
Nuevo enfoque sobre la formación del activista de la cultura física

New approach to the training of physical culture activists

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Resumen: El trabajo enfatiza la importancia de una formación del activista de la Cultura Física capaz de asumir los retos que emergen de los procesos sociales, de la cultura, deporte y sus dinámicas. Una formación que tiene en cuenta los aspectos externos y a la persona como sujeto integral, en el devenir con sus congéneres y en un proceso que trasciende las barreras de lo inmediato para abordar la condición humana como potencialidad, en el rol determinante de transmisor de la Cultura Física y transformador de la sociedad: ser activista en una etapa de muchos retos.

Palabras clave: Cultura Física; Comunidad; Formación del activista; Sociedad.

Abstract: The work emphasizes the importance of a training of the Physical Culture activist capable of assuming the challenges that emerge from social processes, culture, sport and their dynamics. A formation that takes into account the external aspects and the person as an integral subject, in the becoming with his congeners and in a process that transcends the barriers of the immediate to approach the human condition as potentiality, in the determinant role of transmitter of Physical Culture and transformer of society: to be an activist in a stage of many challenges.

Keywords: Physical Culture; Community; Activist formation; Society.

Introduction

Sports volunteer activists lead the movement in the sports field that exists in the neighborhood, they are an example to be followed by the inhabitants of a given region. They are organized by Sports Volunteer Councils (CDV) in all communities, factories, work centers, districts, cooperatives, FAR and MININT units of the national territory, where a massive movement of sport for all materializes (Chapman, 2015).

In Ciego de Ávila municipality, as in the rest of the country, due to the lack of Physical Culture activists, it is difficult to respond to the growing massiveness and applying the

revolutionary principle of seeking the solution to the difficulties through the management of the masses, work began on the constitution and operation of the force that has historically proven to be a bulwark of sport: The activist movement, due to its characteristics and great tradition, massiveness and history, this movement is of significant importance (Mastrascusa, "The activists' movement", 1975).

The professional activity of the sports volunteer activist is aimed at satisfying the social needs of the practice of physical activity and sport, contributing to promote healthy lifestyles in the community, the elevation of lifestyles, health, recreation and the exaltation of the highest human values (Piñeiro, 2009).

Therefore, an adequate didactic training of the Physical Culture activist is required, and to deepen the integration of the theoretical-methodological elements in this context of action, which from its diversity, demands a coherent dynamic for its training, in this sense, it has not been possible to sufficiently systematize how to teach its content to future Physical Culture activists, affecting the development of the training process.

From various theoretical positions, different authors have referred to this topic in their research (Martínez, 2012; Silva, 2011, among others, which address the participation of community environmental promoters in the organization of physical sports activities, programs, training projects, epistemological characterization of the didactic training process of community physical culture activist from insufficiencies in performance in relation to the diversity of contexts of action, but there are still limitations in the training of physical culture activist in the care of the elderly in the community..

Education has shown its importance in the historical development of society, transmitting the culture that has preceded it in each particular era or social system. Teachers have been one of the main protagonists in the processes of development and transformation. However, teacher training has not always received special attention. The studies carried out approach it from different paradigms, but there are insufficiencies in the treatment of the teacher as an active subject of learning, both from the perspective of initial and continuing education.

Lifelong learning has been addressed by several authors (Freire, 2010; Martín, 2015; Delgado, 2013; among others), who highlight the need to change the approach in which such training is carried out and understood. In this regard, the leading and transforming role of the teacher as educator in the social reality is pointed out.

From this perspective, the author approaches the permanent training of the Physical Culture activist as an active subject of learning with significance for personal and social transformation and development. The proposal presented is part of a research project that covers the training of Physical Culture oriented to meaningful and developmental learning; from the perspective of the cultural-historical approach.

Development

In the training of the Physical Culture activist, which corresponds to the interests and demands of the socioeconomic environment and above all, tempered to the real possibilities in this field, may be more than a possible alternative to carry out the preparation of a specialist, it has before it, the enormous challenge of facing the current complex social dynamics (Silva, 2011).

Education has been a determining factor in the development processes of society and humanity throughout history. The determining role of education in society and the dynamics of interrelationships that take place in it are not limited to education, but have implications in the conception of duty to be, the perception and resolution of society's problems that transcend the immediate present. These interrelationships include the individual in particular and his contributions to the construction of society, give rise to new practices, new worldviews, specific ways of facing the challenges imposed by the emerging changes of his context, his history and culture from the interaction with his congeners, given his potentialities as a particular and social subject.

In this regard, Alvarado (2013, p. 99), alludes that "education as a process, from pedagogical practices makes sense of identity, reflects on culture with ethical and political foundations that are learned and developed and contribute to solve educational and social problems.

The educational process shapes culture, synthesizes social and labor demands, changes in technological development, the society to which it responds and the type of education that it outlines as policy. In this process, the role of the physical culture activist is not reduced to reproducing culture and its components, but involves processes of assimilation, construction, reconstruction and improvement of the activity, the result of the interactions of people, society and history.

Society and its development, including scientific and technological advances up to the present day, have stated challenges to pedagogy. The analysis of the problem is covered by several authors who point out that the new era is marked by knowledge, globalization and radical changes (Freire, 2010; Núñez, 2011).

This requires a change in the training of the Physical Culture activist in order to implement the education required by the contemporary world and human culture, the role of the activist in society as a transforming agent is considered.

A pedagogical study of official documents from international political and academic organizations on the training and society link, although referring to higher education, analyzes the role played by training for socio-economic development from a reduced vision of society, framed in powerful companies and interests of the developed world, to the detriment of less developed countries; and a broader vision that recognizes the value of education for the construction and progress of society, based on human development and social inclusion (Ortiz, 2016).

The Physical Culture activist as a subject of education is a main actor for society, transmitter of the culture that has preceded him/her and facilitator of learning through the educational process, which, according to Vigotsky, must be "planned, organized and anticipated in the development of the subjects". Vigotsky quoted by Martínez (2002). In other words, the activist's training process is required.

In the detailed study carried out, several authors refer to the initial and continuous or permanent training of the physical culture activist, according to their role as educators (Alvarado, 2013; Pérez, 2010; Castro, 2010; UNESCO, 2014; Nieva & Martínez 2015;

Nieva & Martínez, 2016), however, it is inferred that the training of the physical culture activist should not be accidental and spontaneous, neither it is circumscribed to those who start as educators; it is fundamental for all educational actors who participate in the processes of development of culture, of the type of human being and inclusive society that is to be perpetuated.

The fundamental role of the Physical Culture activist in education and in socio-economic and cultural development leads to the questions: how should the training of the Physical Culture activist be, how to incorporate the processes, what should be the content, what are the procedures for the Physical Culture activist to become an active subject of learning and development? The answers that are to emerge should provide guidance on how the training of the Physical Culture activist should deal with the type of society that is desired and its determination in human beings.

An approach forces to reflect on the concept of training, the theoretical analysis on this category. Ortiz, (2016) highlights that it has been treated from an external perspective as an educational process with determined purposes that produces a result, without distinguishing the active and leading role of the subjects of training, from its internal perspective.

From this analysis it is evident that a more comprehensive vision is required, taking into account both the internal and external aspects of the subject and the relationship established with his environment, his culture and with others, as part of the history of his development and his social projection.

It is also necessary to address the concept of training the Physical Culture activist who has a special particularity, in terms of the role he plays in society and culture; at least four approaches can be identified, according to Delgado (2013):

- Behaviorist paradigm: formation is conceived as training and repetition.
- Traditional paradigm of profession: it considers the teacher as a person who masters the technique and the art. He/she can work without any previous training.
- Personalist or humanist paradigm: emphasizes the quality of the teacher as a person, implies self-concept, dialogue and communication between subjects.

- Inquiring, reflective or critical paradigm: training is carried out from a perspective of research and reflection on their practice. To train the teacher with reflective skills, problem-solving system to examine conflicts and make appropriate decisions.

It can be seen that the first paradigms are reductionist and instrumental and do not recognize the training of the Physical Culture activist as a complex process.

The humanist paradigm provides a vision of training that considers the internal aspects of the subject and social interactions. The critical paradigm contributes the perspective of the subject as a transformer of realities.

Similarly, there are several meanings of the concept of training of the physical culture activist. Gorodokin (2012), who conceives "teacher training as a process where teaching and learning are articulated", is taken up. Perez (2010), emphasizes "the intimate union between theory and practice, in rewriting and restructuring the daily life of the subject and its interactions, feedback and personal transformation", the training of the physical culture activist must contribute to society "to be a space for creation, participation and cooperation". (Martín, 2015)

Learning is built in a dynamic of interaction of subjects, generation and transformation of culture. Being aware of the fundamental role that teachers play in society, their training must be reviewed from within the learning activity and the social environments external to it.

It requires both pedagogical practices and the social, historical and cultural environments in which people develop their lives with others and nature, aspects recognized from the Vygotskian position that conceives the active role of the subjects of learning. Finding the synergy between these elements is a task that cannot be postponed, because the emerging problems cannot be alien to education and society.

This implies that in the training of the physical culture activist this action is present so that it is incorporated into his work, is systematically structured, enables him to build and realize his life project with relevance of pedagogical knowledge and the development of his personal, social and educational potentialities as a multiplier and transformer of himself,

society and culture. However, this perspective is not evident in the educational and formative contexts of the physical culture activist.

The physical culture activist as a subject of the formative process determines and expresses in the educational act his particularities as a social being. Through the relationship and exchange with his students, he promotes their development, their involvement in social problems and participation in their cultural transformation. It is about education being part of culture, both educator and student are involved in the process of its construction and reconstruction, in its perpetuity and development.

The Vygotskian conception points to a process of training, education and learning mediated by the interaction of the main actors: student and teacher, who exchange knowledge, feelings, emotions, values, attitudes and experiences that are demands of social, cultural and working life; once acquired, they constitute essential resources to assume the demands and challenges of society, express development, personal growth and a fuller insertion into society.

The intervention made by the Physical Culture activist in his older adults is dialectical, in it not only educational processes are oriented, but in the interaction of both actors the teaching-learning process is fed back, knowledge is recreated, the history of the subjects in particular and of society in general is reconstructed.

It is considered important to assume the training of the Physical Culture activist as a process, in which the active role of the activist is recognized from his potentialities as a learning subject with a self-transforming and transforming character of society, its history, development and culture, of which he is the bearer.

All of the above requires a new approach to the concept of training of the Physical Culture activist teacher, which incorporates the components mentioned with an integrating vision, which the author defines as:

Pedagogical learning process from the potentialities of the subjects involved, systematic, investigative and dialogic, of configuration and self-transformation of the activist, which includes educational components, the cognition - affection link, oriented to meaningful and

developmental learning that responds to the needs of personal development of themselves and their elders, where culture, communication and social interaction are essential mediators; it is organized from the intentionality and interdisciplinarity in terms of change and transformation of society.

The analysis of the general references leads to change an approach on the Physical Culture activist and his permanent preparation to play a role in which various social factors converge, with which he acquires a personal responsibility for his own development, with which he educates and trains, from and with society..

Conclusions

The professional activity of the Physical Culture activist is aimed at satisfying the social needs of the practice of physical activity and sport in the community, the elevation of lifestyles, health, recreation, and the exaltation of the highest human values, all of which demands a pertinent performance.

To achieve this performance, it is necessary the permanent training of the Physical Culture activist, with an approach that prioritizes this professional as an active agent of his learning, from the potentialities of his development, with a self-transforming and transforming character of the social reality, with emphasis on the essential components and contents from the historical and cultural, which favors a significant and developing learning.

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