

Affirmative policies for the consolidation of Inclusive Education: interfaces with school Physical Education in Federal Institutes

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1

Abstract

Affirmative policies are proposals designed to equalize access opportunities for historically excluded and marginalized groups in different areas. Thus, we sought to analyze the work of the affirmative policy centers present in the Federal Institutes for the consolidation of inclusive education and its interfaces with school physical education. This is a qualitative and descriptive field research. A semi-structured interview was conducted with 11 Physical Education teachers from Federal Institutes who teach high school classes. The empirical material was submitted to thematic analysis. The results consisted of four themes that evidenced the teachers' perception of the importance of Napne, Neabi and Nugs/Nuged for the consolidation of social justice within the educational institution and the implementation of political-pedagogical practice in Physical Education in schools. We concluded that these centers assist the teaching work with the themes of race, gender and disability, enabling the effective inclusion of all students in the educational process.

Keywords: Inclusive Education. Affirmative Policies. Physical Education. Social Justice.

Políticas afirmativas para a consolidação da Educação Inclusiva: interfaces com a Educação Física escolar nos Institutos Federais

Resumo

As políticas afirmativas são propostas criadas para equiparar as oportunidades de acesso de grupos historicamente excluídos e marginalizados aos diferentes âmbitos. Assim, buscamos analisar a atuação dos núcleos de políticas afirmativas presentes nos Institutos Federais para a consolidação da Educação Inclusiva e suas interfaces com a Educação Física escolar. Trata-se de uma pesquisa qualitativa e descritiva. Foi realizada uma entrevista semiestruturada com 11 professores de Educação Física de Institutos Federais que lecionam em turmas do Ensino Médio. O material empírico foi submetido à análise temática. Os resultados consistiram em quatro temas que evidenciaram a percepção dos docentes sobre a importância do Napne, Neabi e Nugs/Nuged para consolidação da justiça social dentro da instituição e efetivação da prática político-pedagógica na Educação Física escolar. Concluímos que esses núcleos auxiliam o trabalho

docente com as temáticas de raça, gênero e deficiência, possibilitando a efetivação da inclusão de todos os estudantes no processo educativo.

Palavras-chave: Educação Inclusiva. Políticas Afirmativas. Educação Física. Justiça Social.

1 Introduction

2

Educational policies are proposals that guide the process of training subjects in the educational environment, positioned by the socio-political and ideological principles of those in power. They can be understood as a set of recommendations that serve as a basis for structuring short- to long-term political projects, designed to influence the construction of critical/acritical and inclusive/exclusive identities of students in order to live in society (Torres Santomé, 2013).

For many years, poor people, indigenous peoples, the black population, women, LGBTQIAPN+ people and people with disabilities had their participation in school made impossible. These marks reinforce the xenophobia, ableism, patriarchy and racism that prevailed in the education systems. The culture of exclusion took place through policies that sought to maintain a system of hierarchization, making it impossible for those who could challenge this process of domination to access knowledge (Pinheiro, 2023).

However, recognizing the existence of a historical debt to their marginalized past, we are gradually in the process of reformulating and implementing educational policies at a national level that validate the existence of these groups that were, and still are, oppressed. These affirmative policies, as they can be called, aim to guarantee the right of access, permanence and continuation of studies for people in socio-economic inequality, black men and women, indigenous people, LGBTQIAPN+ people and people with disabilities, seeking equal conditions for the effective participation of all in society (Pinheiro, 2023).

Booth and Ainscow (2011) emphasize that the implementation of inclusive policies must be geared towards creating possibilities for the full participation of all students in school and raising awareness of how to support the diversity present in this space. Fonseca

and Santos (2011) point out that some of these changes can occur in the reorganization of the documents that govern educational institutions, such as the political-pedagogical project, the teachers' plans and the guidelines that systematize the educational project.

Therefore, affirmative policies can be defined as permanent or temporary actions that propose a free, just, supportive and equitable society, seeking to eradicate poverty, marginalization and socio-cultural inequalities, enabling the social participation of subjects regardless of origin, color, race, age or any form of discrimination (Hashizume; Alves, 2022). They come from a perspective of eradicating all possibilities of oppression, but they can and should be thought of from the perspective of intersectionality, taking into account inequalities of social class, gender, race and disability (Hashizume; Lippe, 2022).

We note that these educational policies are present in the Federal Institutes and influence the structuring of affirmative actions that value students based on their singularities, building a space for dialogue in favor of social and curricular justice. An example of these policies is the Support Center for People with Specific Needs (Napne), which is responsible for welcoming students with disabilities, global development disorders or high abilities; the Center for Afro-Brazilian and Indigenous Studies (Neabi), tasked with holding discussions that highlight the struggles of the black and indigenous movements, as well as the recognition of these students in the educational space; and the Gender and Sexuality Center (Nugs) or Gender and Diversity Center (Nuged), in charge of deconstructing stereotypes and prejudices against populations that identify with different gender identities and/or sexual orientation (Jucá, 2024).

Thus, it is necessary to recognize the epistemological, political and pedagogical principles that involve the thematization of bodily practices in order to promote an inclusive environment in Physical Education classes, since this is a very powerful curricular component in order to make young people aware of the social, political, economic, historical, biological and physiological aspects that run through dances, fights, gymnastics, sports, games and play (Yamamoto; Jucá; Maldonado, 2024).

So, we ask: What are the effects of these affirmative actions on the realization of an inclusive political-pedagogical practice? Thus, the aim of this study was to analyze the work of the affirmative policy centers present in the Federal Institutes for the consolidation of Inclusive Education and its interfaces with school Physical Education.

4

2 Methodology

This is a qualitative, descriptive field study. This type of investigation aims to understand the reality of the facts through direct contact between the groups, getting to know the routine and habits of this population, which enables the researcher to be more engaged with the object of study and the field of research (Molina; Molina Neto, 2010). Bossle (2008) points out that these characteristics require the researcher to be able to capture the internal actions in situations.

The research was carried out at Federal Institutes. This choice was made for two reasons, the first of which is related to the autonomy that the institution has in managing its educational policies and the second to the professional valorization of the educators who work in this space, in other words, better salaries, more suitable working conditions and the process of continuing training that is valued. We understand that these factors help teachers to have favorable conditions for developing a critical and inclusive pedagogical praxis.

The participants were 11 Physical Education teachers who teach High School classes, two from each of the Northeast, North, South and Southeast regions and three from the Central-West region. A typical purposive sample was used to select the teachers (Flick, 2004). The instrument used to produce information was a semi-structured interview, carried out from October 2022 to February 2023. The main axes addressed in the interview that enabled the construction of this article were the problematizations made by the participants about gender, race and inclusion in their school Physical Education classes and the support they receive from the Federal Institute to systematize these debates.

The inclusion criteria used to select the teachers were: (a) present experience in the curriculum with bibliographic production that evidences inclusion from a critical perspective and (b) be a permanent public employee at the Federal Institute. Exclusion criteria were: (a) not teaching High School classes and (b) not have at least three years' experience in the position.

This research is supported by the definitions of thematic analysis defined by Braun and Clarke (2006). This technique consists of identifying, interpreting and reporting themes in search of meaningful patterns (Souza, 2019).

After analysis, the results revealed four themes that will be presented in the course of this study: Physical education teachers' perceptions of affirmative policies at Federal Institutes; Affirmative policies and social justice: rapprochement between Napne, Inclusive Education and school Physical Education at Federal Institutes; Affirmative policies and social justice: approaches between Neabi, Inclusive Education and school Physical Education at Federal Institutes; and Affirmative policies and social justice: the incipience of diversity, gender and sexuality centers for the implementation of Inclusive Education in Federal Institutes.

In order not to expose the names of the participants, we used the pseudonyms P1, P2, P3 etc. The work was approved by the IFSP Research Ethics Committee under the number 5.639.757.

3 Results and Discussion

It should be noted that all the campuses of the Federal Institutes where the participants in the survey are based have some kind of affirmative policy, such as: Napne, Neabi, Nugs and Nured. Some of these institutions have more than one center, while others are covered by just one policy.

That said, we will present the perception of Physical Education teachers on how these actions can help in the process of democratization and the construction of an equitable and plural environment in the Federal Institutes, understanding how this

3.1 Physical education teachers' perceptions of affirmative policies at Federal Institutes

Educators affirm the importance of affirmative policies for populations who have had their knowledge rejected because of their socio-economic conditions, social class, skin color, gender identity, among other socio-cultural markers that conditioned people's presence in certain spaces. According to the teachers, these actions reaffirm the right of all students to be present at school, as highlighted by P1 and P4 from IFCE.

I consider these policies, because I consider them an educational policy, Neabi – the Center for Afro-Brazilian and Indigenous Studies, Napne, which is already focused on inclusion, I consider this a real investment and a commitment by the IFCE to diversity. I am not in any nucleus because I cannot handle everything (P1).

We didn't have this law before, the student wasn't included in basic education, now he is. It's in the regular school, it's no longer in the specific schools. That's why this student is now in High School, but there was a time when very few students made it to High School (P4).

In addition to ensuring that these students have their needs met at school, these policies seek to put a strain on the knowledge historically produced by humanity and reproduced in education systems, building students' education based on valuing their cultural traditions, social relations and lifestyles, making them aware and critical of their actions. Hashizume and Alves (2022) infer that combating inequality presupposes recognizing the rights of individuals, whether on ethnic, racial, religious, cultural or social issues, making school a place for humanized education.

The authors emphasize the need to deconstruct the discourse of meritocracy, which advocates that everyone should be treated equally in order to achieve their goals, disregarding the issues of social inequality that permeate these subjects. To defend this

proposal is to support the colonizing past established on Brazilian soil, demonstrating a position contrary to equitable treatment for blacks, women, people with disabilities and other oppressed peoples, as well as disregarding practices and policies aimed at minimizing social exclusions (Hashizume; Alves, 2022). Furthermore, P4 emphasizes how important these policies have been in making inclusive education a reality.

[...] the vast majority of our students have low purchasing power and are socially vulnerable, we now have racial quotas. So I think we've been growing with these policies and we've been bringing these differences and bringing all these people into our institution (P4).

We highlight the reflections brought up by Anjos (2020) when the author discusses the concept of formal equality and material/real equality, recognizing the need to adhere to the second proposition, given that the first establishes as the sole function of the State that of preventing discrimination and inequality, without worrying about reducing existing social discrepancies, while the second is concerned with intensifying the state's actions against any form of inequality, intervening with actions that reduce social injustices and moving from being a guardian to a promoter of equality. In other words, it's not enough just to comply with the law and get students into schools, it's also necessary to create possibilities for them to stay and build meaningful learning experiences, strengthening the construction of a fairer, more plural and equitable society.

Anjos (2020) states that affirmative policies, although in some cases still unsatisfactory due to a lack of greater attention from states, break with the social and curricular structure that is sexist, prejudiced and economically unequal. This history of exclusion justifies positive action to reverse the imbalance of opportunities between different social groups (Anjos, 2020; Hashizume, 2022).

That said, we believe that the affirmative actions developed at the Federal Institutes are close to the concept of material equality and equity that we defend, noting that the centers mentioned by teachers, such as Napne, Neabi, Nugs and Nuged, are collectives that are based on policies and materialize in institutions, strengthening proposals that serve all audiences, aiming to promote social justice.

Educator P6, from IFRO, points out that these are important initiatives and that, if well organized, they tend to improve the quality of teachers' political-pedagogical practice, so that the students leave marked by all the structure offered by the Federal Institute. We highlight the following excerpt from the teacher's speech: "[...] they speed up a lot of the work and give quality to it. When you have this universe, these support centers, it's much easier. It's much more coherent from an educational point of view".

As the educator stressed, the organization of these centers is fundamental to the success of the Federal Institutes' educational proposal. In addition, we have noticed concerns from teachers about how these actions are materializing. Even though they are established in the institution, it is necessary to reflect on whether these proposals are achieving the desired objectives.

Educator P4 says that there are still many structural relationships that make it impossible to work intensively with these sociocultural markers, as well as the limits of the political field in terms of funding and affirming these agendas.

In this way, these centers need to adhere to critical stances that strengthen their importance in these spaces, managing educational actions that argue in favor of tensioning the prejudiced, sexist, racist, colonialist and patriarchal structure present in society (Sousa Santos, 2022). Hashizume and Alves (2022) stress the importance of understanding school inclusion from a critical and complex perspective that must be problematized in a context of social inequality, questioning the processes of exclusion that permeate discourses that claim to be impartial, specialized and inclusive.

It's worth noting that even though some Federal Institutes haven't introduced some of these policies, we've seen reports of teachers holding in-depth discussions on gender, sexuality and racial issues at these institutions. Teacher P7, from IFMG, points out that this commitment mobilizes other teachers to also include discussions involving these issues in their work.

We only have Napne on our campus, but we have teachers from the black movement on campus who are very active. Although we don't have the ordinance with this Neabi commission, we have some very interesting work. We also have a

professor who is very active in the field of gender. Let's say we have exponents on our campus from the black movement, from the LGBTQI+ movement, which pushes us to deal with these issues in a little more depth. But I think we still have a long way to go (P7).

Hashizume and Lippe (2022) point out that for educators to work from an inclusive perspective, they must be aligned with a conscious project of respect for human dignity, valuing subjects who are part of oppressed groups, such as black people, transgender people, women, indigenous people and people with disabilities, reinforcing the need for continuity in these policies to promote access and permanence for students, creating the conditions to expand their development, autonomy and freedom, and forming students with critical identities who assert themselves politically in defense of social justice.

Creating policies aimed at the academic community, within the context of socio-cultural, ethnic-racial, gender and disabled diversity, is a stance against inequalities and requires overcoming prejudice and discrimination, which hinder access and permanence of this public in schools (Alves, 2020). In the meantime, Freire (2021) points out that, in order to consolidate a liberating education, it is necessary to question whether the oppressed really are granted access to educational and social policies.

In this context, we can see from the teachers' reports that these centers at Federal Institutes can be seen as affirmative policies that guarantee the presence of a multiplicity of subjects, knowledge and cultures in this educational network. We noticed that Napne and Neabi are in a more advanced state of insertion and promotion of specific actions for the target public of their policies, while Nugs and Neged are in search of greater emancipation.

3.2 Affirmative policies and social justice: approaches between Napne, Inclusive Education and school Physical Education at Federal Institutes

Considering that affirmative action would bring more students to the Federal Institute, the need arose to create a sector responsible for the demands of inclusion within these spaces, thus giving rise to Napne. This center was created to promote the entry of

students with specific educational needs, not just disabilities, into the federal education network, enabling them to continue their studies at all stages of education and empowering their skills for the world of work and living together in society, to confront social exclusions and the standard of normativity established socially and hegemonically transmitted.

Considering the importance that Napne has for inclusion within the Federal Institutes, there is a need to highlight how this center approaches school Physical Education, thinking about how this collaborative work can help in the process of inclusion/exclusion of students with some particular need that is present in the classes of this curricular component.

According to the 11 teachers interviewed, Napne is present on all the campuses where they work. This emphasizes that the policy is consolidated within these institutions, but we need to deepen these discussions to understand how these actions are developed in everyday school life and how it reflects on the teachers' political-pedagogical practice.

We notice that P4 highlights the lack of investment in the development of activities and events that promote discussions on issues involving inclusion, which can lead to difficulties in the construction of teaching projects that involve actions aimed at breaking down social barriers for people with disabilities or who have some specific need, as evidenced in the teacher's speech.

We have some devices at Napne itself with translation equipment, a Braille machine, a few things. But I don't think that's all there is to it yet, more is needed, I'd say we still need to strengthen this policy better, how exactly are we considering this expanded concept of inclusion here (P4).

Another issue observed was the small number of disabled students coming to some of these institutions. We have seen that possible justifications are related to the complexity of the selection process, the location of the institution and also the difficulty for students to stay due to lack of accessibility. We would like to highlight the comments made by teachers P7 and P10, from IFMG and IFRO, about their concerns regarding these situations.

At IFMG, we have few students with disabilities. During the six years I've been there, I've had very few students. I think it has something to do with the campus selection process, which is very competitive. It also has to do with the campus being in a very steep place, it has a lot of hills, a lot of stairs, it's kind of inhospitable (P7).

We do have students who have levels of autism, cognitive disabilities, but I haven't had a blind student, nor a wheelchair user, nor have I ever had a deaf student, in almost six years at the Federal Institute. There are [...] undergraduates here, and there was a hearing-impaired student in Superior, but he couldn't stay because of the lack of accessibility. So this is a debate I'm having and I say our campus isn't accessible, we need accessibility (P10).

We have highlighted specific issues raised by teachers to show that some adjustments need to be made to improve these actions, considering that the inclusive process needs to be constantly analyzed. Hashizume and Alves (2022) state that inclusion is still treated with a welfare and empowerment discourse, so it is no use just thinking about the particularities of students, but it is necessary to discuss them as universal governing techniques for the population. Thus, these analyses need to be considered in the relationships that take place in the classroom, in school practices and in educational policies.

Mantoan (2015) highlights some actions centered on the school's political-pedagogical project that can be thought of to improve the quality of teaching in schools that favor inclusion, such as analyzing the positive points that the work has achieved and the negative ones that need to be rethought, defining priorities for action and objectives, proposing actions to be developed and goals to be met and designating those responsible for coordinating these proposals. These objectives need to be established taking into account the learners' experiences, knowledge and activities.

Despite some obstacles still present in the institutions, in a general context, the teachers highlight the contributions that Napne has brought to the Federal Institutes, as well as the support it has given to the realization of the work with diversity and the singularities present in the students. We highlight the reports of P3 and P5, from the IFSP and IFSUL, with some of these issues.

I notice that Napne has become more structured on campus, increasingly active. It ends up having a limitation, which is the fact that it ends up working for those who declare themselves to be people with disabilities and sometimes we have cases where the person doesn't declare themselves, but perhaps it would be interesting for Napne to pay attention to them. But Napne is always intervening in course meetings, drawing attention to and understanding the difficulties of the students who are the target audience of this center (P3).

On campus, we have a very strong Napne and a not-so-strong Neabi, which is just starting up. I think the institution does a good job of mapping, contacting families, giving us feedback, asking for some things, proposing. I did some training for students with low vision, there was another workshop for the hearing impaired, I worked on an extension project with the hearing impaired (P5).

We have seen important work that seeks to bring the student, family and institution together in a dialog for the benefit of inclusion. We would also like to highlight Napne's concern with offering courses and training for teachers and professionals who work in contact with students, helping them to deal with their specific needs pedagogically and with knowledge related to some of the characteristics of different disabilities, disorders or high abilities.

We noticed that Napne develops actions that are close to the Specialized Educational Assistance (AEE) policy present in basic education schools. We believe that these proposals are important for the permanence and learning construction of the students who are the target of its policies. We therefore point to the need for alignment, given that the majority of students enrolled in the federal network come from municipal schools. We believe that the AEE prepares the space for the student's arrival in the education network and accompanies them throughout their training in basic education, while Napne guarantees the process of critical continuing education and deepens discussions in the quest to form subjects who are aware of their rights in society.

From this perspective, policies and affirmative action are important elements in guaranteeing the equal rights of students with disabilities, global development disorders or high abilities, building a movement of social acceptance and recognition by the population of the existence of a historical process of exclusion and discrimination that prevented these individuals from participating effectively in society (Alves, 2022; Hashizume, 2022; Hashizume; Hashizume; Lippe, 2022).

In its approaches to school Physical Education, Napne can establish moments of dialog and reflection on the processes of exclusion that have existed and are still present in society, breaking the idea of a specific body standard for performing certain bodily practices, as well as guaranteeing the possibility for these students to participate in different bodily and cultural manifestations in this institution. It is necessary to think about partnerships that make it possible to organize individualized teaching planning that meets the needs of all students who are the target of Special Education in Physical Education classes, as well as building a collaborative environment that involves students with and without disabilities, global development disorders or high abilities.

3.3 Affirmative policies and social justice: connections between Neabi, Inclusive Education and school Physical Education at Federal Institutes

Dealing with education for ethnic-racial relations means highlighting the country's slave-owning past, which is still marked today by the structural racism that permeates educational institutions. The recognition of Afro-Brazilian and indigenous culture needs to be analyzed from a critical perspective of the conditions offered for the historical reparation of injustices and the questioning of the privileges of the dominant classes. Making education impossible for the black population and indigenous peoples was part of the plan of domination aimed at subordinating these people and diminishing the possibilities of resistance, distancing them from access to knowledge and making emancipation and political action impossible for these peoples (Martins; Souza, 2021).

Gomes, Silva and Brito (2021) add that one of the strategies for combating racism is the fight for democratic education, one of the main demands of the black movement in the past and present, since children and young people were excluded from schools and their access was denied. In this context, when they were offered education, there was a discrepancy between the forms of treatment to which they were subjected in relation to the rich and the white.

The entry of subjects historically treated as unequal into higher education and public service exams through racial quotas, the inclusion of Afro-Brazilian and African culture content in the school curriculum and also the establishment of their rights in the Racial Equality Statute have made it possible to expand and emancipate the knowledge of the black population in its different social, cultural and political facets (Gomes; Silva; Brito, 2021).

Considering the need to reverse the marginalization of these peoples, Laws No. 10.639/03 and 11.645/08 made it compulsory to work with the ethnic and identity knowledge of the black and indigenous movement in education networks (Hashizume, 2022). These laws underpin the creation of Neabi with the aim of dealing with the cultural, economic and social knowledge of these peoples (Alves, 2020a; Martins; Souza, 2021). Neabi is thus constituted as a formative space of resistance and struggle against discrimination and racism (Coutinho; Oliveira; Arruda, 2023).

Thus, we understand that Neabi's actions at the Federal Institutes are aimed at training educators to come into contact with indigenous and African knowledge, generating reflections based on it. It also aims to implement actions involving teaching, research and extension, in line with existing affirmative action policies, as well as reviewing bibliographic materials so as not to propagate the colonizing and discriminatory discourse of ethnic-racial knowledge.

Thus, having understood the important role that this affirmative policy has for the federal education network, we will analyze how these centers have been reflected in practice and their approaches to Physical Education teachers. Of the 11 teachers interviewed, seven said that Neabi existed at their institution. Absences were noted at two campuses in the North, one in the Southeast and one in the Central-West.

In relation to the reports of the educators in this study, we identified that some of them are members of Neabi and report being politically involved with the actions that are developed inside and outside the institution. Educator P8, from the IFMS, says that even before she took over the coordination of the center, she was already developing actions

that problematized knowledge of indigenous and African origins in her political-pedagogical practice. We highlight the excerpt with some of the proposals made.

But at Neabi we also run courses, we coordinate the hetero-identification committees, which took place at the end of the year. We get together to study and that's one of our difficulties, because time gets short. We run campaigns for people in situations of social vulnerability, we have indigenous villages here and we're always collaborating. We've taken people from the village to the campus for activities; we've taken the students there (P8).

Promoting integration between school and community broadens the students' understanding of the knowledge and practices historically produced by indigenous peoples and deconstructs discourses of inferiority towards their culture. Hashizume (2022) states that there is a stereotype passed on about the indigenous population during childhood and that, in most cases, it remains for the rest of their lives, generating distorted views that can reproduce prejudiced views on the culture, customs and behaviors of this population.

In this sense, there is a need for education professionals and teachers to act as agents of change, so that students can become aware of the narratives of inferiority that are directed at oppressed peoples (Freire, 2021). The implementation of this knowledge in teaching curricula and teacher planning promotes the self-esteem and social representativeness of the students from these communities who are present in the school network.

Delving deeper into the discussions, we can see from the discourse of P3, from the IFSP, that the teacher reinforces the importance of this center for discussions on racism and points out that, on his campus, there is a greater focus and deepening in Neabi's discussions and practices related to the Afro-Brazilian movement. We highlight the following excerpt.

The campus has six Neabi staff, both teaching and non-teaching. Everyone says it's a privileged campus in this sense, because in other campuses you have a member of Neabi and you're in a lot of trouble. Sometimes racism runs wild and it's hard to put yourself out there, to make the necessary tensions when you're alone. On our campus this is very strong, we are well represented. We just see an imbalance, I think this is general, a black movement that is much more articulated in these areas of educational institutions than the indigenous movements. So issues relating to the African and Afro-Brazilian population and cultures end up being covered more than indigenous issues (P3).

Considering that the policy of valuing knowledge of Afro-Brazilian culture has been in school curricula for a longer period of time and that many of the professionals are researchers and defend anti-racism movements more effectively, this direction may be common within educational institutions. However, it is necessary to ensure that discussions about indigenous peoples also feature prominently in the discourse and practices of this affirmative policy.

Despite these difficulties that may be faced in everyday school life, it is clearly necessary to think of actions to overcome them, given the need for this policy of social inclusion to remain in the Federal Institutes. As a way of systematizing Neabi in the school network, Coutinho, Oliveira and Arruda (2023) point out that the actions carried out by the center can be supported by four dimensions: political-institutional, political-epistemological, political-identity and political-pedagogical. The authors mention that the relationship between these dimensions makes it possible to build educational spaces with diverse, democratic, equitable and politically based principles for overcoming social injustices.

We emphasize that Neabi should be thought of as a state policy so that it can be present in all education networks, with centers within schools and trained professionals to develop permanent actions and not one-off ones, as often happens on Indigenous Peoples' Day or Black Awareness Day. Gomes (2021) emphasizes the need to decolonize school curricula, from primary to higher education, in order to deconstruct the colonizing discourse that is propagated in academic books, in the practices of educators and in the minds of young people, thus maintaining a cycle of exclusion for this population.

In the interface between Neabi and school Physical Education, it is possible to stress that the center establishes actions that make it possible to organize educational projects that intend the school curriculum of the area, visualizing how discussions about African culture, Afro-Brazilian and indigenous culture can be implemented in the pedagogical practice of teachers of this curricular component. It is necessary to talk to educators about how dances, fights, games, plays, sports and gymnastics can problematize ethnic-racial issues, thinking about promoting social justice at school.

3.4 Affirmative policies and social justice: incipience of diversity, gender and sexuality centers for the implementation of Inclusive Education in Federal Institutes

In relation to affirmative policies involving gender, sexuality and diversity issues at Federal Institutes, we found that only three institutions have an ordinance that includes these centers. Notoriously, these are recurring discussions and need to be present in school projects, considering that many of the students are in the process of recognizing their identity as social subjects. Hashizume (2022) states that in some cases people try to avoid these discussions because of religious, ideological or political issues.

However, there is a need to deconstruct the mistaken views that exist about gender differences and inequalities, which aim to consolidate certain patterns of behavior for living in society. In order to create a non-sexist space with citizens who respect diversity and value cultural plurality, it is necessary to deconstruct hegemonic knowledge from the very first contact students have with the school.

It is worth emphasizing that gender issues are immersed in all the contents of school curricula, in the political-pedagogical practice of teachers and in interpersonal relationships between students. Knowing about this issue makes it possible to think of ways of relating between peers, student/student, student/teacher, teacher/teacher, who will be in frequent contact at school, looking for ways to increase respect for the integrity of the human person in all their diversity.

As we have already pointed out, there are very few centers in the institutes, but we can see that the work is carried out individually by some educators, as highlighted in the reports by P6 and P10 from IFRO.

We don't have Neabi or Nugs. But we don't have the Nugs on gender and sexuality, but last year we organized the first Amazonian Seminar on GENDER. So there's no center, but there are actions in this direction and I always take part in them (P6).

I've always been part of this committee, as I told you about this new committee, the diversity committee. It arose from the need to talk about these issues, black, indigenous, LGBT, the disabled, to understand diversity. Based on this, this committee was set up (P10).

In this context, Prado and Ribeiro (2010) highlight the challenges of bringing gender and sexuality issues closer to the school context, emphasizing that, through body practices in Physical Education classes, we can think about the relationships between bodies beyond their performance, health and beauty, seeking to deconstruct binary ideas that normalize the existence of standards.

We would like to highlight some progress, even if it is still timid and insufficient in relation to work on gender and sexuality issues. Even so, these actions need to be recognized so that they can be expanded and made effective through affirmative policies, as Nugs and Nuged propose.

Nogueira, Cavalcanti and Cavalcante (2021) point out that the aforementioned centers are spaces for social representation with the aim of promoting integral, democratic and inclusive human formation, uncovering episodes of violence and threats against women and people who make up the LGBTQIAPN+ community in relation to their freedom of expression and right to life.

These centers put pressure on the patriarchal, sexist, conservative and heteronormative society, which prunes the rights of women and people who take a stand against the biological standards established by society. Thus, the formation of these collectives is a proposal to confront violence, oppression, school dropouts, among other problems that may occur within the Federal Institutes (Nogueira; Cavalcante; Cavalcante, 2021).

It's important to point out that, compared to the other centers already discussed, this is the one that allows for a direct approach to Physical Education, given that all the discussions are based on the principle of corporeality. In this sense, it is possible to consolidate actions that promote gender equality at a general level and guarantee universal access for all subjects to bodily practices inside and outside the school context, breaking down stereotypes and sexist views of some manifestations of body culture.

We believe that all the centers discussed in this study play a fundamental role in the school and social inclusion of students. These policies enrich school curricula and make it possible for diversity to be present in the Federal Institutes and in the political-pedagogical practices of the educators who work there, including those in the area of Physical Education.

4 Conclusions

19

We have seen that the Federal Institutes have a set of affirmative policies which enable people from excluded and discriminated social groups to access and remain in the educational institution. We present specific centers in these institutions to help teachers work with the themes of race, disability and gender.

We can see that Napne is consolidating itself as the main affirmative policies at Federal Institutes, Neabi has been consolidating itself with strong discussions and actions with the black movement and strengthening itself in terms of indigenous causes and, finally, Nugs and Nuged are trying to gain more space to establish themselves as forceful actions. At this juncture, we identified that these centers are fighting to promote curricular justice within this educational institution, highlighting the knowledge and representation of blacks, indigenous people, women, LGBTQIAPN+ and people with disabilities.

In this way, just as Napne has AEE as a possible extension in the municipal and state education network, we need to implement centers that effectively stress indigenous and African knowledge and gender and sexuality issues in the initial cycle of training children and young people, as a possible action that reverberates in inclusive and critical political-pedagogical practices in school Physical Education classes, with a view to building an equitable social structure.

Finally, it is important that there are collective actions between the centers in partnership with school Physical Education, enabling a broader discussion about the understanding of inclusion and allowing all individuals, who for some reason have their participation made unfeasible in the classes of the curricular component or in society, to build a strong collective to fight for better conditions of existence in these spaces.

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23

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