at work. It's what you get. And you get real hungry ... I end up eating a lot. And when I have time to exercise, I'm tired.

D10 (19 year old student) - Here in Rio Claro there is no leisure option for the young person. Anyone who wants to have fun has to travel. And it gets expensive. There are no jobs, either. Only bad ones. That's why I want to finish high school and go to college. To get a job out and get out of here.

The above narratives reveal evidence of how social and economic dimensions interfere with students' quality of life. Pascoal (2004) reiterates that quality of life has a direct relation with the conditions of life and develops from determinants that impact the way of life of individuals.

Another aspect that emerged in the students' narratives, calling our attention, was the process of blaming the lack of conditions to obtain quality of life. Palma and Vilaça (2010) problematize several studies on sedentarism and emphasize that "Regarding the practice of physical activity, based mainly on knowledge built on the notion of cause and effect, the individual has been blamed for their sedentary condition" (Palma and Vilaça 2010: 111). The authors note that, from this perspective, personal attitude would depend only on the subject him/herself to be altered. Therefore, in the perspective defended by the theorists, the researches or the discourses that go in that direction end up emphasizing stigmas and discrimination, due to their normalizing character.

In this way, we value everyday knowledge, derived from the students' experiences, thus allowing different forms of knowledge to interact with each

other, guiding the subjects' actions through the possibilities of dialogical argumentation proposed by the collective.

Considering Santos's perspective (2000) and the possibility of using the brand-new rhetoric which amplifies the potential participation of the subjects, since it sees the arguments as unfinished processes, the conversations wheel allowed us to move constantly to the auditorium mode, as recommended by the author.

Thus, in an attempt to broaden the audience, and therefore the debate, we began the second stage of the proposal (second class): Reading of authors who work with the theme "quality of life". This second moment was confined exclusively to the presentation of concepts derived from studies on this theme: Pascoal (2004), Palma (2001), Bragrichevsky et al. (2003), Palma and Vilaça (2010), Guiselini (2006), Palma et al. (2012), Cândido et al. (2016). The presentation of concepts and theoretical references was effected by means of expositive lecture with exhibition of slides. In proposing such methodological movement, we encourage a reflection on the concepts elaborated empirically and the theoretical concepts and fundamentals referring to the theme "quality of life". This movement allowed the insertion of the third moment: the Dialogical Exercise.

The said process took place during a class using the conversation wheel strategy. The participants had the opportunity to externalize knowledge reinvented in the interweaving between everyday knowledge, the concepts and notions presented by the teacher and the debate that occurred between the collective. Students' productions could be noted after these interventions. It is important to stress that productions are the syntheses of each group:

GT1: Quality of life is the way that everyone chooses to live, it is to eat well, to practice physical activity. These conditions involve physical, mental, psychological well-being, social relationships like family and friends, education and others that affect human life.

GT2: Quality of life is to live in a quiet environment, with basic necessary conditions, such as sewage, treated water etc., to eat well, to have leisure moments to relieve the stress of everyday life, to work in a pleasant environment and to have good social coexistence.

GT3: ...good quality of life is [...] to eat well, to practice physical exercises, to be content with life, to have good friendships, to laugh, to dance, to try always to leave problems a little aside, to have good leisure, to take care of your health.

GT4: Quality of life is doing bodybuilding to exercise, living in a clean place, having good food and eating at the right times (3 in 3 hours), sleeping well, always having your leisure time and having many friends.

The students' narratives reveal aspects that were not mentioned previously, allowing to perceive the magnification in the way they conceive the notion of "quality of life". We believe that conflict marked this moment of the proposal, when students confronted the knowledge they had brought with them with their

ideas after the shared dialogue and after they were presented to scientific concepts.

For Oliveira (2012a), the possibility of horizontalization in the relations between knowledge, cultures and uses of knowledge requires that the school assumes its role as a social institution, crossed by the society that created it, and also impregnated with what is intended to be overcome. Thus, we perceived that the pedagogical intervention, with the collective participation of students who compose NEJA - High School, Module III, allowed the production of previously unimagined knowledge, since the curriculum produced here developed from the perspective of the *thought acted* curriculum (Certeau 1994), which is created in singular spaces where singular subjects live.

Conclusions

The present work aimed to visualize the productions of students regarding the debate about Health and Quality of Life. In general it was possible to make the following considerations:

First, the methodological tool used to produce the research data (the conversation wheel) allowed students to construct, in a network, knowledge related to health and quality of life, since dialogicity made possible the exchange of knowledge and the sharing of the way they conceive and experience the world.

Second, the valorization of the multiple individual and collective experiences, obtained through the conversation wheel, created a favorable environment for sharing original constructions regarding notions on health, since in the debates as in the conversation wheels, the social, historical, economic and cultural conditions of the students interfered significantly in their productions.

Thus, students' narratives reveal that after the process of debates and readings of texts, aspects that had not been mentioned initially appeared in the concepts elaborated by the students, allowing to perceive the magnification in the way they conceive the notion of quality of life.

Thirdly, the teaching methodology used - the conversation wheel - enabled to produce evidence of ruptures with modern logic, establishing a thought that operates from the perception that becoming ill is not only an organic process, but determined by the historical and socioeconomic context, thus preventing from blaming the individual as the sole responsible for such a process.

Finally, based on the presented questions, the research data allowed to perceive that the linear equation between physical exercise and health is articulated to a way of thinking the world and, therefore, makes it possible to construct other paths towards notions that suggest other meanings, referring to the idea of health entangled in its historical, economic, environmental and socio-cultural determinants.

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