



# PHYSICAL EDUCATION AND PTE

TOPICS in Professional and  
Technological Education (PTE)  
Volume 01

Valderi Nascimento Viana  
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(Organizers)

ISBN : 978-65-86069-89-1

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## **Physical Education and PTE**

Topics in Professional and Technological Education (PTE)  
Volume 01

1ª Edição  
Macapá- Amapá -Brazil  
ISBN: 978-65-86069-89-1

CENTRO DE PESQUISA  
2020

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## PRESENTATION

This work is part of the research developed by my student in the Graduate Program in Professional and Technological Education (PROFEPT - IFAP). Doing a *stricto sensu* graduate course correctly and productively requires much more than perseverance and courage. It is an almost playful exercise to relearn how to look around and question, as children do so naturally. It is to transform this questioning born of curiosity into research with correct and effective methodological design.

Here I present to you a part of this intellectual restlessness, transformed into the reality of knowledge, guided methodologically in previous knowledge.

In "Physical Education and PTE" we are led to think about the importance of this curricular component, not only as a source of a healthy body, but also as a trainer of integral and omnilateral human beings, based on values and attitudes. The question of how it is possible to neglect any component and how any component is important in the formation of the subject as a whole.

Good reading!

Prof. Dr. Cláudio Alberto Gellis de Mattos Dias  
(PROFEPT - IFAP)

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**Cataloging-In-Publication (CIP)**  
**(eDOC BRASIL)**

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P578 Physical Education and PTE [electronic resource] / Organized by Valderi Nascimento Viana, Claudio Alberto Gellis de Mattos Dias. – Macapá, Brazil: Centro de Pesquisa, 2020. – (Topics in Professional and Technological Education (PTE); v. 1)

Format: ePUB

System requirements: Adobe Digital Editions

Access mode: World Wide Web

Includes bibliography

Original title: Educação Física e EPT

ISBN 978-65-86069-89-1

1. Physical education – Research – Brazil. 2. Omnilateral.  
3. Teaching practice. I. Viana, Valderi Nascimento, 1995-. II. Dias, Claudio Alberto Gellis de Mattos, 1966-.

DDC 370.1

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**Prepared by Maurício Amormino Júnior – CRB6/2422**





people, so there would be no society, thus, there would be no nation, because weak individuals would not be able to form it (PANDINI, 2006).

Work would have an influence on health, since physical education - a physiologist - says that the effects of work balance all the systems of the body. Soon, the human body was seen as a machine that becomes more and more able to perform the work. Manual work would have a hygienic role and would strengthen the "race" in the subject (PANDINI, 2006).

In this context, when the 1930s arrived, changes took place in politics, economics and education. In the Vargas era, physical education was a strategy tool in the dissemination and organization of practices that modeled the perfect, strong, healthy and balanced body, ready for the world of work. With the industrialization and urbanization process, aiming at an improvement in productivity, physical education would have to strengthen the worker as well as develop a spirit of cooperation (LIMA, 2015).

An analysis of the school newspaper *O Aprendiz* - produced at the former Technical School of Salvador during the *Estado Novo* - for the period of production, becomes a reflection of an education from the 1930s. Thus, an education based on industrial work was developed, with love for the motherland and healthy body education. On the other hand, "themes such as sexuality, racial prejudice, political repression, among others, were not addressed, just as any criticism of the government of Getúlio Vargas was prohibited" (SANTIAGO and SILVA, 2017).

Thus, professional education in 1944 and 1945 was based on moral, physical and intellectual education. In editions of *O Aprendiz*, they presented the characteristic of a good apprentice, always related to study, work, success, truth, happiness, effort, sacrifice and homeland (SANTIAGO and SILVA, 2017). For a healthy body and the formation of morals, a set of civic and hygienic activities was necessary, as well as the use of sport. In one of the columns of the aforementioned school newspaper, it is possible to note the use of physical education as an instrument when asking everyone to strive for the success of sports in the social environment, thus not only developing health, but the development of each individual through future of the motherland.

In the Vargas era, body education was focused on productivity. The body being seen as a machine, a body militarized by instrumentalization and trained for work. And because of the love for the country, each citizen is invited to give his life for a greater

good, the salvation of the country (SANTIAGO and SILVA, 2017). In technical education, during the Capanema reform (1942), women's secondary education would have an exclusive teaching place. The formation of classes exclusively for women would have in their curriculum the presence of the discipline of home economics. Along with this, all methodological practices aimed to respect and work on the nature of the female personality, as well as her mission at home (MALULY and JUNIOR, 2018).

In 1964, due to the war climate and an ideology of national security, there was a need to strengthen the population as well as the feeling of patriotism, which would be ready to fight any threat to the regime (SANTOS and BRANDÃO, 2018). In the period of the military dictatorship, school Physical Education had the duty of developing physical fitness, ethical values, as well as civic values (DE CASTRO, 2017).

An analysis of documents from the Professional School of Porto Alegre shows that in 1972 the first physical education teacher was registered. And the teacher's class diary had as its content a “biometric exam, Cooper's test, different types of gymnastics (aesthetic, calisthenic and modern), volleyball and classroom activities (rainy days).” (SILVA and FRAGA, 2014).

There was, then, an impact in physical education classes and, maintaining the disciplinary character, the classes were focused only on practice. The man was seen as a war fighter, and the comprehensive training provided by physical education was to form a subject capable of doing so, ignoring any educational profile (SANTOS and BRANDÃO, 2018; PINTO et al., 2019).

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Concerned with the resistance that the students had been making to the regime, the governors, besides repressing them by force, used sport as a form of demobilization and alienation. In universities, while academic directories were closed, athletic ones were encouraged, and sports participation replaced politics. Physical Education became mandatory, also in the third degree and university and student games received a strong incentive from governments, which resulted in the expressive growth of the participation of students from all parts of Brazil (BATISTA and JUNIOR, 2010).

During the 1970 soccer World Cup, physical education was used to serve nationalism, since the idea of a strong and healthy young population was ready to defend the country. However, this model of physical education went into crisis, as it did not prioritize educating students through a pedagogical practice, but was interested in keeping a population at a distance from against any thought contrary to the regime (TEIXEIRA, 2018).

In 1978, from the International Charter of Physical Education and Sports published by Unesco, both sport and physical education were established as a right for all citizens, which must be put into practice worldwide. Sport is almost always aimed at performance, intended only for athletes. However, the sport started to be aimed at the common person after the letter (HOMRICH et al., 2013). Sport in Brazil becomes a citizen's right with the Federal Constitution of 1988. Inclusion reinforces the protection of human rights (CAMARGOS, 2010; ARAUJO et al., 2017).

There was the possibility, then, of the democratization of sport, so the social dimension started to prevail. The practice of sport has always been defended by UNESCO as an inalienable human right (UNESCO, 2013). Thus, the forms of exercise started to be understood as sport-education, sport-participation and sport-performance (ALMEIDA and JUNIOR, 2010).

The first social dimension is called sports education. Sport at school is not overly concerned with results / victories. Its function is to educate students, instructing them on citizenship. Within this dimension, there is the search to create opportunities for the democratization of the movement, giving opportunity to all, without any discrimination. Through this practice, it is expected the broad training of the individual (MAIA, 2010).

Sport Participação, on the other hand, is a spontaneous practice of the entire population. It can be found in the most diverse places such as: parks, beaches, courts and streets, for example. It is a free practice, with no commitment to victories, a manifestation that strengthens social ties, since the rules are dispensable and develops the team spirit (VASCONCELOS, 2007).

The last dimension, sport-performance, also known as high-performance sport, aims at success and victories. A practice that highlights the most skilled, the most capable, it can be said, the sports talents (TRIANI et al., 2016).

In the 1980s, physical education still had characteristics of the model adopted by the military dictatorship. Thus, this model was criticized and its school objective was contested. Consequently, the aspects related to the human dimensions began to gain prominence. Such conceptions sought to interrupt with the models worked in the previous decades as the traditional, technician and sportsman (DE CASTRO, 2017). This period marked the opposition to the “biologization” of physical education, as well as several criticisms of the predominance of sports content (SOARES, 2012).

Within the pedagogical scenario in the 1990s, the National Curriculum Parameters (NCP) was created, an orientation document for the teacher in the way of working the contents of each discipline. The document alluded to the teacher's social role for the formation of citizenship. Teaching would no longer be mechanized, and the idea of Paulo Freire could be used, since the objective is no longer in memorization (bank education) or disconnected from the student's reality (BRIGHENTE and MESQUIDA, 2016). It aims to make teaching more dynamic, transversal, promoting all essential knowledge for the student to exercise his citizenship. In addition to bringing facts and concepts, PCNs deal with educational procedures, forms of values, norms and attitudes for each area of knowledge (HENKEL and ILHA, 2016).

The NCPs, with their principles and concepts for comprehensive training, are found alongside transversal themes (TT). The Transversal Themes appear as another possibility to deal with the student's daily issues and shows the importance of this debate for the formation of the latter. Thus, the themes deal with values relevant to society, such as: Health; Ethic; Environment, Cultural Plurality; Sexual Orientation; Work and Consumption (DE MATOS et al., 2019). TTs promote a link between school content and the reality of society, making teaching more humane, and promoting students 'critical view of their reality, as well as the expression of values regarding citizens' rights and duties. As part of the NCPs, all disciplines must work with the TT, and physical education is part of that medium (OLIVEIRA et al., 2016). According to the interpretation of Darido (2012), transversal themes are the main streets of the curriculum and all subjects need to go through them.

In this context, school physical education started to provide the opportunity to teach the game, sport, fights, dances, gymnastics, and other forms of bodily manifestations that constitute body culture (HENKEL and ILHA, 2016). Based on body culture, the student is able to experience and learn the modalities within cultural, symbolic, inclusive, critical, leisure and health principles. The goal becomes that the

student develops socialization with colleagues, and along with that, recognize the values that are worked on in each practice (DARIDO, 2012).

In the pedagogical practice of school physical education, body culture is a pedagogical reflection on the conceptions of the world built by men throughout history, being developed through the human movement for body expression (SILVA, 2019). Body culture can be defined as historically produced and accumulated by humanity, being understood as games, fights, gymnastics, dances, sports, among others. This culture should be transmitted to students in school Physical Education classes, contributing to the affirmation of values and identities (DAOLIO, 2018). Thus, it should provide the student with the possibility of communication, of the different ways of expressing feelings and emotions, promoting leisure and health. Locate in each manifestation of body culture the benefits and possibilities for the student to develop their potential (GONÇALVES, 2012).

As a result, school physical education no longer has biological science as its dominant area and now includes the human and social sciences. Physical education should not only prioritize techniques or consider movement as just a motor behavior, but rather contribute to the integral education of the student, being able to be a critical citizen and responsible for their actions (SALOMÃO, 2016; DE MATOS et al. , 2019). A physical education class within this vision contributes to the development of bodily capacities together with a critical understanding of reality, this fact is evidenced when one of the students of the integrated high school of IFRN reports:

“The classes were really interesting, teacher, because we saw“ real physical education ”. There was a total approximation with the culture of adolescent and contemporary people, in the sense that we can better understand the elements of the culture of movement in society, through the transversal theme of cultural plurality.” (SOUZA, 2013).

Thus, the PCNs brought a new dimension to the content of each discipline. Physical education goes beyond the teaching of bodily activities. All teaching, which is contextualized with social reality, is no longer the movement for the movement or a practice of "ball rolling". Physical education has a role to contribute to the student's citizen education (SOARES et al., 2019).

In 2017, the National Curricular Common Base (BNCC) appears as a national reference, becoming mandatory, different from the PCNs. The document, since its

origin, has been the subject of debates, questions, criticisms, leading to reformulations. In the educational field, BNCC seeks comprehensive training. In the document, such an objective is possible through the development of skills and competences. Among the proposal is the development of socioemotional skills, which was only included in the third version of the BNCC (FOGANHOLI, 2019; NASCIMENTO et al., 2019; SILVA, 2019a). According to Nascimento et al (2019) physical education is reaffirmed as of paramount importance for the development of the competencies proposed for comprehensive training.

The contribution of physical education to the development of socio-emotional competences is highlighted. In this context, Kátia Regina Xavier da Silva developed a teaching and research project at Colégio Pedro II - Engenho Novo Campus with the participation of high school students. The CENII Intercultural Games were organized and held. After such an experience, he sought to hear the reports of students and volunteers. An improvement in sociability was revealed in the study when it was reported that after the Intercultural Games, the students were happy with their success and, despite the competitiveness, cooperation between the teams prevailed. Through the project, we sought to work on other emotions such as: self-control, autonomy, self-esteem, optimism and independence (SILVA, 2019).

It is agreed with Silva (2019) because it has a transversal characteristic, emotions must be work in all basic education subjects. In high school, emotions are pointed out by BNCC as a means for self-knowledge, thus contributing to a “construction of a more just, ethical, democratic, inclusive, sustainable and solidary society”.

With so many changes in conceptions, researchers call attention to what has been physical education, taking into account the procedural, historical and political dimension. In the opinion of one of these authors "it is a historical, contingent construction, subject to struggles for hegemonies that often claim to be recognized as absolute truths, but which are not" (SAYÃO, 2019). So, there is a dispute between the plurality of conceptions for hegemony, with that, there is no single or true physical education. Through the historical context it ends up becoming a political choice.

In this sense, the creation of the Federal Institutes sought to affirm a comprehensive education, bringing together both academic and work training. A relationship between knowledge and work as a way to combat educational dualism. Thus, education is not restricted to techniques for the labor market, but to a set that

integrates science, culture and technology. Professional and technological education affects the meaning given to physical education (SAYÃO, 2019).

As an example of the sense of professional and technological education, the Institutional Development Plan (PDI) of the Federal Institute of Education, Science and Technology of Amapá (IFAP) lists as one of its objectives an education based on integral human formation, occurring through the “socialization of the scientific, technical-technological, artistic-cultural and sports knowledge”(IFAP, 2019). Still, a professional education that assumes a critical formation, work as an educational principle and a foundation in polytechnic education and integral human formation. Along with this, it seeks to relate theory and practice with the aim of building knowledge, as well as guiding towards omnilateral training (IFAP, 2019). And within this context, physical education has a fundamental role to contribute to human, integral and omnilateral education.





In this sense, human formation is based on a search for the essence of goodness, starting from self-knowledge and externalizing this behavior to the people around you (SILVA and MARCONCIN, 2013). A comprehensive education has to be understood as an educational practice that has the purpose of human formation in which physical and intellectual formation is present. In this way, it allows the student's development in all its capacities, allowing both the school and the non-formal institutions to contribute to a global formation, this as a target for life in society. It should not be confused with a greater number of contents being worked on or a longer time spent in school (CORDEIRO, 2016).

Comprehensive training should promote a critical view of society, in addition to providing access to scientific knowledge. To contribute to this comprehensive training, physical education needs to abandon technical classes and make sport not a hegemonic content in classes, paying attention to other practices. It is not to deny the sport. In addition to this content, the discipline must work with other content. Based on the reflection of practices that are part of body culture, physical education has its role in developing the student's ability to question reality (SOARES et al., 2013).

Physical education, as a whole and in the school context, has the function of promoting human formation in relation to the construction of an identity, so that it has the capacity to participate actively in society, reflecting on the contradictions of the social environment. During the training process the student develops autonomy adopting a critical posture and a social and historical conscience, being able to mediate in the formation of his reality (DE PAULA et al., 2013).

Physical education is a science that has the object of study and work, body culture, and human movement. Its contents can contribute to the formation of an integral subject, a critical student and knowledgeable in the broad forms of communication. The human movement must not be understood only as a psychological, biological act, something inherent to man, or only in its mechanical aspect. It should start to be treated as a historical-cultural act (ATHAYDE, 2016; BALBINO and URT, 2018). This reach will occur when the human and social sciences are present as a base and reference beyond the health sciences (BALBINO and URT, 2018).

With comprehensive training it is possible to achieve omnilateral training (ESTRELA, 2017). In this sense,

Integrated Training, based on omnilaterality, recognizes what is there, the way it is, however, beyond the disciplinary, meritocratic, competitive perspectives. Thus, it aims to overcome capitalist internalization and its common culture of reproduction, seeking to build a new hegemony, based on common culture and socially focused on good ethical life, for social enjoyment. (BARBOSA, 2017).

Also according to the author, for an omnilateral development to occur, interdisciplinarity must be part of this process. For this training requires the integration of knowledge that is provided by interdisciplinary practice. Interdisciplinarity must be concomitant with the laws of materialism-dialectic, within the dialectical movement (contrasts and contradictions) the construction of knowledge takes place. The apprehension of connections (external and internal) that refers to the content, the perception and internalization of changes from one situation to another build scientific knowledge. In the author's words:

Since totality is what matters, a synthesis of multiple determinations. In addition, what is universal (interdisciplinary) and what is casual and particular (disciplinary) is verified, relating not only what is similar (simple), but also what is dissimilar (complex) (BARBOSA, 2017).

Omnilateral integration consists of ethical science and interdisciplinarity for total development. This integration should not be carried out only during a school period, but throughout the course of training. Omnilaterality is based on ethics, but not on normative ethics, but on that which makes autonomy possible. As praxis, it is understood as a direction for liberation, to find happiness, social enjoyment in the collective being. There is no separation between means and ends, the facts are not taken for granted and finished, that is, “ethics are indignant with the existence of social inequality, private property, alienated work, therefore, do not settle before these institutes ”(BARBOSA, 2017). For this, axes like technology, culture and science are related and united to history.

An omnilateral formation consists of the relationship between work and human development. For Marx, an education that can enable the full and total manifestation of the subject, regardless of the specific occupation that each one exercises. For this purpose, only with the union between intellectual training (theory) and manual training (practice), followed by an individual and social performance (Praxis), can an omnilateral

training be reached. This association occurs through polytechnic education that aims not at specialization, but at the total, global knowledge. A union between craft and science, thus disfiguring the division of labor, as well as dualistic education (RIBEIRO et al., 2016).

Based on Marx's studies, omnilaterality can be defined as a total development, in all senses. A totality of productive capacity, as well as a totality of consumption and pleasure, personal satisfaction, spiritual enjoyment beyond the material. An omnilateral subject is one who breaks the imposed limits and creates new ways to modify nature (performance), thus reaching other types of higher activities (MANACORDA, 2007; RIBEIRO et al., 2016).

In an omnilateral perspective, the construction of man takes into account its historical and cultural aspects that need completeness, because the subject is devoid of knowledge, as well as learning. And to be educated in every way. The importance of interdisciplinarity is reinforced, where the educational environment has to develop a construction of knowledge and historical reality, that is, a perception of the diversity of a set of human truths (BARBOSA, 2017).

For Gramsci, man is not the result of a certain time, but a synthesis of the relationships lived, as well as the stories of these relationships, the subject is just a summary of the past. In this context:

[...] all these relationships are active and dynamic, clearly stating that the seat of this activity is the conscience of the individual man who knows, wants, admires, creates, insofar as he already knows, wants, admires, creates, etc. .; and the man conceived not in isolation, but full of possibilities offered by other men and the society of things, of which he cannot fail to have a certain knowledge (GRAMSCI, 1999).

There is a concern with the relationships established on a daily basis. In omnilateral formation, simultaneous acts occur, while the personality develops. There is the development of awareness, of self-transformation in accordance with the relationships that the subject participates. But due to the meaning given to work, this is, in its educational principle, the ontological sense. Technique and technology not as a labor force, in which capital seeks, but in the construction of totality (BARBOSA, 2017).

In accordance with the work of Marx (Capital), man is the only being who has work as a uniquely human activity, and not even a living being beyond him can develop such activity, in this way,

[...] we assume work in a way in which it concerns only man. A spider performs operations similar to those of a weaver, and a bee shames many architects with the structure of their hive. However, what distinguishes the worst architect from the best bee from the beginning is the fact that the former has the hive in mind before building it with wax. At the end of the work process, a result is reached that was already present in the representation of the worker at the beginning of the process, therefore, a result that already existed ideally [...] (MARX, 2013)

Work is the only activity in which the human being is the only being in nature who has the capacity to develop. Also according to Marx (2013, original emphasis):

The use and creation of means of work, although they already exist as germs in certain species of animals, is a specific characteristic of the human work process, which is why Franklin defines man as “*a toolmaking animal*”.

Thus, work becomes a synthesis of idealization and the desire to transform both nature and man. That is, when man changes nature through work, he does not only transform nature, but man himself, since in this process he has knowledge and skills that he did not have before. This process occurs throughout man's historical journey. Work is beyond it, it transcends a means and an end, and the possibilities generated through work give rise to new relationships thus forming social complexes. Even with an ontological basis, work is not restricted between man and nature, it reproduces the relationship between men (SABINO, 2014).

However, although work is the ontological foundation of the social being, it is not limited to that. With the complexification of social reality, new needs and new problems arise, which could not be faced within the scope of the work itself. It is from this that new social dimensions arise, such as law, politics, art, science, religion, education, etc., each with a specific nature and functions to solve these new issues [...] (TONET, 2005).

In this way, work establishes the social being. Through the relationship with nature, man produces “the means necessary for his subsistence and the means of

production, guaranteeing his survival and, therefore, social reproduction” (SABINO, 2014). Still complementing the thinking of the previous author:

In fact, to develop the person is to train them for direct participatory democracy and for the realization of transformative work that considers - from the whole to the part and from the part to the whole - the world, the historicity of the transforming presence of the human species in the world, the constitution of human societies in the world, the constitution of human beings as social individuals and their relations with the world (BARBOSA, 2017).

In this context, it consists of a non-alienated relationship between man and work. Through it a greater capacity to perform the most diverse and complex works is achieved (LIMA, 2013). Thus, according to Estrela (2017), man has the opportunity to transform objective reality through omnilateralism, since the individual appropriates the act of reflecting, acting and doing.

Omnilateral training is not a ready recipe, a mere pedagogical discourse that aims to change the reality of education. It is a possibility of training that has the historical side as a path to follow a construction for cultural internalisations, thus giving everyone the same opportunity to access the knowledge produced, within the concept of omnilateral, to configure itself as a praxis education has ethical values as a basis. Those who guide the existence of the subject, as social praxis, act in an emancipated manner within and beyond the possibilities for building happiness. This requires social achievement within an inclusive historical-cultural aspect. Thus, within ethical values, there is justice that through it is able to develop social relationships without excluding the other, justice is the link between the personal, the different and the global (BARBOSA, 2017).

Omnilateral training aims at training for the world of work and not for the labor market. It forms the individual for social relationships throughout life. He is guaranteed access to science, technology, culture, art, thus making him better able to guide his professional and social life (ANDRADE et al., 2020).

The human being in capitalism became a one-sided man, fragmented by the social division of labor. As a way of overcoming, the ideal of being a total, omnilateral human being, taking advantage of all his faculties, is opposed. For Marx, the man who is rich (rich in human essence) and emancipated seeks in a relationship with the other to

give meaning to his existence, he is a man educated to enjoy art, beauty, a stimulating and encouraging person, exchanges the love for love (DELLA FONTE, 2018).

It is worth remembering that Karl Marx never addressed education directly in his writings, that is, a theoretical elaboration referring to the field of education. What Marx had in mind was an ideal of man, and in this case, the omnilateral man. Thus, within Marx's works, passages on education were identified and extracted (SAVIANI, 2015). It is possible to note that Marx and Engels knew of the importance of physical education, when they state in the Instructions to the Delegates of the Provisional Central Council, 1868:

By education we mean three things:

- 1) Intellectual education.
- 2) Body education, such as that achieved with gymnastic and military exercises.
- 3) Technological education, which gathers the general and scientific principles of the entire production process and, at the same time, initiates children and adolescents in the handling of elementary tools from the various industrial branches (MARX and ENGELS 2011).

In a passage from Capital, Marx made an analysis of the manufacturing law, and points out that

[..] its success demonstrated, first of all, the feasibility of combining teaching and gymnastics with manual work and, therefore, also manual work with teaching and gymnastics [...] From the manufacturing system, as we can see in detail in the work of Robert Owen, the germ of the education of the future springs up, which will combine, for all children from a certain age, productive work with teaching and gymnastics, not only as a way to increase the social production, but as the only method for the production of human beings developed in its multiple dimensions [...] (MARX, 2013).

It can be seen that corporal education - physical education - was already being pointed out as an important element for the complete development of man. An omnilateral formation directs all sides, thus, the body dimension, is configured as one of the sides, as an element of nature, it is understood that the body must be worked. However, a body beyond the biological dimension, that is, the historical, social, cultural dimensions, seeking to understand the signs that the body receives from society, as well

as from science; a body beyond movement, which interprets and understands the knowledge of body culture of movement (BATISTA, 2014; DUARTE, 2014).

An omnilateral formation makes it possible to get to know a subject in its social complex, to think about all aspects, as an example, we can mention the report of one of the high school students, at IFRN, participating in the study by Bastista (2014.)

I found out that I know little about the body. The most important thing I learned in this class was what is the body? Body is a word that we speak so commonly and we don't even know its meaning. But I discovered that the body does not have only one meaning, biology is one thing, physics is another and culture is totally different. Often the body is separated from the soul or reason, but in reality we are our body, we are body, mind and soul together. We are one

Through this exposition it is possible to notice that the teacher approached the multiple bodily dimensions, thus, working the body in its ontological feeling, leading to the overcoming of the dual social being - separate body and mind. A single subject is the totality that is sought in omnilateralism, in its essence an insurmountable being. In this subject there is a dialectical relationship in the construction of the social being. Consciousness determines the effectiveness of the human body, and physical capacities make it possible to reach new goals for the social being, thus creating new causal links as well as developing their own conscience - intellectual capacity (SOBRINHO et al., 2009).

According to Duarte (2014), within this scenario, physical education needs to set aside the teaching of sport for sport, to explore more the contents and possibilities of the movement's body culture taking into account its social relevance and contemporaneity, a physical education that sees the your student as a single being, in this view.

The constitution of bodily culture and its historical effectiveness in the socialization process for other generations is a constituent part of the formation of the social being. To put it more precisely, the socialization of corporal culture, always has in itself the elaboration of a new culture, a new language of the body, as a means of social intervention, a language full of meanings that are individual and social, just as they are historically determined by the various historical moments constituted by man; this body language expresses, builds and reproduces social values and rules, but also breaks and surpasses social rules and values (SOBRINHO et al., 2009).

Considering the subject as a social-historical being, the body plays an important role in education, in learning, at work, since any and all acts that we practice, the body is the means, it is the basis of idealization, of knowledge, knowledge, memory, work. In this relationship, man is able to modify nature, to invent and reinvent. The body allows building social relationships, learning a new skill, making it possible to reach a new level (SOBRINHO et al., 2009; BATISTA, 2014).

An integral / omnilateral human formation runs through body culture. Within this culture there is no division between mental and practical work. The practice is carried out involving the entire student, providing opportunities to improve the capabilities inherent to man. In its entirety, the individual grasps a vast content enabling intellectual and practical creation (SOBRINHO et al., 2009; (ESTRELA, 2017).





assumption that students are free and responsible for their actions and are aware of their role as social transformers (SANTOS, 2018; FILHO, 2019).

To make the student an autonomous person, it is necessary to provide opportunities to reevaluate his moral values, so that he is able to adopt ethical values in his way of acting in society. Human existence is constituted by moral values and these constitute ethics, so ethics has as investigation and reflection the principles that dictate the norms and question its meaning. Bringing an ethical reflection to physical education, we ask: Why is there a division of body practices for men and women in society? Why does gender and sexuality discrimination occur in sport? Why is play seen as a child's thing? Why was the body or is it still seen as sinful? Thus, it seeks to understand and problematize moral values, questioning their coherence and reasoning (PEDRO, 2014; CHAVES and GOERGEN, 2017; SANTOS, 2018).

Aesthetic values are as important as ethical values, because sensitivity is related to the construction of man. Aesthetics, because it involves sensitivity, becomes a way to use reason and ethics. It seeks to polish the subject with the objective of taking him out of the raw state, leading to an increase in the degree of sensitivity of the “objects” that the culture provides, through sensitization, it aims to feel good, live well. Man is transformed, he is no longer a person without sensitivity to a sensitive, conscious and ethical being (CHAVES and GOERGEN, 2017).

The esthetic dimension we are considering is not that of a concept restricted to the perception of the beautiful, but of every form of experience that puts the human being immersed in the lived world and, therefore, makes him a social being and participant in a construction cultural (MARIN and SILVEIRA, 2009).

Being a participant with the capacity for transformation, cultural construction is related to the sensitive, thus, respecting differences, being repulsed by injustices, supporting the struggles of minorities and the oppressed, becoming opposed to any unethical attitude. An unethical action is one that prevents and harms an individual from being himself, an attitude that generates a lack of justice with the other, thus causing social losses, harming social performance, preventing us from being social individuals (MEDEIROS et al., 2016; CHAVES and GOERGEN, 2017).

Man in his nature is a sociable being, and to be a citizen is to understand the importance of acting as a member in society (ALVES, 2020). The man in his essence is

sociable, without the other, the man does not grow, does not educate, does not satisfy his needs, nor fulfill his goals, everything happens in the relationship with the other (RAMPAZZO, 2018).

In aesthetics, it is possible to reconstruct subjectivity, as well as the (re) construction of values and ways of relating, and the feeling of belonging to a place and understanding as a historical-cultural being. With a greater comprehension of the world, and based on the aesthetic experience, it allows discussion about ethical values. In this way,

Formation of values, ethics, respect, is the result of a confluence of diverse realities that dialogue, mix and create meaning. Through this creation of meaning, we do not reduce reality, but we see all the complexity of the world (IARED and OLIVEIRA, 2013).

Thus, based on the existence, experience, subjectivity and social environment that underlie the aesthetic values, the subject makes his choices, that is, the ethical values are expressed from a human action. Human sensitivity has conditions for a balance of the social and subjective being (CHAVES and GOERGEN, 2017).

As it is an omnilateral formation, values and attitudes are part of this process. An autonomous, critical, creative man, free to choose, who has skill with new technologies, is socially responsible, as well as able to recognize and respect the different, and has a sense of justice. Once the man is in a constant relationship within the social complexes, he apprehends, refreshes and reproduces such values and attitudes. For this reason, man needs to be trained in its various sides: the intellectual that involves reason and emotion; the artistic; the spiritual; and the physical (BACZINSKI, 2016; CHAVES and GOERGEN, 2017).

An educational practice based on values and attitudes; man is educated. The subject is not completely defining at birth. It carries with it its characteristic and biological definitions. Over time it needs to transform, it reinvents itself as a social and human subject. He is not born ready to act, nor is he autonomous in the process of social existence. It is necessary to teach it through dialogical relations, so that it can also be educated based on experiences with the other (RODRIGUES, 2001; BORGES et al., 2016; ASSUNÇÃO and QUEIROZ, 2018).

Jean-Paul Sartre says that man in the beginning is nothing, it will only be something later, it will be what he does of himself, man is not only how he creates

himself, but also, what is desired after this provocation of existence. An omnilateral education makes it possible to develop multiple capacities, one of which is the development of conscience, a creative being capable of solving situations that require decisions, those that are based on the values that will base their conception of the world. Man does not depart from a determined essence, as it is built through his experience (SOUZA, 2018).

Men do not live in a single way, their behavior changes, and values are changeable, varying from place to time. During the training process, the subject does not have well-defined concepts about a certain value or attitude, the school and physical education can present tools for a practice that enables the dialogue and experience of these common values for a population at the same time. It is about understanding the social role that results from experiences performed and developed throughout life, determining and guiding which attitudes to adopt (OSSAK, 2016).

The school, as a teaching institution, is based on codes and values aimed at the formation of citizens. Physical education also has a responsibility in the formation and development of values and attitudes. In high school, physical education has the same importance as other subjects taught only in the classroom. However, it is a curricular component that ended up losing space to the preparation for entering higher education, being seen as having no importance during this stage of the school process (GUIMARÃES et al., 2001; SOUZA, 2017). In addition to the dispute for recognition within the school, students leave elementary school with an idea of uncritical physical education, a concept that is not linked to the concept of body culture. Below is a teacher's report on this point:

The biggest tension that I attribute is to try to displace a significant contingent of students from an idea of Physical Education as summarized to the question of relaxation, of being less important than the other curricular components, to think that in this class everything can be done, not you have to have a commitment in that discipline. To shift this bias towards a minimum possible understanding that the Physical Education curricular component has something to contribute to my training process that is not limited to the perspective of fruition by fruition. Fruition is an important element, pleasure at certain times for pleasure is very important, but go beyond these elements, that in these 3 years that I attend high school, added to the time in elementary school, for example, that I understand from a some of these themes / content that are critically placed. The plan then is to

put it on the cultural plane, this is the big challenge, right, this is the big challenge (SÁ, 2019)

For an omnilateral human formation that aims at emancipation for a man who directs his life, the discipline of physical education needs to relate its object of study with social practices, that is, for this purpose it does not need to disconnect from its structuring themes such as: dances; struggles; fitness; motor game; sport and others not categorized. However, contextualizing these contents with the social representations of the movement's corporal culture, makes it possible to judge the values and attitudes that are exposed (OSSAK, 2016).

However, such knowledge worked with students in the classroom ends up in their fields, being fragmented, making no sense or meaning to the subject. Since it does not match reality, even presenting a neutral stance towards real society (OSSAK, 2016).

The school is the place for work, defense and socialization of values and attitudes. Social values can be reinforced at school as well as problematized, since society is marked by contradictions of moral and social values in its daily life. Through the corporal culture of the movement, with the study and reflection on the corporal practices, it is possible to discuss, transform and establish values, norms, and attitudes for a better relationship with the people with whom one lives in society (GUIMARÃES et al. , 2001; NEU et al., 2012; SOUZA, 2016).

Any and all subjects in the school curriculum must be oriented towards human training, regardless of their content, given that any content or knowledge is independent of its use. The use of cultural content or manifestations obeys human values or principles of coexistence and not just his instrumental domain. For example, I can teach (enable) a student to use a pistol, now, why and for what, it depends on values (GALLARDO et al., 2003).

In this context, it is necessary to conceptualize what values and attitudes are. In its original sense, value represents courage, bravery, man's character. Over time, signifying a positive character given to something (JAPIASSÚ and MARCONDES, 2001).

Values are fundamental principles and beliefs that act as general guidelines for behavior; lasting beliefs about what is worth; ideals for which you strive; broad standards by which particular beliefs and actions are

considered good, correct, desirable or worthy of respect (CARVALHO, 2013).

Still, Shaver and Strong point out that “values are our standards and principles for judging value. They are the criteria by which we judge “things” (people, objects, ideas, actions and situations) valuable, desirable; or, on the other hand, bad, worthless, negligible” (CARVALHO, 2013). From this point of view, the aspect of finding value judgment is to build collectively, not individually. Being able to affirm that the values are the result of a cultural construction, having as attributes and thoughts consonant with its coexistence group (ACEDO, 2009).

But before the value judgment, there is the nature of value, because values do not arise out of nowhere, but as a response to the need or interest to solve problems. If the value judgment is built on the relationship with the other, the nature of value arises from the subject's relationship with things.

Values thus constitute a natural response to the needs felt by the subject; hence, its importance and contribution to the transformation of reality; hence, the crucial role that education can play in the intertwining of its objectives with the gain of reflective and praxic awareness about the values with a view to the subject's realization, according to his preferences (PEDRO, 2014).

Thus, the construction of values occurs in the whole life process of man, since he was a child. Thus, receiving influences from their interaction in social media, such as: family; of colleagues; of friends; from school; of work; of the community, that is, of every relationship in which it forms part. Values are a kind of personal investment, and form the subject's personality, taking actions balancing values such as good and bad, superior and inferior, right and wrong. In society, the practice of citizenship is related to the values that each has and uses in exchanging interpersonal relationships (SPÍNDOLA and MOUSINHO, 2010; ALVES, 2020).

Pedro (2014) attributes the term “good” as an example to explain that it is not a value, but a good. Such an object will only be a value at the moment of subjective appreciation, that is, it has a value from the moment that the subject recognizes. Still following the thought of the aforementioned author

In short: there is value whenever: 1. the subject is interested in the object and it is not indifferent to him;

2. the object (well) has an interest (or is useful) in itself;  
3. there is a partial appreciation, or a “parti pris” (Lavelle, 1951, p. 186), that the subject adopts in relation to the object. However, it is the combination of each of these factors that forms the value and not one of them taken in isolation (PEDRO, 2014).

The object exists by itself, and it is up to the subject to value that object. That is, after an appraisal, evaluation, attribution of value or even exposing a value judgment, because the qualities of the object in the end are not foreign to the subject, thus, having a value. Still, in social relations, the values exposed within the culture of each person built the identity of the subject along with intrapersonal and interpersonal factors. The construction of identity is a dynamic process, the result of experiences, feelings that are based on man's relationship with himself and with the cultural environment that is inserted (ALMEIDA et al., 2013). The construction of identity is historical, not biological. It is not fixed, since man assumes different identities at different times, the human being has contradictory identities within him, so the identification processes are changing (HALL, 2006).

Attitudes are a set of beliefs that have an affective charge in favor or against a given social object, resulting in actions according to affections related to the object (COELHO et al., 2006). An attitude influences the experience with a certain situation, thus having a direct influence on the subject's act to achieve his goals or way of acting in some situations, having as a starting point a mental state (ACEDO, 2009). In this line of thought, the PCN reinforces by listing that attitudes are complex because they involve beliefs, feelings and an intention, thus involving cognitive, affective aspects and a type of conduct (BRASIL, 1997).

Attitudes can also be understood as a focus of attention in relation to the object, they have an unconscious and instinctive origin. For Carl Gustav Jung, founder of analytical psychology, there are two types of personality attitudes: introverted and extroverted. Introverts are guided by ideas, emotions and impressions based on assumptions. Extroverts are guided by the energy of the outside universe, of the people around them, of the activities they carry out (MATARAZZO, 2000).

What underlies our attitudes. According to the author, it is related to habit, values are linked to habit since these are created from what is believed and believed to be better (ACEDO, 2009). So, because the habit depends on the values to support it, it can be pointed out that attitudes are guided by values.

The attitude has functions such as: defensive; adaptive; and cognitive. The only one that is not based on social values is defensive, as survival values are used in this type of attitude. Thus, it is worth remembering that an attitude will not always be the same on the same occasion, they are chosen based on what they believe to be best, making use of values adopted as part of their personality (ACEDO, 2009).

The same classroom environment, with movements rich in attitude, is also rich in values. Each attitude, action, expression and movement are based on values that were built by sensations, emotions, feelings and past experiences (ACEDO, 2009).

In this way, due to its playful character and to provide moments for new experiences, physical education classes (through the movement's corporal culture) can be a means for an education based on values and attitudes. The physical education class can provide the development of the capacity for autonomy and the improvement of interpersonal relationships, an experience of body movement together with the other capacities of the individual. During classes, moments of conflict, interaction and cooperation can occur (CORTES and OLIVA, 2015). Starting from these situations, the teacher can think of strategies on how to introduce and work with positive values to students, making the student assume competences and responsibilities in conflict resolution, for example. To achieve this goal, the pedagogical practice needs to be well oriented, otherwise it can awaken inverse values of those intended, such as, for example, the obsession with victory, resulting in contempt or exclusion of the other (NEU et al., 2012; CORTES and OLIVA, 2015 ).

Within the school environment, subjects are historical and temporal and develop in different social complexes according to their habits, way of acting and thinking. And with that you need to reflect on: What type of society is inserted? What historical time are you living? How are the relations at that time? Through these reflections, it is questioned about the attitudes and values that are part of social relations, if those are dignifying or denigrating the human being (OSSAK, 2016).

For this reason, it is possible to differentiate between a teacher who has the attitude of an educator and a technician. A technical posture aims to expose the codes of execution of a practice. An educator has the purpose of working with social codes, and this type of knowledge allows us to understand the relationships that the contents of physical education have with other contents of other subjects in the classroom. With



this, it allows an increase in the degree of autonomy, critical sense, freedom of thought of the student (GALLARDO et al., 2003).

The principle of reflection is to know the desire of the type of students who will work in society, and how we are able to build a worldview where happiness goes beyond the absence of feeling of pain or need. Physical education will only achieve a human formation when the teacher disengages from the role of technician and adopts an educator role. And for this change in the student's training process, it is necessary that there be a change in the teacher's behavior in his teaching-learning practice and conceptions (GUTIERREZ, 2008).

Thus, with a focus on body culture, there is no concern with the execution techniques of the most diverse possibilities that are part of that culture. Once focused on the students' body culture, it can be called popular body culture, where the goal is pleasure, teaching-learning, identity construction, and not income as physical education in a traditional perspective aims to (GALLARDO et al., 2003).

Society is marked by diversity, multiple identities make up the social body. At school, different cultures are thus an education for the sides, considering the student's reality is necessary to build knowledge and deconstruct prejudices based on cultural diversity (CUNHA et al., 2019).

The school, because it contains students with the most diverse physical, social and cultural characteristics, provides an experience with the other. This relationship opportunity becomes essential to awaken values for the formation of identity (FAIAL, 2015). For without the other, there is no way to build identity, since it occurs from the inclusion of the other, and without that identity the self is not open to the other and when denying the other, it is to deny oneself (CHAVES and GOERGEN, 2017).

The document of the curricular guidelines for high school (OCEM), when describing the high school subject, exposes that this public are

More than students and young people, they build their subjectivities and identities from conditions of belonging to a specific gender, ethnicity, social class, religious practice, sexual orientation, etc. These conditions of belonging, in turn, also help in the construction of these students as socio-cultural subjects, which allows us to say that there is no youth, but youth (BRASIL, 2006)

In physical education there is a great appreciation of motor skills and physical capacities, configuring as characteristics of the procedural dimension. The attitudinal

and conceptual dimensions are overlooked or receive little attention. The facts and concepts that are related to the object of study of physical education (body culture) as well as the values that each practice reveals must have the same importance during classes (ACEDO, 2009).

The teacher in his practice has as objective the human formation, in this way, the teaching-learning process must be present in the three dimensions: Conceptual, which is linked to knowledge; procedural, is related to knowing how to do; and valuative, knowing how to be. All contents must contain all three, and not just one (DUDECK and MOREIRA, 2011).

It is agreed with Acedo (2009) to emphasize that this division occurs only for educational purposes. Still according to the author, the teaching-learning objectives will motivate which dimension will be chosen as a favorite. It still corroborates with the idea of Dudeck & Moreira, being the ideal still to make use of the three dimensions in a reciprocal relationship, since in daily life there are no distinctions.

Based on dimensions in relation to physical education what should be developed (DARIDO, 2012a)

Conceptual dimension:

- To know the changes that society has undergone in relation to life habits (reduction of body works due to new technologies) and relate them to the current needs for physical activity.
- Know the changes that sports have gone through. For example, that soccer was played only by the elite at its beginning in the country, that volleyball changed its rules due to television, etc.
- Know the correct ways of performing various exercises and daily body practices, such as lifting an object from the floor, how to sit in front of the computer, how to properly perform an abdominal exercise, etc.

Procedural dimension:

- Experience and acquire some basic fundamentals of sports, dances, gymnastics, fights, capoeira. For example, practice the *ginga* and the *capoeira roda*.
- Experience different rhythms and movements related to dances, such as ballroom, regional and other dances.
- Experience situations of play and games.

Attitudinal dimension:

- Enhance the heritage of games and games in their context.
- Respect opponents, colleagues and solve problems with attitudes of dialogue and non-violence.
- Predispose to participate in group activities, cooperating and interacting.

- Recognize and value non-prejudiced attitudes regarding levels of ability, sex, religion and others.

### According to the National Curriculum Parameters

Any practice of bodily movement culture that does not consider them (the attitudinal contents) explicitly will be reduced to mere technicism and alienated learning. Values are understood as the ethical principles and ideas that allow a judgment to be made about the conduct and its meaning. Attitudes reflect the coherence between the subject's behavior and speech. They are the ways that each person finds to express their values and to position themselves in different contexts (BRASIL, 1997)

In relation to the three, the attitudinal dimension receives less attention in relation to the other two dimensions. This can happen because the content has a wide meaning, going beyond concepts and physical exercises, to find life experiences, cultural experiences, demonstrations of feelings, among others that are inside and beyond the walls of the school. The content within values and attitudes calls for a social demand to defend (ACEDO, 2008).

Thus, within the federal institute, physical education is related to working with social determinants, awakening a criticality to social mechanisms:

The student's critical capacity and autonomy to be developed by Physical Education in the IFes go beyond the mere "exercising", or providing technical "tips" on how to keep the body healthy, or productive, to the taste of the job market, as if we were exclusively health professionals and not PE teachers. A concrete way of accomplishing this intent is to provide students, in schools, with access to knowledge that will help them understand the objective determinants involved in the dispute for models of bodily practices and conduct, for example, those who seek to reduce the concept of quality of life to the subjective characteristics of "lifestyle" (SILVA and SILVA, 2016).

The physical education class helps the student to see the world through other lenses. Once physical education allows discussing social issues such as: ethics, religion, drugs, cultural plurality, the environment, work and consumption, sexual orientation, and health. In his study, Sá brings the narrative of an IFMG student (SÁ, 2019):

I think the best way to fight prejudice, this lack of respect for heterogeneity, these things, is with education. I think that at IF, in Physical Education, we study, for example, dance, when we see funk here, it comes from the lower classes, which is a resistance fight and such. Women, gender in sport, these things that the IF discusses in Physical Education make us study, have a knowledge of things we did not know, the fights, for example, sports practices, capoeira etc. We always debate gender in sports and also those classes of power and this part is very interesting for the respect of diversity (Beyoncé).

By focusing on the structural themes of physical education with social demand, traditional physical education is overcome, using its critical theories to defend justice, human rights, combat any form of prejudice and discrimination, debate power relationship. The classes are moments of reflections on values and attitudes, as well as the experience of these (ACEDO, 2009; SÁ, 2019) (ACEDO, 2009; SÁ, 2019).

And when considering the student's reality, a physical education that works on social demand issues together with body practices, OCEM expresses that

The reading of reality by body practices allows them to become “keys to reading the world”. The subjects' body practices become more of a language, neither better nor worse than the others in reading the real, just different and with particular methods and techniques [...] Through the movement expressed by body practices, young people portray the world they live in: their cultural values, feelings, prejudices, etc. They also “write” their cultural brands in that same world, building the places of girls and boys in cultural dynamics (BRASIL, 2006).

In physical education classes within this context, it is worth remembering that sport is not excluded, this practice only stops being hegemony, giving space to other possibilities of practice. Sport starts to be re-signified, it is no longer about school sport, but school sport. Thus, the teacher has a more pedagogical role seeking to reach all students. The school sport, it is the sport-education, with this, seeks the reflection on the sport, providing the capacity for criticism to the point of reconstructing it according to the student's interest. As a pedagogical practice, it uses the student's cultural environment, provides the construction of values, change of concepts, respect for realities different from those of their daily lives (BICKEL et al., 2012; PESTANA, 2019). And within the body culture of the movement

[...] understood from the intertwining between body, nature and culture, it can contribute for teachers to offer content in school Physical Education related to the reality of students, with the purpose of promoting a critical reading of the world. Teachers may take as their starting point content that values the singularities of each community, discussing and problematizing cultural hierarchies. In addition, teachers will be able to awaken in their students the development of suggestions for the identified problems (MENDES and NÓBREGA, 2009).

Thus, within the body culture of the movement, the body is understood as the means to carry out the various practices. And when one seeks to work on its broad dimensions, the body is no longer just a physical and biological structure, in its movement it has cultural, social, historical elements. Through his socialization with the world and with others, he reveals his relationship with nature, man, culture and society, which exposes behaviors, gestures, values of each society (SILVA and SILVA, 2016).

Therefore, physical education in its pedagogical perception surpasses in its practice an uncritical performance, as well as closed methods, stagnant concepts, aiming at the formation of political subjects, is beyond sports skills and techniques. Along with other disciplines, it seeks to unveil new lenses that make it possible to interpret the world in a different way, taking on new attitudes and ways of understanding and living.

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