

## The Epistemological, Political, and Pedagogical Fundamentals of Inclusive Physical Education

### ARTICLE

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### Resumo

This work analyzes and reflects upon the formation process of a Pedagogy Licentiate student, of the Instituto Federal de Educação, Ciência e Tecnologia de São Paulo – Jacareí Campus – concerning the systemizing of inclusive political-pedagogical practice in School Physical Education. Thinking about the curricular component, the student understood her social role was to teach classes on “corporeal education”. Therefore, reflection has been made along graduation concerning the reason why those classes were seen under a productive-body purpose, causing the exclusion of students with specific educational needs. Considering this context, the Pedagogy Licentiate student and two Physical Education teachers, after a dialogical, reflexive process, have problematized inclusive School Physical Education’s epistemological, political, and pedagogical fundamentals.

**Keywords:** Pedagogy Licentiate; Inclusive Education; School Physical Education; Social Justice.

### Fundamentos epistemológicos, políticos e pedagógicos da Educação Física Escolar inclusiva

### Resumo

Este trabalho apresenta reflexões e análises sobre o processo de formação de uma estudante do curso de Licenciatura em Pedagogia, do Instituto Federal de Educação, Ciência e Tecnologia de São Paulo - Campus Jacareí, sobre a sistematização de uma prática político-pedagógica inclusiva da Educação Física Escolar. Ao pensar nas aulas desse componente curricular, a licencianda entendia a sua função social como aulas de “educação corporal”. Desta maneira, justamente por este pensamento, foram realizadas reflexões ao decorrer da graduação relacionadas ao motivo dessas aulas serem vistas com este propósito de corpo produtivo, ocasionando a exclusão de alunos e alunas com necessidades educacionais específicas. Tendo em vista o contexto apresentado, a estudante de Pedagogia e dois docentes de Educação Física, após um processo reflexivo e dialógico, problematizaram sobre os fundamentos epistemológicos, políticos e pedagógicos da Educação Física Escolar inclusiva.

**Palavras-chave:** Licenciatura em Pedagogia; Educação Inclusiva; Educação Física Escolar; Justiça Social.

## 1 Introduction

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This study is a graduation memoir by a student on the Pedagogy course at the Federal Institute of São Paulo - Jacareí Campus, who, considering her graduation path, set out to understand her experience with Physical Education classes in Basic Education, questioning how actions related to the inclusion and participation of all students in the teaching activities of this curricular component were perceived and developed. The text also had the contribution of two Physical Education teachers who work in Basic Education and research in inclusive education.

The student's experiences during primary and secondary school gave her an understanding of a curriculum component with "corporeal education" classes, in which the body was seen as an object, like a machine that should always be healthy.

The integration of students with disabilities into Physical Education classes remains a challenge for schools and society to overcome, as it presupposes an inclusive educational project for all, as an environment in which they can have many educational experiences together. In this context, inclusive education can be understood as a conception of contemporary education that aims to guarantee everyone's right to education, as established in the 1988 Federal Constitution, with the purpose of equal opportunities and valuing human differences, thus encompassing the contemporary socio-cultural markers that cross subjects (ethnic, racial, gender, social class and disability issues). From Sant'ana's perspective (2005), many principals and teachers point out the difficulties in implementing a truly inclusive educational process, as well as presenting definitions on the subject that are closer to integration than inclusion.

We understand that in the school environment, there is not only the exclusion of students with disabilities, but of all those who have less ability, bodies that differ from social standards, and different identities, whether related to gender, race or socio-economic

conditions. Therefore, when we refer to students with specific educational needs, we are involving the entire group mentioned above, considering their diversities, individualities and specificities.

According to Gonzáles (2007) and Crespo (2007), specific educational needs are individual student concerns that can be related to biological, physical, cultural, social and psychological factors. Often, these aspects are not taken into account in teacher planning and, sometimes, this lack of political-pedagogical intent ends up making it impossible to achieve a process of inclusive education that makes it possible to build a fairer society.

In this sense, questions arose as to why these classes were only seen with the purpose of a healthy and productive body, related to physical fitness and why there was no inclusion of students with specific educational needs in teaching situations involving the manifestations of body culture.

Inclusive education is part of the struggle for a democratic, diverse and equitable education. At this very point we ask ourselves: why do schools and teachers fail to include students with specific educational needs in their classes in many educational contexts? Or why do they simply not try to include them? Is it because of a lack of preparation or information? Or perhaps the school is prepared, but doesn't have the proper support from parents and guardians to continue? These were the main questions that emerged from the graduate student writing these texts during the subject "Theoretical and practical foundations of teaching and learning in Physical Education", which is offered in the 6th semester of the Pedagogy course at the IFSP Jacareí campus.

In order to understand and answer these questions, this memoir was developed through the topics "**School career and reunion with school memories: the Physical Education classes in evidence**", in which we sought to recount the student's path to graduation; "**The training of Physical Education teachers**", analyzing whether the problem of the lack of inclusion is related to the training process of these teachers; "**Inclusive education in Physical Education classes**", understanding the social function of the curricular component, its planning process, whether there is any kind of adaptation in teaching activities for those who need it and how these adaptations would be; and

**"Equitable and democratic school physical education"**, at which point we will defend the epistemological, political and pedagogical foundations of the course's classes from this theoretical-methodological perspective.

In this sense, we emphasize that, from the perspective of Prado and Soligo (2007), narrating an experience can produce powerful reflections on the elements of human formation that are part of the professional training process, linking remarkable moments in which we are protagonists with the production of knowledge of a given profession.

## **2 School career and reunion with school memories: the Physical Education classes in evidence**

The beginning of this explanation deals with the student's school memories with a focus on school physical education classes, seeking to understand what her experiences with education were like so that, as a future teacher, she can change the actions that had a negative impact on her education. The intention is to bring knowledge to the classroom, seeking to teach and learn with the students daily, adding unique meanings to the lives that will be formed to be and act in society.

During the course of her degree in Pedagogy, the student says that she had to reflect on and remember the Physical Education classes she had experienced during the pre-school and elementary school stages. It came to mind why the teaching activities of this curricular component were seen as a time for students to play and be distracted, or even as "punishment" (in the case of misbehavior in class). Analyzing these experiences, she realizes that this view has not changed in many educational contexts, since, during her internship periods, she noticed that most teachers still had this kind of thinking.

The student points out that since her childhood she has not been close to sports practices, and of course, this experience was reproduced during Physical Education classes, especially when the teachers asked questions, whether about who would like to participate in or what activity to do, since she was never a child who was willing to get involved with sports-related topics in her educational process. This story brings us back to

an excerpt from the article by Nunes and Rúbio (2008), in which the author mentions that at a certain point in history, school physical education sought to value performance and the best results, which were the product of the efforts of those who performed to the highest standards in the world of sport, excluding the less skilled from all teaching activities.

It's worth noting that at the school where he studied, it was common for the teacher to select those who showed the best physical aptitude and prepare them to take part in championships, called interclasses, held with various school units. However, due to a lack of motivation and shyness, she opted not to take part in the training sessions, but what actually happened was a lack of encouragement on the part of the teachers. In addition, students with specific educational needs were excluded, so they were not invited to take part in these activities. When she recalls these moments in her life, the student begins to question the educational intentions of Physical Education during her academic career.

Therefore, the school physical education classes she attended during her childhood can be explained in the reflections made by Bracht (1999) and Soares (2012), especially when the author mentions that the body is the target of productive needs, from the perspective of keeping it healthy and prepared for the demands of capitalist work.

Another issue raised by the graduate student is that many students used Physical Education classes to "escape" from their educational responsibilities, the huge textbooks they were given and often forced to read, as well as the pressure exerted by the institution to get good grades in the entrance exams. In this way, the children and teenagers saw the teaching activities of the curricular component as a way of unloading all the pressure imposed on them, whether inside or outside the school environment. However, it was only during her university education that she understood the formation of docile bodies linked to the political positioning of the educational institutions she studied, which opted to form people proficient in sports practices instrumentally and uncritically.

Physical education teachers, during her studies in basic education, reproduced the political-pedagogical intentions of the component's traditional curricula, in which the body had to serve as a machine, a mere object and, consequently, the aim of these classes was to develop students' physical and sporting aptitude. At other times, the teaching activities

fit into the epistemological basis of the psychomotor curriculum, with the intention of improving the psychomotor skills of all students, without making a more critical analysis of the social relations that run through the practices of body culture. In this way, as Bracht (1999, p. 71) mentions in his article "The constitution of pedagogical theories of physical education", we can relate to the experiences reported in this work:

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"[...] In this sense, the body is subjected to action, to various interventions aimed at adapting it to the demands of the social forms of organizing production and the reproduction of life. It is the target of productive needs (the productive body), sanitary needs (the "healthy" body), moral needs (the de-eroticized body) and the need for social adaptation and control (the docile body)."

Thus, Bracht (1999) points out that, even after decades of discussion in support of a School Physical Education inspired by the assumptions of critical theories in curriculum, it is clear that there is still a huge group of teachers who identify with a biological and psychological view of the curricular component, i.e. those who defend the objectives of improving physical fitness, sports performance and the motor and psychomotor skills of individuals. More recently, Aguiar and Neira (2016) and Maldonado and Freire (2022) reinforce these premises.

When faced with her previous experiences, the student recalls that during the time she studied in the early grades of elementary school she experienced activities designed to learn about the human body, hygiene practices, as well as sports projects and practices about the Olympics, none of which included body practices with the effective inclusion of all participants, regardless of their characteristics and previous experiences.

The student highlights the absence of situations in which debates about the inclusion of students with specific educational needs were held at school and in Physical Education classes. However, she recalls a presentation on paralympic sports, but no in-depth study or attempt by teachers to show what it would be like to experience the gestures of these manifestations of body culture.

With this in mind, she entered the Pedagogy course with the purpose of changing this teaching perspective of overvaluing students' biological conditioning factors, reflecting

and debating with the educators of the Federal Institute of São Paulo on how it is possible to collectively transform Physical Education classes, but above all to look closely at all students, highlighting the premises of inclusive education.

During the internship period, she also identified how the teachers structured their lessons and how the students behaved. It was possible to notice that many complained of traumas, fears and insecurities that were not addressed daily. Often, they simply didn't want to listen to the child and said that it wasn't possible to talk about these issues at the moment due to lack of time. It was at this point that the trainees and assistants came into play, since as future teachers, they began to understand that it was necessary to listen to the students with whom we lived, and that this process was fundamental to understanding who these human beings were, what their difficulties were and whether they were facing any problems.

Given this, the student says that her greatest motivation for becoming a teacher, even though she doesn't have the necessary support from other education professionals, is to be able to ensure, even if little by little, that these students are heard and included in lessons, especially in school physical education. In the teaching practices of this subject, many children are still forgotten because of their specific educational needs. The aim is therefore to systematize an inclusive political-pedagogical practice for this curricular component.

### 3 The training of Physical Education teachers

Reflecting as a future teacher on the training of school physical education teachers, the student remembers her high school days, when it was clear that educators were ill-prepared, mainly because they didn't have the support of the school community and lacked knowledge about the inclusion of pupils. In today's society, many education professionals are not adequately prepared to deal with situations that favor inclusion in their classes, since many of them confuse including with interacting. Therefore, it can be said that one of the biggest problems related to this issue is related to an uncritical political-pedagogical

practice based on the neoliberal educational policies that exist in schools (Falkenback et al., 2007).

The training of new teachers should not be based on traditional curricula, as there is a need to problematize contemporary curricular theories for teacher training in all areas, including Physical Education. From an epistemological point of view, we can see that we still don't have an inclusive political-pedagogical praxis in the school world. The traditional curriculum for the training of future Physical Education teachers reinforces the justification that through sports studies, those considered "sports professionals" will be able to replicate the improvement of motor skills in their students and transmit knowledge with a sense of training. Therefore, body movement, psychomotor development and improving physical fitness are still present in school PE, making it an uncritical class for both the teacher and the students.

During her undergraduate internships, the student analyzed how Physical Education teachers (and other education professionals) try to include students with specific educational needs, many without the support of the school community. In addition, she came across school coordinators and principals saying that if a particular student was interfering with the development of the lesson, they should remove them from the classroom or even call their guardians to come and pick them up, with the intention of the teacher being able to continue with their teaching activities.

If this attitude is considered to be an act of inclusion, something totally flawed comes to mind, as individuals trained in the field of education are failing to organize and implement an inclusive educational project in a satisfactory manner. Among many issues, this reality is also due to the precarious and superficial training of teachers, coordinators, managers and directors. When we consider children's rights to an education for all, without discrimination within society, we mention the Brazilian Law for the Inclusion of People with Disabilities (Brasil, 2015), which guarantees equal opportunities for all, regardless of the specific educational needs of the students.

Reflecting on the premises of this legislation, we realize how far the school system is from the ideal, because if we are unable to understand what is prescribed by law, how



are we going to make the school more inclusive for all our students? If the Brazilian system is unable to ensure that students with disabilities have adequate resources and trained teachers, how can we integrate them into the school? These questions came to light when we saw reports of more "experienced" people suggesting removing a student from the classroom so as not to affect the performance of their classmates. We understand that, in addition to this flaw, ever since we chose our profession, it's as if we carry a burden when we think about including everyone, because we learn to be "ignorant" rather than inclusive teachers.

In recent years, we have seen attempts to change educational policies regarding the social inclusion of students with and without disabilities in schools, leading to immeasurable setbacks. We highlight, in particular, the attempt to insert the decree 10.502 of 2020, which would institute the National Policy for Special Education: Equitable, Inclusive and with Lifelong Learning, with the purpose of replacing the Brazilian Law for the Inclusion of People with Disabilities, with the discourse that it would enable those responsible for students with disabilities to choose whether to enroll their children in standard schools or in special schools. This would set back the progress and rights achieved by students with disabilities in standard schools. Finally, we should also mention the cuts in funding for universities and federal institutes, undergraduate and graduate programs, teaching training and the permanence of students in public institutions, which prevented many students from gaining access to this step of education. Therefore, in order for the premises of inclusive education not to remain just in books, we need to change this reality.

These actions have a direct impact on the training of professionals who are able to work with students who have educational needs within the school, especially Physical Education teachers, who deal with student interaction, feelings and the problematization of knowledge related to body culture practices. However, the exclusion of these students during PE classes is evident, as there is a discourse that they can disturb other colleagues and that it is necessary to guarantee their well-being, as if the diversity of bodies and subjects in the school environment were not important for the transformation of society.

Often, the teacher himself doesn't encourage these students and doesn't realize that most of the time they just want to take part in teaching activities together with the whole class (Oliveira, 2002).

It remains a major challenge for Physical Education teachers to promote the inclusion of all students in their classes, mainly because there are structural and accessibility problems in many Brazilian schools. Another issue to be pointed out is the absence of this debate in the subjects proposed within the curriculum during the professional training of these teachers. There is no relationship between the specific knowledge of the area and the pedagogical training of future teachers of the curricular component, causing significant gaps in the training process, especially in political-pedagogical work (Gariglio, 2010). In this context, teachers are unable to understand and deal with the content of their subject pedagogically, nor are they able to understand the school's political-pedagogical project.

Bagnara (2015) also states that there is a lack of integrated planning in teacher training courses, leading to a disregard for preparing future educators to develop a political-pedagogical practice that is inclusive, collective and integrated with the social responsibility of the school and school physical education. This training reality means that many professionals enter schools without knowing the purpose of Physical Education and end up replicating what they were taught in undergrad: aspects of motor development, physical fitness, exercise and sports.

The student emphasizes that the training of these teachers should enable the development of educational projects that aim to bring about social transformation, highlighting an inclusive education that seeks to guide everyone present in everyday school life on the work they should do with these students with specific educational needs. The aim is for them to be able to think about the participation of all students in Physical Education classes in the face of the various situations that may occur within the school.

In this context, another aspect that needs to be highlighted, according to Bagnara and Fensterseifer (2019), is that providing continuing professional development events is an attractive and widespread way of improving the quality of education, but in many

contexts this training process has succumbed to the educational market, hindering critical, reflective debates and the production of knowledge on the subject in question.

In order to ensure that inclusion is achieved in the classroom, it is necessary to constantly learn and seek to understand this process more and more in schools. It is necessary to let go of the idea that initial training alone is the only source of knowledge for teaching. At this juncture, it is important to understand that the training process requires teachers to constantly seek to organize their ongoing training program so that it really has meaning and significance for the systematization of a transformative education.

Therefore, we believe that there is a need to change the focus of the training of future Physical Education teachers, bringing scientific questioning and foundations on the reality of everyday school life. The intention is for these education professionals to build knowledge and behaviors with the children, young people, adolescents, adults and the elderly who attend Basic Education that can transform their reality and produce a fairer and more equitable societal structure. Thus, we advocate that all undergraduate students also understand that education is a political act (Freire, 2015) and, because of this, they need to fight for the education systems where they will work to provide the conditions to expand their training process throughout their professional lives.

#### 4 Inclusive education in Physical Education classes

As we start this topic, we make it clear that our conception of education is, first and foremost, "education for all", as a worldwide commitment, with the aim of guaranteeing that all people have proper access to the knowledge historically produced by humanity that is necessary for a dignified life, as well as improving the quality of education and ensuring that everyone has the chance to continue their studies.

However, we question whether there is an education for all, which is the main foundation of social life, even when we talk about inclusive education. When we first think of a just society, what is already pre-established in school communities comes to mind, that

when we have a student with specific educational needs, he or she will need to be separated or simply excluded from the educational process.

According to LDBEN 9.394/96, we understand the right of all students to attend the education system. In this way, people with specific educational needs should not be "excluded" from the regular educational process, as the undergraduate student has seen in her school experiences. The student points out that when she comes across a coordinator offering a single solution of removing the student from the classroom when they are hindering the development of other classmates, or a Physical Education teacher leaving that student aside during their lessons, it was not possible to see a situation of inclusive education, but of exclusion and anti-democratic educational practice.

Inclusive education is a fundamental topic in contemporary society, as it seeks to guarantee access to quality education for all people, especially considering the wide range of physical, social, cultural and cognitive characteristics of the Brazilian people. To discuss this issue, it is important to mention the contributions of Maria Teresa Eglér Mantoan, one of the main intellectuals producing knowledge on the subject.

Mantoan (2015) argues that the epistemological basis of inclusive education needs to be understood through the transformation of education systems, involving everything from the pedagogical practices of educators to the political and institutional aspects of everyday school life, to guarantee the effective participation of all students in the teaching activities offered by the school. According to the author, inclusion is not just about keeping students with disabilities in educational institutions, but involves a joint effort by the school community to create conditions that allow the full development of all.

The idea of inclusive education has driven significant changes in the educational sphere, as well as underpinning the drafting of the National Policy on Special Education from the Perspective of Inclusive Education (Brasil, 2008). This has made it possible for education professionals to build inclusive educational projects in Brazilian schools. However, it is not possible to say that this has been enough, that this educational structure has changed completely, for many of these laws and academic productions remain only on paper.

Although progress is still needed, this legislative apparatus has led to significant changes in educational standards, since both the documents and the legal issues reinforce an inclusive perspective, thus strengthening the course of democratic education. Thus, for a "reform" to take place in the educational process, it is necessary to restructure pedagogical work, eliminating the barriers that make the school environment selective, with a view to developing truly inclusive schools (Mantoan, 2015). When referring to the process of exclusion of students, the student says that this manifests itself in various ways, whether through their style, their living conditions or, above all, their specific educational needs, however, this happened more often than she imagined during her training process in Pedagogy.

According to Mantoan (2015), an inclusive school should meet the needs of all students, taking into account their individual characteristics and valuing diversity as an asset. The author highlights the importance of teacher training for building an education that seeks social justice, considering that teachers are responsible for planning and executing the political-pedagogical practices that will, in a way, enable students' experiences in everyday school life.

Therefore, the process of inclusion in schools questions policies and the very organization of special education, since educational institutions must welcome all students, so that they have their rights preserved, especially the right to attend class and have a dignified learning experience (Mantoan, 2015). An educational scenario structured around an inclusive culture, policy and practice favors actions that consider students as a unit (Santos, 2009; Booth; Ainscow, 2011).

When including Physical Education classes in this debate, we need to consider that the experiences provided by teachers of this curricular component can ensure that the bodies of all subjects who are part of everyday school life are contemplated, enabling experimentation with bodily practices from the most diverse cultures, as well as problematizing the social, political, historical and economic knowledge that exists in dances, fights, gymnastics, sports, games and play with students (Vago, 2022).

Fonseca and Brito (2022) discuss the importance of inclusion in Physical Education and how teachers can create an inclusive environment in their classes. Historically, this curricular component has not been welcoming, causing many students with disabilities or specific educational needs to end up being excluded from teaching activities.

With the aim of transforming this reality, based on the debates produced by the Physical Education renewal movement in the 1980s (Bracht; González, 2014), the component's function was changed, highlighting body culture as the area's object of study and the development of pedagogical trends that sought to make the educational process of School Physical Education equitable, inclusive and fair.

## 5 Equitable and democratic school physical education

In a way, school physical education was affected in its history as a school subject by the knowledge disseminated by medicine and militarism, reproducing hygienist, eugenic and sports concepts, training students to maintain a "healthy" body, valuing performance and the best results, fit human beings, focusing on the body as a machine and improving physical fitness. However, after questioning the traditional curricula of the component, which brought this paradigm into question, recognition emerged of a policy of difference in the context of body culture, and therefore an articulation between language, power, identity, difference and inclusion. In this way, we must bring to our classes a broad notion of inclusion in the category of diversity, so that we can recognize the segregated and excluded subjects in school spaces and thus promote the active and effective participation of all (Fonseca; Brito, 2022).

In this context, it is necessary to emphasize that Physical Education should not only be understood as a subject for students who are high achievers in sport, but as an opportunity for all students to get involved in the practices of body culture, which are addressed and problematized. It is therefore crucial to understand inclusion as a broad, dialectical, procedural and never-ending concept, articulating the category of difference. Inclusion is a process related to principles such as democracy and otherness, in a way that

recognizes the social markers of difference, such as disability, gender, sexual orientation, class, raciality, ethnicity and various other factors in political-pedagogical practice (Silva; Silva, 2009; Sawaya, 2014; Fonseca; Ramos, 2017; Fonseca; Brito, 2022).

When dealing with the inclusion of diversity, we are not referring to equality reflected in the elimination of difference or that difference excludes equality; at this point it is necessary to consider that the political notion of equality mobilizes the existence of the category of difference. We need to recognize the other as part of ourselves (Fonseca; Brito, 2022).

As we understand that diversity has a historical construction based on ethnic-racial and cultural conflicts, it is necessary at this point to respond to requests for respect and access from people who have historically been excluded, such as black people, indigenous peoples and people with specific educational needs. When we talk about history, indigenous peoples, people with disabilities, women and black people have been made invisible in society due to oppression of various kinds. However, it is important to point out that these social groups are often not minorities, but rather minoritized (Fonseca; Brito, 2022). Therefore, we must value people in their singularities, recognizing their rights and the different ways of being in the world.

It is well known that education for all is a relatively recent concept for our educational system, despite the fact that many professionals seek to implement an educational process inspired by these principles. When we dialogue with difference (color, race, ethnicity, sexuality, disability), we must understand that we need to organize our political-pedagogical practice in order to make teaching activities accessible, without exclusions of any kind, that our learning and teaching needs to be based on an understanding of difference (Mantoan, 2017).

It is important to recognize that many educational environments are still totally unprepared to deal with differences, as schools often seek to silence them. As the student pointed out, these issues took her back to her elementary school years, because that was the moment when, in a way, she "discovered" that we can "be overweight", "be thin", "be black". Even though she left school as a student not long ago, it was possible to see that

some situations haven't changed, given that in certain schools there are still negative traces of selectivity, causing a process of exclusion within the school environment.

Fonseca and Brito (2022) point out that an inclusive pedagogical approach involves deconstructing a historical order of inequalities and injustices, understanding that education goes beyond schools, since the educational process is related to our collective, social and political interests. Therefore, there is a need for a reformulation of the traditional school that has been permeated by contemporary discussions, with an evident democratic positioning by the difference in perceiving the other and their rights, but also recognizing the dialectical process of the relationship between inclusion and exclusion.

Thus, as seen in the previous topic on teacher training, Fonseca and Brito (2022) still point out that, even with the advances produced by new discourses and theoretical references, biologizing, medical, eugenic and hygienist influences still persist, especially in the curricula of undergraduate and graduate degrees in Physical Education. However, when we consider the component's critical and post-critical curricular theories, we can see that other elements of body culture are valued, exposing the emphasis on physical fitness which, to this day, excludes many students from physical education classes.

Vago (2009, p. 25) mentions that "school is a place with a social identity, responsibility and expectation. School is not a club. School is not a gym. School is not a sports training center". Thus, the educational environment needs to be understood as a place of cultures, because our protagonists are children, adolescents, young people and adults. They all produce their own culture, whether it's for children, young people or adults. These are cultures produced by their social class status, ethnic belonging, gender and sexuality, these are the marks of their history, and it is in schools that these people find, in many contexts, their ways of being, being, and sharing their feelings and experiences (Vago, 2009).

School Physical Education should be seen as an opportunity, as it can become a space where children, teenagers, adults and the elderly feel welcome to experience the gestures of different body practices. In this context, as future teachers, it would be very important to use the lessons of this curricular component to welcome and approach diverse



cultures and knowledge, adopting an equitable political and pedagogical choice. We will thus have a welcoming Physical Education that promotes recognition, respect, dignity, affection, joy and empathy, and also welcomes people with disabilities and strengthens their struggles for the right to accessibility and inclusion (Vago, 2022).

In this school scenario, it is essential that we value our students, encouraging their protagonism, valuing social diversity (considering individual and collective identities and the inclusion of people with specific educational needs), and ethnic and cultural differences. In line with this debate, it is becoming increasingly necessary to reformulate schools' political-pedagogical projects, so that they democratically involve students, families, education professionals and community agents, transforming this process to create an inclusive identity for Brazilian schools and seeking equitable education.

Vago (2022) points out that we must welcome students' cultures and knowledge into School Physical Education, making them alive and visible, thus creating a Physical Education in which all the voices of all cultural bodies matter. By putting the history that is before us into practice in our classes at school, we begin to break down and broaden boundaries that can serve as doors for learning about the various cultures that exist, educating through them. Thus, Vago (2022, p. 45) argues that

“A welcoming Physical Education that includes all people in possession of their bodies marked by so many cultures and experiences. An aesthetically unsubmitive Physical Education that rises up against the cruelty of a brutal Brazil.”.

Teachers need to confront this "waste of experiences", because there is no longer any reason to silence, erase and make them invisible, given that the cultural richness of this country shows us who we are and how we are unique people and collective subjects. Silencing these cultures, which are expressed in so many bodily manifestations, will in fact be our acceptance of racism and epistemicide in schools and undergraduate programs (Vago, 2022).

When we think about the individuals involved in Physical Education, we must remember that they are people, educators and students who have unique life stories and

identities. Thus, the permanence of this curricular component in school is essential so that students can experience participatory and democratic planning, accessing and re-signifying the knowledge historically produced about bodily practices, broadening their reading of the world based on the experiences in their bodies (Vago, 2022).

Given everything that has been discussed so far, we must consider the individuals when reflecting on Physical Education, since, in a way, what affects them also affects School Physical Education, since they have been constituted as human beings crossed by the sociocultural markers of social class, race, ethnicity, gender, sexuality and age (Vago, 2022).

Finally, Coelho et al. (2022) believe that a Physical Education teacher who is a transformative intellectual in their classes should be one who speaks out against social injustices and economic, political and social inequalities inside and outside schools, as well as being able to promote the construction of knowledge with students through dialogicity. In this way, it is essential to recognize other knowledge, understanding the manifestations of body culture as an object of study in the area and transgressing the epistemological, political and pedagogical principles of physical fitness, high-level sport and psychomotricity.

## 6 Conclusions

This academic memoir dialogued with the premises of inclusive school physical education, a field of study and practice that seeks to promote the full and equal participation of all students in the classes of this curricular component, regardless of their abilities, physical, emotional, social or cognitive characteristics, since it is a fundamental right of students to access and transform the knowledge historically produced by humanity about the practices of body culture.

The epistemological foundations problematized in this work were fundamental in enabling the student to understand the importance of the diversity of bodies, abilities and skills in the educational context. Through an inclusive approach aimed at working with diversity, she came to recognize that each student has their own characteristics and

potential, which must be respected in their uniqueness. In this context, the inclusive Physical Education analyzed and defended in this research broke with traditional and stereotyped paradigms, promoting the appreciation of diversity and the deconstruction of prejudices.

On the political side, it is important to remember that there has been a devaluation of the importance of public policies aimed at inclusion in school physical education. The student, as a future teacher, realizes that public education systems need to invest in critical training for teachers, as well as providing adequate resources and structures for inclusive practice, ensuring accessibility in all educational spaces. Another extremely important point is to encourage the participation of the school community, including guardians, students and education professionals, fostering an equitable environment for classes in all curricular components.

As for the pedagogical fundamentals, we need to remember the importance of teaching practices that take into account the needs and potential of each student. A Physical Education teacher can play a fundamental role in promoting inclusion, as he or she has the ability to organize educational projects that allow everyone to participate in the experience of bodily practices and in problematizing the knowledge that runs through dances, fights, gymnastics, sports, games and play. This promotes respect, cooperation, solidarity, knowledge of their cultures, appreciation of diversity and the fight for social justice. It is important to emphasize that Physical Education classes go beyond mere technical gestures and the development of physical fitness. It seeks to create a welcoming environment in which all students feel they are part of the educational process, promoting social inclusion and equal opportunities.

In summary, it is essential to understand that inclusive school physical education cannot be treated as an isolated curricular component, but rather as an area of extreme importance for an equitable political-pedagogical project and a school culture that values diversity. It is an ongoing and challenging process that requires the commitment of the entire school community, so that we can build a more inclusive, equal and just society.

Therefore, we hope that this academic memoir can contribute to the reflection and dissemination of the epistemological, political and pedagogical foundations of inclusive School Physical Education, promoting the implementation of equitable political-pedagogical experiences and the guarantee of rights for all those who attend Basic Education in Brazil.

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