EDUCATIONAL BLOG AND THE TEACHING OF FOLK DANCES IN PHYSICAL EDUCATION CLASSES: APPROACHES FROM THE SÃO PAULO STATE CURRICULUM

BLOG EDUCACIONAL E O ENSINO DAS DANÇAS FOLCLÓRICAS NAS AULAS DE EDUCAÇÃO FÍSICA: APROXIMAÇÕES A PARTIR DO CURRÍCULO DO ESTADO DE SÃO PAULOLOS

BLOG EDUCATIVO Y LA ENSEÑANZA DE DANZAS FOLCLÓRICAS EN EDUCACIÓN FÍSICA: ENFOQUES DEL CURRÍCULO ESTADO DE SÃO PAULO

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Keywords:
Physical Education.
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Abstract: The aim of this study was to develop and evaluate supplementary teaching materials to the curriculum of Physical Education of the State of São Paulo in the form of educational blog of folk dances. A qualitative survey was conducted in three steps: documentary analysis of curriculum in relation to dance, blog production, and evaluation by teachers. The blog was indicated as a continuing training tool enabling quick access and gathering various media in the same virtual space. However, limitations were identified in the use of this tool for the organization of dance knowledge, the school structure and the conditions of teaching.

Palavras chave:
Educação Física.
Dança.
Blog.
Currículo.

Resumo: O objetivo deste estudo foi elaborar e avaliar um material didático complementar ao currículo de Educação Física do Estado de São Paulo sob a forma de blog educacional de danças folclóricas. Desenvolveu-se uma pesquisa qualitativa organizada em três etapas: análise documental do currículo em relação à dança, produção do blog e avaliação por professores. O blog foi apontado como ferramenta de formação continuada possibilitando acesso rápido e reunião de diversas mídias em um mesmo espaço virtual. Contudo, identificaram-se limitações no emprego dessa ferramenta com relação à organização dos conhecimentos da dança, à estrutura escolar e às condições do trabalho docente.

Palabras clave:
Educación Física.
Danza.
Blog.
Currículo.

Resumen: El objetivo del estudio fue desarrollar y evaluar un material didáctico complementario al currículo de Educación Física del Estado de São Paulo, en la forma de un blog educativo de danzas folclóricas. Fue desarrollado un estudio cualitativo en tres pasos: análisis documental en el currículo en relación a la danza; la producción del blog y evaluación por los profesores. El blog fue designado como herramienta de formación continua que permite un acceso rápido y el cumplimiento de diversos medios de comunicación en el mismo espacio virtual. Sin embargo, se identificaron las limitaciones en el uso de esta herramienta para la organización del conocimiento en la danza; la estructura de la escuela y las condiciones de enseñanza.

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1 INTRODUCTION[1]

Dance is seen as a traditional bodily practice performed since primitive peoples until contemporary societies (EHRENBERG, 2003). It has been transformed and re-interpreted throughout the history of mankind, accumulating multiple meanings and being influenced by cultural, religious and social elements. Dance involves rhythmic movements, technique, aesthetics, expressiveness and relations between steps, among other features.

By analyzing these factors we understand dance as one of the components of body culture, which led to its identification as a content of Physical Education, especially after it became a school discipline. That curriculum component aims at introducing and integrating students into the sphere of body culture, using it to take advantage of bodily practices as knowledge for living in society (DARIDO; SOUZA JÚNIOR, 2007).

In this context, dance plays an important role as one of those bodily manifestations. However, several limitations are known to interfere with its inclusion in school (MARQUES, 1997; BRASILEIRO, 2002; KLEINUBING; SARAIVA, 2009). Examples include teachers' difficulty to address dance due to their lack of experience with it in different spaces, whether they are educational or not, the structural conditions of the school, the low appreciation for Physical Education itself, which does not effectively propose to address dance in the initial education curricula.

In addition to these reasons, prejudice and lack of credibility of that bodily practice with students – strengthened by the sporting culture in PE classes, worsen that scenario. In this context, pedagogical possibilities for addressing dance are minimized and often ignored in the school field.

As a counterpoint, dance has a tradition recognized in the school context that could be interpreted as contradictory, since, despite its distance from the pedagogical context of Physical Education, it appears as important in school events such as theme parties, for example.

Therefore, the space occupied by dance needs to be expanded and reinterpreted to offer concrete and systematic educational experiences to students that allow them to enjoy that content as significant knowledge for the exercise of citizenship.

Having said that, the curriculum, as one of the guiding elements for pedagogical practice (SACRISTÁN, 2000) becomes an important reference for proposing and executing relevant changes in the way contents are taught at school, therefore deserving more careful investigation.

The Physical Education curriculum in the state of São Paulo (SÃO PAULO, 2011), which is the focus of this study, presents systematization of contents that directs how knowledge should be addressed throughout the school year, with two different materials: teachers' book and student's book.

The objectives proposed to address dance in the curriculum are based on a multicultural perspective, through exploration of folkloric dances characteristic of each Brazilian region. Therefore, the teacher's book proposes: *xaxado* (Northeast), *carimbó* (North), *siriri* (Midwest), *catira* (Southeast), and *chula*

1 This article is based on data from the first author's master's dissertation.

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(South) as manifestations to be covered in Physical Education classes. However, the proposal seems limited, since knowledge and suggestions on the topic are presented in summary form.

Teaching folkloric dances is a big challenge because of the diversity in manifestations and knowledge involved, as well as intense cultural significance of those practices in each original context. As Toledo (2011) asserts, folkloric dances manifest people's culture expressively and aesthetically, identifying their region of origin, because of the elements that characterize them, such as history, legends and customs.

It is important to reflect on some pedagogical possibilities that could contribute to teachers' action on the process of teaching and learning folkloric dances.

Considering the social context, an interesting alternative would be to favor the use of Information and Communication Technologies (ICT) in teachers' training, due to their extensive development in recent years, as well as several possibilities for action in the educational field (MASETTO, 2006). As pointed out by Scherer (2005), training and education are reaching new possibilities with the development of technologies.

Among the several existing tools, blogs comprise an interesting alternative because of the ground they have been gaining in recent years (FRANCO, 2005; MARQUES; MÜLLER, 2012). Features such as easy access and use, being a source of knowledge and entertainment, and educational proposals have been seen as responsible for popularization of that platform.

From these bases, this study aimed at developing and evaluating a teaching material complementary to the curriculum of Physical Education of the State of São Paulo, in the form of an educational blog, to support teachers' educational work with the content of folkloric dances proposed for the seventh year of elementary school.

2 METHOD

This is a qualitative study developed in three distinct stages. Because of its specific features, it was submitted to the Research Ethics Committee (CEP-IB-UNESP) and approved under number 7411. In addition, all participants signed an Informed Consent form assuming responsibilities and rights described therein.

2.1 First stage

Firstly, it carried out a document analysis (GIL, 2008) on the dance content in the curriculum of Physical Education in the state of São Paulo (teacher's book) for the seventh year of elementary school, to support production of the educational blog. That educational level was selected because, according to the content systematization proposed for the curriculum, dance is to be introduced in the seventh year.

We analyzed texts, activities, images and others suggestions in order to identify the curriculum's possibilities and limitations, trying to lay down an action plan to produce complementary teaching material conceived in the study.

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2.2 Second Stage

This moment was characterized by the development of teaching materials that fed the folkloric dance educational blog.[2] Therefore, the platform was produced to complement the content defined for the five manifestations present in the teacher's book (*catira*, *chula*, *siriri*, *xaxado* and *carimbó*) and further discuss teaching and learning proposals.

The blog was selected as a digital platform because of its low cost, easy preparation and management, as well as its dynamism and speed in providing information.

2.3 Third stage

An evaluation of the blog was performed in the final stage. That process was accomplished through individual semi-structured interviews (LÜDKE; ANDRÉ, 1986) with six teachers of the area. To select participants, invitation letters were sent to some state schools that confirmed using the Physical Education curriculum of the State of São Paulo. The study was conducted in a medium-sized municipality where the first author conducted her master's research.

Participants were selected based on the following criteria: the teacher should be working with the curriculum in the seventh year of elementary school, be interested in evaluating the proposed material, and contribute to the final version of the folkloric dance educational blog.

From this initial contact and based on selection criteria, six teachers from three different schools agreed to participate. The group consisted of three men and three women aged 48.83 on average, and only two of them had previous experience with dance as school content.

After participants were selected, the first semi-structured interview was conducted (LÜDKE; ANDRÉ, 1986). At this time, we made an initial assessment of the main difficulties regarding dance and technologies.

Secondly, guided visits to the educational blog were conducted, where all teachers participated. They were later invited to develop folkloric dance lessons at school using the material suggested in the blog, but only two of them agreed to participate in that implementation stage. In all, three classes were held in one school and two in the other, lasting 50 minutes each. These experiences were observed by researchers and recorded on field diary, photos and video.

Finally, that stage was closed with a semi-structured interview in which all participants were asked directly about the possibilities and limits of the folkloric dance educational blog.

Descriptive qualitative analysis was conducted on data in the first and second stages of the research. In the third stage, we used content analysis (BARDIN, 2011), applying what the author calls thematic categorization.

2 The folkloric dance educational blog produced in this study can be found at: <http://dancanaefe.blogspot.com.br/>.

3 ANALYSIS AND DISCUSSION

3.1 Analysis of the Physical Education curriculum in the state of São Paulo

São Paulo's Physical Education curriculum intends to provide basic material for teachers to develop the contents proposed for each educational level by diversifying, systematizing and deepening those contents (SÃO PAULO, 2009).

However, some limitations are found in the proposals of the teacher's book, considering that knowledge about folkloric dance is succinct. This finding confirms what Neira (2011) says when he analyzes São Paulo's curriculum of Physical Education: topics are presented in summary form, thus offering little support to teachers.

Dance is under the curriculum's "rhythmic activities" content axis. However, the topic "crosses" others topics, since rhythm is understood in its original etymology, directly related to time organization. Thus, dance is only a portion of the contents to be explored in that axis.

The proposal described in the teacher's book is that dance is employed through diversification of rhythms, including folkloric dances that characterize Brazilian regional culture. The material does not specify the criteria adopted to chose the manifestations addressed or why the seventh year was selected as the first space for that content in elementary school.

These factors indicate that in the absence of a minimum curriculum for Physical Education in Brazil that offers guidance to other curriculum proposals, authors ended up adopting a personal criterion for systematization. Several researchers in the field (KUNZ, 1991; FREIRE; SCAGLIA, 2004; GONZÁLEZ, 2006) discuss the Physical Education curriculum, considering the problem as one of the causes of lack of status for the discipline, as well as lack of legitimacy before other curriculum components. That context underscores the difficulty to propose and develop a curriculum proposal, given that the area still lacks full consensus on the issue.

The approach on dance in the seventh year's book is based on a multicultural perspective, exploring Brazil's rhythmic diversity through folkloric and traditional manifestations (*catira*, *xaxado*, *chula*, *carimbó* and *siriri*). This is clear in the fact that the material suggests that students know the diversity of Brazilian rhythmic manifestations, as well as the historical process involved in their development and social change. Moreover, the importance of appreciating those practices and not expressing prejudice against them is stressed throughout the text, for instance:

> In the process, it is important that students understand the wealth of rhythmic manifestations of their country and their state. [...] perceive, understand and appreciate in unbiased and discriminatory ways the characteristics of the different national and regional rhythmic manifestations (SÃO PAULO, 2009, p. 27-30).

However, although it is interesting from a pedagogical point of view, the material can be considered succinct,[3] especially with regard to theoretical support presented to teachers to address folkloric dance. This can be seen in the fact that it offered only a summary table with information about the manifestations planned for the two-month period. That is, the main knowledge on those manifestations, which should focus on each dance's characteristics, historical and cultural background, as well as basic steps

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3 The basic content with knowledge and information about each folkloric dance proposed is presented in a summary table occupying only one page of the teacher's book.

do not seem sufficient to support classes, especially for those teachers who have little previous knowledge on the subject.

Next, an example of what is presented about one of the manifestations suggested by the material, "*Chula* (South) – Very popular in Rio Grande do Sul, this male dance of vigorous movements resembles tap dance, where two dancers compete" (SÃO PAULO, 2009, p. 29). As can be seen, little knowledge is offered to teachers.

Of course a teacher with good initial and continuing education or with experiences related to those issues can address folkloric dances with or without material, but this support would be crucial for many teachers. So we sought to advance on the teaching material that would be produced based on that finding in the first stage of the research.

3.2 Preparing the *Blog*

After document analysis and identification of some limitations in the curriculum, we began preparing the teaching material that was published on the folkloric dance educational blog.

The blog's platform was documented through a Creative Commons (CC) license, thus becoming an Open Educational Resource (OER).[4] That license allows users to download materials as long as authors are cited.

Every manifestation in the blog (*xaxado, carimbó, siriri, catira* and *chula*) was organized as topics/themes to help participants to find the information. Since literature lacks basis to support that selection, we listed points seen as necessary for teachers to teach those manifestations and which were interesting for students to learn.

Therefore, we proposed: the "Origin", where we addressed general elements about the emergence of each manifestation; "Dance and steps", where some basic steps and choreographic possibilities were explored; "Music and lyrics", including brief descriptions of songs and a few lyrics; "Garments", featuring elements related to clothing used to dance; "How it is now", analyzing the dance in today's context; "Suggested activities", covering some educational proposals for teachers to use in their classes; and finally, "Suggested videos" with some audiovisual materials.

3.3 Categories of Analysis

3.3.1 Didactic and pedagogical possibilities for the study

3.3.1.1 Easy access and organization of information

The six participants saw the folkloric dance blog as an interesting tool from the educational point of view, especially to exploit knowledge about weaker contents in Physical Education classes, such as dance.

> The blog is very interesting... very... you can use it in class, since it is a very dynamic thing, it's something to use in the classroom, and not just for you, it's for students as well [...]. (Teacher 4).

4 More information at <http://rea.net.br/site/>. Accessed on December 22, 2013.

Using teachers' perspective, Silva (2012) also pointed out the blog as an interesting educational tool for Physical Education, but focused on teaching capoeira. Blogs have been explored in other areas of knowledge, both with teachers and students at different educational levels, and have achieved positive results (MORESCO; BEHAR, 2006; SANTIAGO; LIMA, 2013).

The platform had its advantages since blogs can store a large amount of information free of charge, including ease of production and management, according to Franco (2005), which gives it great pedagogical and training capacity, as long as it is used for educational purposes.

On the blog developed in this study, those pathways could be multiplied by crossing languages, which went beyond reading and writing, especially as a result of the presence of videos, pictures and music. The section on *xaxado*, for example, offered historical images related to northeastern *cangaço*, a movement that is intertwined with the history of that manifestation, drawings and illustrations of steps that can be performed in choreographies, videos and documentaries with a theoretical corpus on the subject, as well as examples of performances in schools and songs that teachers could use in their classes. According to Moresco and Behar (2006, p. 3), "therefore, there are more the possibilities for a more authentic and deep dialogue with other ways of knowing, other points of view favoring interdisciplinarity, thus helping to build social networks and knowledge networks".

Exploring audiovisual language as support for teachers denotes other ways of mobilizing knowledge, providing perception that is above reflection, promoting answers linked to affection and emotion (FERRÉS, 1996). Regarding that topic, teachers said:

> [...] Some videos were excellent! Especially because some of them came from a professional group... and a school group... I think they are fantastic… and with beautiful, well-done things ... no super production [...] I think it was very cool because it shows what is possible. (Teacher 2)

> What caught my attention was *catira* because you put the videos, and that helped a lot for me to show my students, that way you put it I think it's really cool, because there were… adults doing it, but there were also children, who are people of their age doing it... that's it. (Teacher 5)

Regarding difficulties to access the blog, the whole group said they had no problems since they were already used to computers and the internet.

> No, I had no trouble, it's a blog, and as I told you [...] it's easy to enter, easy to find what you're looking for, all it's well organized, with good viewing. So I think it was very easy to work with it, I had no difficulty to access the blog. (Teacher 2)

While literature points out teachers' difficulties to appropriate ICTs in a significant and contextualized way in teaching content (MASETTO, 2006; OLIVEIRA, 2012), this study raised some possibilities, noting that simpler internet tools such as blogs can already be implemented in educational settings without major concerns, thus strengthening the study proposal.

3.3.1.2 *Blog* as teaching material for teachers

Lack of quality educational materials for Physical Education teachers is one of the major difficulties pointed out by professionals. Darido *et al.* (2010) and Diniz and Darido (2012) point out that tools such as textbooks are scarce in Physical Education, further limiting teachers' work.

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Maciel, Silva and Bazzo (2007) confirm this lack of complementary materials for teachers, suggesting the use of technologies as viable options to address that shortcoming. Thus, technology can re-interpret the ideia of teaching materials.

Even the two teachers who already had some experience with dance, mainly due to the comprehensiveness of the contents, stressed the need for complementary teaching materials, highlighting the blog as a viable alternative.

> So ... it's a website where I'll look more often, right? ... Because then it's easier... it's very easy for me to find information on your blog ... mostly because it's all in the same place, tidy ... ready to use ... then I'll go there and look for it, it's faster! (Teacher 5)

> I liked the blog, [...] it was easy to plan the class with the material that's in there, it was very pedagogical, I used a lot in that class I taught, because a lot of stuff that it's not in the student's book, the blog just added and deepened. (Teacher 6)

However, despite these positive views, one of the teachers pointed out that there is prejudice against the use of distinct teaching materials in Physical Education, as if it would diminish teachers' ability in class. Despite being a mistake, that is seen as an obstacle to including different resources in PE classes.

Sacristán (2000, p. 155) is right to say that "teachers may use as many resources as they consider helpful [...]" in order to complement and ascribe distinct meaning to their educational work. Teachers should not feel diminished for using teaching materials during their teaching practice, since taking advantage of that strategy can further enrich the learning environment, diversifying their practice, the methodologies they employ, the activities they offered, among other things.

Therefore, we need educational materials that include a diverse body of knowledge by offering complementary texts, trivia, videos, among other things that can provide teachers with better tools to address folkloric dance and other contents, seeking to overcome possible resistance in the area.

3.3.1.3 *Blogs* as a possibility for continuing education

The use of ICTs and particularly blogs as continuing education support strategies for Physical Education teachers also emerged as a possibility during this study. Employing these technologies as a basis for teaching can provide advances in pedagogical practice, re-interpreting content and expanding access to topics that have little space in school.

Scherer (2005) is right to say that training and education occur not only in classroom spaces, so that virtual environments can fill gaps in initial training. Some studies have employed ICTs as continuing education strategies (MOREIRA; LOREIRO, 2009; BARCELOS, 2011) in different areas, underscoring the importance of technologies in the educational field as a means for large-scale and low-cost access to knowledge.

Continuing education is required in virtually all areas, and teachers should not avoid that process. They must re-interpret their practice by exploring the different contents of body culture in Physical Education classes. The educational blog on folkloric dance can work as a virtual possibility to support continuing education, since the platform provided consistent content about the five folkloric manifestations proposed as official curriculum content for the area: "The

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blog helps a lot... it's important for studying... it's cool, it's totally different from keeping a lot of paper... you look for it but you don't find it". (Teacher 1)

Therefore, that environment can be further enriched and provide greater opportunities for continuing education by expanding the topics covered and by offering diverse and interactive content for teachers. Today's demands regarding initial and continuing training are different and need to go through substantial changes in curricula and methodologies, especially in multidisciplinary terms and in fast obsolescence of knowledge (BELLONI, 2001).

3.3.1.4 Folkloric dance as a school Physical Education content

The importance of folklore was strongly present in teachers' speeches during the study, particularly folkloric dance as relevant content to be taught in Physical Education classes: "The dances were the focus; they were good to work at schools in the folklore area, right? Because you can work a lot with that [...]". (Teacher 4)

Folkloric dance has gradually gained ground in educational plans and are currently part of State Curriculum Proposals in several Brazilian states such as Pernambuco (2008) and Paraná (2008), among others. Moreover, folklore is pointed out in some studies as a significant cultural factor that needs to be planned to be taught in schools (IZUMI; MARTINS JÚNIOR, 2006; TOLEDO, 2011).

However, the content is not yet part of the reality of public schools. Folkloric dance requires greater opportunities to be included in Physical Education, since it can lead students' to reflect on their culture and history.

For participants, folkloric dance has already been a more significant part of the educational context, pointing out that this tradition is being lost. The situation seems worrisome, since students know little about those manifestations and school does not explore them.

3.3.2 Difficulties and limitations of the study

3.3.2.1 Teachers' participation and difficulties in addressing dance

Selecting participants was one of the initial problems faced during the study, since, despite schools' good welcome, when the research stages were explained, Physical Education teachers showed resistance.

Thus, despite initial interest by school management to contribute to the research, some institutions were not able to because teachers refused to participate, mainly out of fear of the class implementation stage.

> My training was oriented exclusively to sports. Physical Education had sport as its parameter. In addition, first we don't have materials, second, we have no place where we can really prepare a dance class, we don't have a room for that. So it's very difficult [...]. (Teacher 3)

These justifications corroborate other studies that investigated teachers' reasons not to include dance in school (MARQUES, 1997; CAPRI; FINK, 2009). Brasileiro (2008) showed that although those reasons are commonly evoked, the absence of knowledge on

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this content seems to be one of the main pedagogical obstacles. According to Neira (2011), teachers will hardly teach some knowledge if they do not understand their educational possibilities, and so dance can lose ground in school.

"Physical Education teachers do not feel capable of dealing with knowledge that has been developed in one or two courses in their formation processes" (BRASILEIRO, 2008, p. 525). However, the author reports that significant improvements have been historically made and the situation is improving, for instance, by increasing the number of courses covering that content in recent years.

3.3.2.2 School Structure and ICTs

The lack of good computer rooms, radios with USB input, operational Datashow equipment and suitable spaces for the activities also interfered in the study, particularly in the schools where classes were implemented. Thus, teachers' plans had to be adapted to the reality of educational institutions.

This situation denotes that despite the use of modern technologies, electronic media and the internet as teaching tools for over fifteen years, public schools and curricula failed to keep up: "We have some resources, but the problem is that they are few and from time to time they don't work [...]". (Teacher 6).

Despite institutions' partnership with Project School Access,[5] only one of them has its space in good use conditions. School Access is a program of São Paulo's state government, jointly developed by the Education and Public Management Departments and coordinated by the state's Education Development Foundation (FDE). In two schools, the rooms were still not working because of problems such as lack of financial resources and proper spaces, as well as bad electrical structure.

Technology still faces difficulties to enter schools. Despite the existence of projects to encourage improvement of computer rooms and consequently internet access, public schools still run into some obstacles. However, technological tools cannot be considered as solutions for all school problems since advances in education depend on many factors.

3.3.2.3 Conditions for teaching: implications on dance and ICTs

Working conditions were constantly mentioned as a problem during the study. One participant said the following about teaching dance in school:

> So you go to the internet to search for things and stuff... but the conditions you have to work are very bad, and so you usually just do one search and that's all. [...] This year I've got 32 classes, last year I had 46. [...] But, again, that's very hard [...]. (Teacher 1)

Despite the blog's high interactive ability (KOMESU, 2005; CASTRO FILHO, 2008), they were hampered throughout the study by factors involving teaching conditions. Interactivity could allow sharing experience among all the platform's visitors as well as creating a virtual network between the state's Physical Education teachers through exchange of experiences and knowledge.

Even though individuals had already used several blogs, they recognized that they usually do not interact, mainly due to lack of time, which can be observed in their speeches:

> I don't interact, I just pick up information that is useful to me, I know it's a little selfish... but I just take what I need and leave, time is short [...]. I didn't record

5 The program's website is available at: <http://acessaescola.fde.sp.gov.br/>.

classes on the blog because I didn't organize my time for that. After I leave school, it's very difficult because I still have to organize the next classes and do ... do ... my personal stuff too. (Teacher 1)

Precarization of the teaching process has been the focus of several studies (FERNANDES, 2010; OLIVEIRA, 2008) pointing out the effects it can have on teachers' performance and consequently on student's learning. However, understanding the current landscape of policies underlying this topic requires further analysis, which is beyond the scope of this study.

Specifically for Physical Education, these elements can further studied because the area is even more undervalued in the school context. Thus, teachers find themselves trapped in the midst of career problems added to the troubles of the field.

[...] School structure is what mostly prevents us from teaching dance, that's the big problem. And it's not only the physical structure, the way school is structured, it prevents us from carrying out different works, anything new at school is difficult to practice! [...] The easiest thing is to stay quietly in one's class ... without asking for anything ... and not giving trouble to anyone. (Teacher 3)

This account provided by a teacher illustrates the non-appreciation feeling entrenched in their profession, which often prevents teachers from engaging in projects that favor more significant inclusion of dance in Physical Education classes.

Despite these difficulties, interactivity can be understood as a key advantage of blogs, so it would be interesting for teachers to include these digital tools in continuing education proposals and in pedagogical practice, in an integrative way. For example, this could be done with students, during class, or in gatherings at school. As teachers themselves stressed during the study, it would be another teaching alternative: "The blog is very interesting ... very like ... it can be used in class, it's a very dynamic thing, it's something to be used in the classroom, and not just for you, it's for students [...]". (Teacher 4)

In a blog, a response regarding the topic is always expected from the other (KOMESU, 2005), so that dialogue is not one-way and can be expanded and re-interpreted based on visitors' multiple views.

4 FINAL REMARKS

In order to develop and evaluate didactic material on folkloric dance published through an educational blog, this research brought together a significant body of knowledge on the topic and investigated with teachers of São Paulo public schools the main pedagogical possibilities of a proposal using ICTs to offer teaching materials.

From the content proposed in the teacher's book in São Paulo Physical Education curriculum for the seventh grade of elementary school, it was possible to advance on the topic of folkloric dance and produce teaching material to promote the integration of that content in school.

The analysis of data obtained through interviews showed how much teachers need complementary teaching materials to improve their knowledge and reflect on their practice. Moreover, it brought another tool to address folkloric dances with students in a systematic way, thus contributing to the knowledge about this content.

Thus, despite difficulties found during the development of the study, such as school's structural problems and teaching conditions, the educational blog was a viable pedagogical alternative for teachers to teach and learn folkloric dance.

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Therefore, this work raised important contributions to school Physical Education and the inclusion of folkloric dance as regular content. During their teaching, participants could approach the topic and explore knowledge relating to that content, which until then had been little explored throughout their experiences.

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