

## **TEACHER TRAINING IN PHYSICAL EDUCATION: PERSPECTIVES OF A PEDAGOGICAL RATIONALITY OF THE BODY IN MOTION**

**ABREU, Samara Moura Barreto de (Brazil, Ceará, Fortaleza)<sup>1\*</sup>**  
**SABÓIA, Wilson Nóbrega (Brazil, Ceará, Fortaleza)<sup>2\*\*</sup>**  
**NOBREGA-TERRIEN, Sílvia Maria (Brazil, Ceará, Fortaleza)<sup>1\*\*\*</sup>**  
<sup>1</sup>Ceará State University  
<sup>2</sup>University of Fortaleza  
ORCID ID: <https://orcid.org/0000-0003-1198-5602><sup>\*</sup>  
ORCID ID: <https://orcid.org/0000-0002-3246-2854><sup>\*\*</sup>  
ORCID ID: <https://orcid.org/0000-0002-8412-8575><sup>\*\*\*</sup>

### **ABSTRACT**

The purpose of this paper is to discuss the historical-critical divisions in teacher training in Physical Education, as a way that points out perspectives of a pedagogical rationality of the body in motion. It is written as a theoretical-reflexive essay anchored in the foundations of the Critical Paradigm of Physical Education meant by praxis, in which the (mis)leading directions of the professional formation and development reverberate in a reflexive-critical thinking, as a way of acting both culturally and epistemologically. The historical-critical reading of reality in the teaching profession in Physical Education points out as emergent the (re)construction of identity traits in Physical Education about the imperative to be-to do, as opposed to neoliberal hegemonic forces, as a signification of the empowering relations which compose the stage of didactic transformations, glimpsing the process of redemocratization of the pedagogical ideas.

### **KEYWORDS**

Teacher training in Physical Education. Pedagogical rationality. Body movement culture.

### **FORMAÇÃO DOCENTE EM EDUCAÇÃO FÍSICA: PERSPECTIVAS DE UMA RACIONALIDADE PEDAGÓGICA DO CORPO EM MOVIMENTO**

### **RESUMO**

É tecido como objetivo deste trabalho discutir as clivagens histórico-críticas na formação docente em Educação Física como caminho que aponta perspectivas de uma racionalidade pedagógica do corpo em movimento. Constitui-se o escrito como ensaio teórico-reflexivo ancorado nos fundamentos do paradigma crítico da Educação Física significado pela práxis, na qual os (des)caminhos da formação e desenvolvimento profissional reverberam no pensamento reflexivo-crítico como modo de agir cultural e epistemologicamente. A leitura histórico-crítica da realidade na profissão docente em Educação Física aponta como emergente a (re)construção de traços identitários na Educação Física sobre o ser-fazer imperativo, em oposição às forças hegemônicas neoliberais, como significação das relações de empoderamento que encenam o palco das transformações didáticas, vislumbrando o processo de redemocratização das ideias pedagógicas.

### **PALAVRAS-CHAVE**

Formação docente em Educação Física. Racionalidade pedagógica. Cultura corporal de movimento.

## **FORMACIÓN DOCENTE EN EDUCACIÓN FÍSICA: PERSPECTIVAS DE UNA RACIONALIDAD PEDAGÓGICA DEL CUERPO EN MOVIMIENTO**

### **RESUMEN**

El objetivo de este trabajo es discutir las brechas histórico-críticas de la formación docente en Educación Física, como camino que apunta perspectivas para la reconstrucción de una racionalidad pedagógica del cuerpo en movimiento. Este trabajo se constituye como ensayo teórico-reflexivo anclado en los fundamentos del paradigma crítico de la Educación Física y expresado por la praxis, en la cual los caminos y (des)caminos en la formación y desarrollo profesional reverberan en el pensamiento crítico-reflexivo como una manera de actuar cultural y epistemológicamente. La lectura histórico-crítica de la realidad en la profesión docente en Educación Física apunta como emergente la (re)construcción de trazos de identidad sobre el ser-hacer imperativo en la Educación Física, en oposición a las fuerzas hegemónicas neoliberales como significado de las relaciones de empoderamiento que se ponen en el escenario de las transformaciones didácticas, vislumbrando el proceso de redemocratización de las ideas pedagógicas.

### **PALABRAS CLAVE**

Formación docente en Educación Física. Racionalidad pedagógica. Cultura corporal del movimiento.

## **1 IN LIEU OF AN INTRODUCTION: SOME CONSIDERATIONS**

The history of Brazilian education and, consequently, of Physical Education (PE) invites us to notice the (mis)leading directions of teacher professionalization, especially when the focus points to a reading of the present that has roots in the past and projects into the future, generating the conscience of human historicity (SAVIANI, 2007). This conscience interacts with the structural elements of political, economic and social life which form, historically, relationships, conditions and values that persist as “active elements” in the construction of our professional training and development. Such elements are reflected on school culture, defining central constitutive traits of the latter and, therefore, the main challenges to committed thought and action toward its transformation.

Teaching training in Physical Education is the core of our discussions in this essay, subscribing to historical-critical divisions in reflexive retrospection to think of perspectives that reorganize a pedagogical rationality. We understand as divisions the historical-political (mis)directions that, highlighted by hegemonic political forces, fragmented pedagogical thought in PE in the signification of its identity construct.

Thus, we delimit the concepts of alienated-body and emancipated-body in the reading of this historical reality, instilling the (im)permeabilities of professional identity construction and its ontological and pedagogical representations, whose evidence points to the necessary transmutation of a hegemonic knowledge political creed. This knowledge considers an alienated body for the cultural action of political (re)action of a counter-hegemonic rationality and an emancipated body as a social transformation dimension.

Within the perspective of an eminently technical rationality in Physical Education, we assume as alienated-body the representation of a product-object at the disposal of hegemonic forces and, therefore, of a culture of alienation and uncritical of objective reality. This reality is designated to:

[...] [!]earn how to behave, move, be precise and have rhythm. Gestures are fabricated and feelings are produced. This dressage is a result of applying positive subjection techniques based on knowledge pedagogical, medical, sociological, physical etc. The body becomes useful and efficient, but at the same time becomes docile and submissive: the body only becomes useful force if it is both a productive body and a submissive body. (FOUCAULT, 1977, p. 28, our translation).

In this context, the body is reduced to an object or “machine”, activated by a centralizing reason, as a “technicism” dictate. For this purpose, pedagogical ideas are reinforced arbitrarily for the consolidation of education, taking as precepts the “domestication” or “docility” of human bodies, in order to guarantee private and public rights, rejecting those who don’t surrender to the established order (VARGAS; MOREIRA, 2012), since:

[...] the organization, mobilization and channeling of human desires, the active political involvement with persuasion, vigilance and coercion tactics become part of the capitalist’s consumption apparatus, producing, in turn, all sorts of pressure on the body as center of ‘rational consumption’, as well as its performative agent, to achieve greater accumulation. (HARVEY, 2010, p. 153, our translation).

Otherwise, converging with pedagogical rationality, we assert that the emancipated-body is represented as a subject-construct at the disposal of counter-hegemonic (re)action and situated by cultural emancipation and critical thinking. Regarding that, Freire (1978, p. 65, our translation) considers:

[...] that men and women are not simply in the world, but with the world. Only men and women, as 'open' beings, are able to carry out the complex operation, simultaneously, transforming the world through their action, of capturing reality and expressing it through creative language. And it is while they are able of such an operation, which entails 'distancing' from the world, objectifying it, that men and women become beings like the world.

Thus, we assess that “the body is also directly immersed in a political field; power relations have immediate reach over it; they assault, mark, drive, torture it, subject it to work, coerce it into ceremonies, demand signs” (FOUCAULT, 1977, p. 28, our translation).

As a manner of prospective cultural action of a pedagogical rationality of body movement culture, we encourage the education of bodies within the perspective of a liberating action, justifying the reflexive disposition in this essay through Arroyo's stand (2000, p. 72, our translation), who understands that:

[...] the education of bodies – not their dressage and control – deserves more attention in school processes. It is one of the most regrettable gaps in our pedagogy. Reinstating the body to its centrality in the construction of our identity and the entirety of our culture demands everyone's professional creativity.

According to Bracht (1999, p. 71, our translation), the “[...] role of corporeality in learning has been historically erased and neglected [...]. The deficit of dignity of the body arose from its secondary character before the emancipatory force of spirit or reason”. Therefore, the sense of valuation of the body wasn't related to pretensions of rationality, since “[...] the principles that based that valuation, i.e., privilege granted to reason, however, are nowadays widely destabilized” (VARGAS; MOREIRA, 2012, p. 411, our translation). In this context, we delimit complexly the rationality crisis and the modernity crisis, whose reality verses about the capillarity juxtaposed between the rationality crisis and the modernity crisis.

Therefore, this crisis indicates a resignification in professional teacher training and development as a paradigm shift in a reflexive-critical perspective. We agree with Fensterseifer (2006), who refers to the idea of a body movement culture praxis as an action to return the bodies, in permanent transformation, to the world, as spaces of human freedom. This entails, therefore, understanding the body in the face of social, education

and political reality comprised within a culture, within the body enveloped in ethical and aesthetic dimensions by intersubjectivity and dialogicity.

In this context, we propose, as the objective of this reflexive essay, to discuss historical-critical divisions in teacher training in Physical Education (PE), as a way to indicate perspectives of a pedagogical rationality of the body in movement.

## **2 THE POLITICAL CREED OF A HEGEMONIC RATIONALITY – THE ALIENATED-BODY**

The history of our professional training as Physical Education teachers took place on military grounds. Training schools originated in the first decades of the 20th century and aimed, primarily, to train the military (BENITES; SOUZA NETO; HUNGER, 2008). We could identify on those grounds the influence of gymnastics methods as means to shape a heroic body to serve our “beloved nation, gentle mother”. This emerging essence of body training is reinvigorated in school environments, having a distinguished spot in Physical Education classes.

We highlight that, in 1851, Physical Education classes were introduced in Brazilian schools and, in 1854, gymnastics became an obligatory subject in Physical Education classes in primary schools. Training the workforce was necessary in order to meet that demand, which had an eminently political and insipidly pedagogical character. That workforce was called “teachers”, which had the same meaning as trainers/instructors. “The duties attributed to the instructors were to present the exercises, direct, maintain order and discipline. In this instruction relationship, the student should compete, repeat and accomplish the task designated by the instructor” (BRACHT, 1989, p. 14, our translation). “One, two, three, four... One, two, three, four...” echoed repeatedly in Physical Education classes, compounding an “action” movement without committing to “reflexivity”.

Here we understand reflexivity as a process of self-awareness over an act of epistemological curiosity, which encourages overcoming naive knowledge, common sense, moving towards “right thinking”. “Right thinking entails the existence of individuals who think mediated by an object or objects on which the very individual’s thinking focuses” (FREIRE, 1996, p. 21, our translation).

In Freire's (1996, p. 17, our translation) words, overcoming the naive knowledge towards epistemic knowledge happens "[...] as naive curiosity, while remaining curiosity, becomes critical. It turns critical, becoming, then, [...] epistemological curiosity, methodically becoming more rigorous in its approach of the object".

The militarization process in Brazilian Physical Education supported handling knowledge over know-how, designed eminently in practice, therefore, a vulnerability in knowledge handling over the theoretical field. In this context, the military cloaked themselves as Physical Education teachers until civilian training spaces were created, such as the Provisional Physical Education Course, in 1929, administered by the army, which was a pioneer in accepting civilians (AZEVEDO; MALINA, 2004).

In the 1930s, that course's importance was revealed in the context of the universalization of Physical Education training, accepting civilian society. We see the creation of the Army Physical Education School (EsEFEx, in Portuguese) in Rio de Janeiro, in 1933, through the Decree-Law n. 23.232, the School of Physical Education of the State of São Paulo, in 1934, and the National School of Physical Education and Sports (ENEFD, in Portuguese), in University of Brazil, in 1939. ENEFD was created through Decree-Law n. 1.212; its courses covered the territory of the states of Espírito Santo, Pará, Pernambuco and São Paulo, were not regulated and followed military models (AZEVEDO; MALINA, 2004).

Graduates from Normal schools were invited to obtain "[...] a normalist degree within Physical Education; instructor degree in Massage classes; Sports Coach or physician degree specializing in Physical Education; and a teacher degree in Physical Education, which was obtained in two years" (BENITES; SOUZA NETO; HUNGER, 2008, p. 346, our translation); it was the only teacher course in ENEFD with that duration, since all other areas had three-year courses.

Besides the strong military influence on Physical Education teacher training, we evidence the existence, in that time period, of a hegemony/domination of physicians over the (mis)leading directions of that training allied to political forces in order to maintain an emerging social and economic order, which, in turn, had eugenics as one of its principles. It was convenient for physicians to teach strictly theoretical classes, biological in character. Practical classes were taught by prominent athletes, since there was no Higher

Education requirement to teach at ENEFD. Thus, in PE, a technical-biological perspective shines through in training (AZEVEDO; MALINA, 2004).

It is convenient to highlight that, in this perspective, there was no place for the affirmation of pedagogical subjects, and the dimension of content was grounded on “know-how”, not considering “know” and “know to be”, as situated, contextualized knowledge. Didactics was an appendix in professional training, whose theory-practice relationship is distant.

Thus, mastery of theory was disconnected from social practice (SACRISTÁN, 1999), indicating a misleading direction of critical and pedagogical rationality. “The conclusion about this process was that professionals who underwent training in ENEFD’s course were strictly technical, lacking consistent theoretical background” (AZEVEDO; MALINA, 2004, p. 132, our translation).

Changes in Physical Education teacher training happened with the political reform introduced at the end of the Estado Novo period (“New State”). From that period, we highlight the equivalence in duration (3 years) with other teacher training courses (Decree-Law n. 8.270/45) and, subsequently, the requirement of a high school degree for the enrollment of teachers-instructors (Decree n. 1.921/53), although it remained a technical course until 1957 (BENITES; SOUZA NETO; HUNGER, 2008).

Despite important changes and reforms, we still don’t observe a transformation in political thought about Physical Education training, still lacking foundational theoretical bases capable of reaching a critical perspective. This becomes evident with the assumption of “doing for the sake of doing” supported by the technical rationality in the post-war period fostered by the technicist orientation/tendency which strongly permeated Brazilian education in the 1960s and 1970s, during the military dictatorship.

The technical rationality linked to a technicist perspective instills the prevalent search for “[...] productivity guided by the principle of rationality, translated in the commitment to reach maximum results with minimal expenditure” (SAVIANI, 2002, p. 23, our translation). About the technicist orientation, Bracht (1989, p. 15, our translation) highlights that there is a prevalence of:

[...] operational objectives, of planning, of teaching technology. Teacher and student have less importance in the learning process, and planning, more. With this orientation there was reductionism, or a second reduction

of body movement in Physical Education classes (the first reduction had already happened through the assimilation of the sports code), due to the need to operationalize objectives, which led, in tendency at least, to the substitution of recreational in favor of mechanical tasks.

In the context of the military coup, we saw Physical Education distance itself from a pedagogical autonomy process and become hostage to twisty “bread and circus” politics. Thus, there was an empowerment of technical-sportive training and subsequent revitalization of the Physical Education teacher’s image as coach or trainer. As such, their teaching was grounded on the mechanization of technical gestures, expressing instrumental character. About this excessive moment of technical rationality, Castellani Filho (1988, p. 107, our translation) states:

It had (Physical Education) – given the overwhelming presence of the technicist view in laws n. 5.540/68 and 5.692/71 – reinforced its instrumental character, which, at first, came to constitute caring, emphatically, about preparation, recovery and maintenance of the workforce, seeking, with that procedure, to guarantee to the expansionist impetus, then in vogue, physically trained and qualified labor. This instrumental character is even more evidenced when Decree n. nº 69.450/71, article 1, refers to it as ‘...activity that through its means, processes and techniques awakens, develops and improves the student’s physical, moral, civic, psychic and social strengths, constituting one of the basic factors to achieve the purposes of National Education’.

In that period, sports became an ideological object through the “spectacularization” phenomenon, whose aim is to silence and to regiment forces that oppose social movements, especially student movement striving for university reform.

Such hegemonic representations polarized in the historical constitution of Physical Education, from the early 1930s until the 1980s, assume, especially, a rationality of the body alienated to hegemonically ascending productive forces, implicated by capital. The latter “[...] continuously strives to tailor the bodies according to its own requirements, at the same time that it internalizes to its modus operandi effects of corporeal desires, wishes, needs and social relations undergoing changes and endlessly unfinished” (HARVEY, 2000, p. 157, our translation).



### **3 THE POLITICAL (RE)ACTION OF A COUNTER-HEGEMONIC RATIONALITY – THE EMANCIPATED BODY?**

As a (re)action movement, only in the 1980s a political movement for the (re)signification of Physical Education began to grow, which includes a search for its identity, its epistemic object and its social legitimization. It was an opportunity to overcome the technical-instrumental model in teacher training and practice, moved by pedagogical experience launched by critical pedagogies about the school basis, investigation locus and territorialization of Physical Education in this temporal reality.

In the same period, in the teacher training field, validity of statement CFE 215 resulted in the conversion of two types of training model: traditional-sportive, structured in sports practices; and technical-scientific, prevailing the foundation of a body of knowledge (BETTI; RANGEL-BETTI, 1996).

This duality touched on the distinction of knowledge fields in Physical Education: Knowledge of Human Beings; of Society; Philosophical; and Technical. Because of this, the curricular structure of undergraduate courses was modeled on humanistic and technicist perspectives, as paradigmatic educational components. Although the bonds with Social and Human Sciences were deepened, Natural Science, with a positivist bias, still prevailed over scientism, establishing pedagogical practices. According to Bracht (1999, p. 77, our translation):

[...] [i]t was necessary to guide pedagogical practice based on scientific knowledge, which, in turn, is understood as the one produced by natural science or based on its scientific model. Ignorance of PE history caused a lack of realization that this movement only updated the trajectory and historic origin of PE and, therefore, did not shift the paradigm of physical aptitude.

In this context, pedagogical and scientific thought in Physical Education reverberated on expansionist ideas which didn't measure up to a historical-cultural pedagogical reality about the movement of autonomy and social emancipation as a true redemocratization and reflexivity process in an intersubjective relationship. It was considered that:

[...] reflexivity isn't supposed to conceive of some individuals being made hostage to their own inventions, but their consideration as subjects who

became nexuses in which public cultural constructions cross over, such as sciences – intersubjective meanings characteristic of shared social action and constructions. That is, we cannot separate individual reflexive processes from processes of meaning communication between subjective and cultural constructions. (SACRISTÁN, 1999, p. 101, our translation).

Important movements surrounding education and science policies arose in the 1980s, especially the origin of some organizations: the National Education Association (ANDE, in Portuguese), the National Association of Graduate Studies and Research in Education (ANPEd, in Portuguese), the Center of Studies Education and Society (CEDES, in Portuguese) and the Brazilian Teachers Confederation (CPB, in Portuguese), which became the National Confederation of Education Workers (CNTE, in Portuguese) (SAVIANI, 2007).

Within the context of Physical Education, still in the same time period, the first research groups were created, derived from masters and doctors in the field, enabling the establishment of the first programs of Master's in Physical Education, in the South and Southeast regions, kickstarting the “intellectual elite” responsible for Brazilian Physical Education (SILVA, 1997). “The first research group originated in the University of Porto Alegre (UFRGS/RS), in 1986, and, in subsequent years, one group was created in PUC/SP (1987), one in USP, and two in UNICAMP (1988)” (DUCA et al., 2011, p. 609, our translation). We highlight that only PUC/SP didn't offer a graduate course in Physical Education.

Epistemic knowledge bloomed in Physical Education, but not fundamentally associated to a critical education perspective, whose approach happens, although still in a maturing process, to the progressive PE movement, growing closer to early 1990s Critical Pedagogy, both to overcome and emancipate. At the time, the necessary identity resignification of PE was urgent, which included, according to Bracht (1999, p. 81, our translation:

[...] understanding the PE object, human movement, no longer as something biological, mechanical, or even solely in its psychological dimension, but as a historical-cultural phenomenon. Therefore, this reading or this understanding of Physical Education will only be fleshed out when social and human sciences are more intensely considered as references. However, it must be clear that the very use of a new reference to understand human movement depends on the change in popular imagination on the body and physical activities.

We still highlight, in the 1990s, changes in teacher training national policies with the approval of Law n. 9.394 – Law of Directives and Bases of National Education (LDB), in 1996. This law operates on the educational plan of teacher training as a narrow continuum of professional development whose prerogative establishes an approximation to pedagogical praxis.

Although we acknowledge the changes that took place in the end of the 20th century in the Brazilian education scenario as a movement to overcome technical rationality, in the context of Physical Education, this evidence moves slowly. In the 21st century, the opportunity to recognize the object of Physical Education in the context of educational policies still reverberates, since thought about the subject is still connected to an eminently technical hegemonic practice. This tendency limits reflexive training spaces in the face of lived experience in educational scenarios whose reality still points to the teacher's deprofessionalization in that field, sportive commodification and identity depolitization around evidence of reproductive models in the context of teacher training.

In this regard, we notice the convergence of several rationality types about the science and pedagogical domain of the field, especially, technical rationality. According to Alves and Carvalho (2015, p. 8-9, our translation):

[the] research immersed in the experience plane is, certainly, investigative practice foreign to Physical Education, considering the area's evident affinity with traditional scientific methods grounded by the positive science view. Professional intervention endorses this affinity's weight by concerning itself more with regularities and prescriptions that mediate the professional-individual relationship than with the processes that move this relationship beyond this restricted pedagogical and didactic view it supports and considers proper. Technician view is implemented as an objective demand in the search for evidence, or rather, for accuracy on the verified object (in the researcher's case) and on the proposed intervention (in the case of professionals' and teachers' actions). This implementation is strongly fixed upon concepts and representations so as to be inescapable. In the light of this imperative perspective, that became almost natural due to its frequency, the eye's focus is oriented through a reality forged in objectivity, because, without it, it isn't possible to systematize knowledge or to apply it to professional and teacher practice.

As a challenge, we still operate under the perspective of an "intellectualization" based on an educational practice contextualized with social-historical reality and systematized by didactic-pedagogical action that points to an emancipation of social actors, as alluded by Demo (1994, p. 12, our translation) when the author asserts that:

In terms of emancipatory citizenship, defined as the competent construction of the historical subject's autonomy, the main instrument is the handling and production of knowledge. Thus, if education intends to actually be an opportunity equalizer, giving the marginalized real development chances, placing effective weapons in the hands of the excluded, it needs to approach, in the best possible way, knowledge construction.

Therefore, we insist upon a paradigm shift grounded on reflexivity and connected to a political-pedagogical dimension that results in effective measures for the uplift of teacher professionalization, with the purpose of constructing the teacher's identity as a critical and reflexive intellectual (PIMENTA, 2005), in the face of pedagogical rationality (TERRIEN, 2006). The latter, in this context, is meant as human emancipation, imbued with intersubjectivity in a collaborative, dialogical act, in a convergence of meanings and significance, in short, the sociability of body movement culture.

#### **4 CULTURAL ACTION IN THE PERSPECTIVE OF A PEDAGOGICAL RATIONALITY OF THE BODY IN MOVEMENT: FINALIZING REFLECTIONS**

The historical-critical reading of reality acknowledges as budding the (re)construction of identity traits in teacher training and professional development in Physical Education about being-doing surrounding cultural action, in opposition to neoliberal hegemonic forces, as the signification of empowerment relations that take the stage on didactic-pedagogical changes.

Thus, we glimpse the process of redemocratization of pedagogical ideas about a pedagogical rationality of the body in movement in teacher training in order to focus on a reflexive school, anchored in critical paradigm as transformation of social reality.

A subversive cultural action is necessary, and movement culture should be a liberation praxis in the development of social beings in humanization. The meaning granted to movement culture is, therefore, founded on determination of historical-cultural context (BRACHT, 1992).

In that context, as explained by Bracht (1999) and Vargas and Moreira (2012), the search for a new rationality in Physical Education is imposed over the change in social consciousness about the body and its praxis, focusing on overcoming the mind/body, subject/object dichotomy as a reference in processes of autonomization and teacher authorization.

This praxis is announced as a resignification of the work that consists of teacher training and professional development. Valuation of this professional doesn't take second place in relation to material work, but as a premise for the transformation of contemporary societies (TARDIF; LESSARD, 2005), aiming towards autonomous, creative and critical work, in a democratic "reexistence".

Evidently not the so-called people molding, because we don't have the right to mold people from their exterior; but also not sheer knowledge transmission, whose characteristic as a dead thing has been more than emphasized, but the production of true conscience. It would even be of utmost political importance; the idea [by H. Becker], if we can call it that, is a political requirement. That is: a democracy not only with the duty of functioning; but operating according to its concept demands emancipated people. An effective democracy can only be imagined as the society of those emancipated. (ADORNO, 1995, p. 141-142, our translation).

Finally, we evidence that such PE historicity, revisited with the anchor in scholars concerned with the also epistemic matters, helped us understand the reverberations of historical-social context on the construction of PE's epistemological object. It was possible to recognize its challenges and indicate possible changes, understanding that "[...] transformation is possible because conscience is not a mirror of reality, simple reflection, but is reflexive and reflective of reality" (FREIRE; SHOR, 2011, p. 33, our translation).

Therefore, we must undertake imperative effort toward that social transformation, adopting a critical-dialectical view on the education/society relationship, allowing space for the transforming action of praxis in that professional field. In order to achieve that, we announce as necessary assumptions of a pedagogical rationality in Physical Education teacher training:

1. Body movement culture as an act of resistance: propelled on the understanding and (re)action about emerging dilemmas of pedagogical praxis in the relationship between the instituted (objective/macropolitical rationality – vertical) and the instituting (subjective/micropolitical rationality – horizontal), within the context of a praxis epistemology as teacher empowerment;
2. Body movement culture as an act of "reexistence": mobilized by the ontology of "being more" in sustaining the dialogicity of "curricularizing" (acts of curriculum) actors/authors, in cultural enunciations of an educational praxis

which is transgressive through the production of collective meanings in the decolonization of an eminently technical rationality.

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**Samara Moura Barreto de Abreu (Brazil, Ceará, Fortaleza)  
Ceará State University (UECE)**

Master in Education by UECE. Area Coordinator of the Institutional Program for Teaching Initiation Scholarships (Pibid) Physical Education, Federal Institute of Education, Science and Technology (IFCE), Canindé campus.

Lattes: <<http://lattes.cnpq.br/8989448843028647>>.

E-mail: <[samaraef@hotmail.com](mailto:samaraef@hotmail.com)>.

**Wilson Nóbrega Sabóia (Brazil, Ceará, Fortaleza)  
University of Fortaleza (Unifor)**

Master in Education from UECE. Unifor team technician.

Lattes: <<http://lattes.cnpq.br/8882997671270844>>.

E-mail: <[wnsaboia@unifor.br](mailto:wnsaboia@unifor.br)>.

**Silvia Maria Nobrega-Therrien (Brazil, Ceará, Fortaleza)  
Ceará State University (UECE)**

PhD in Sociology of Education from the University of Salamanca, Spain. Coordinator of the Education and Health Laboratory of UECE.

Lattes: <<http://lattes.cnpq.br/8260706446079117>>.

E-mail: <[silnth@terra.com.br](mailto:silnth@terra.com.br)>.

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