

## 103 - SCHOOL PHYSICAL EDUCATION: GENDER AND CORPOREALITY

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## INTRODUCTION

The representation that is of body and that is problematized, in the school, is anchored in the biological perspective, without considering the historical, social and cultural constructions of each subject. The separation between boys, on the one hand, and girls, on the other, in the entry and exit queues, and at other times of the School Physical Education class, is constant.

It is common, too, the institutionalization of differences, that is, that boys and girls "have" different abilities, simply considering the biological apparatus. Fernandes alerts us to the "generalized expectations" of some teachers in the selection of contents, in the ways of speaking, in encouraging children to take classes, in accepting or condemning certain attitudes and behaviors" (FERNANDES, 2010, 109).

In Physical Education, biological differences are often taken as justifications for the performance or not of certain activities, which ends up causing the separation of girls and boys in class. In this way, the cultural constitution of the body is not taken into account (ALVARENGA; DAL IGNA, 2004).

In a same class, we are faced with students of different characteristics and interests, which requires a great effort of the teacher in the search for strategies of recognition of the other and respect for the existing diversity. Thus, cultural differences should be contemplated and reach the vast majority of students.

This article aims at discussing aspects related to gender and corporeality in School Physical Education, which can contribute to the understanding of many of the challenges faced by teachers, socialize strategies for future teachers in their work professional.

## BODY, GENDER AND SCHOOL PHYSICAL EDUCATION

The school has restricted the subject of sexuality to heterosexual reproduction and the body is seen from a biological and non-social perspective, thus fulfilling what Louro (2003) refers to as a pedagogy of sexuality. Such pedagogy, according to the author, has the function of schooling the body in a preconceived tendency, to discipline it to be a man or a woman, which leaves marks on the bodies even after students leave the school space.

Gender studies, when related to pedagogical practice, are echoed in the concept of co-education, where it is possible to perceive a practice of activities carried out, intentionally, with girls and boys together. Costa e Silva (2002, p.9) states that "Coeducational Physical Education classes should be mixed with intentional actions aimed at the double socialization with male and female referents in due partiality".

We understand that the concept of co-education is not confined to a mixed class, but should be aimed at developing and socializing girls and boys equally. If the bodies of students are together in classrooms, they could also share the space of Physical Education classes, enriching each other through a dialogue of competencies.

In Physical Education classes, where the teacher is concerned about the integral education of their students, the separation of the sexes is not justified, still observed in many schools as a pedagogical strategy, preventing students from developing and learning to live together, respecting each other. The existence of "cultural contexts that form and inform us, resulting in our understanding and our practices in relation to the equal and the different", pointed out by Gusmão (2000, p.12), deserves special attention.

The members of a society are acquiring norms, standards, beliefs and values that guide the behavior of individuals; they are learning a culture. The body, as the body's primary contact with the environment that surrounds it, also learns certain motor habits characteristic of a given culture. The body expresses a culture and it determines bodies. The physical education teacher, working directly with the body and the social being that it is, also participates in this process of cultural transmission (DAOLIO, 2006, p.24)

Jocimar Daolio alerts us to the fact that "Physical Education professionals, by working with the human being through their body, are working with the culture imprinted in this body and expressed by it" and that, therefore, "to body is to move in the society of which this body is part" (DAOLIO, 2006, p.52).

However, if we focus our attention on the type of teaching that these professionals teach, we will perceive the tendency towards biologization, naturalization and universalization of the human body, which end up justifying programs that tend to homogenize the group of students (DAOLIO, 2006). not considering, therefore, the historical, social and cultural constructions of each subject.

This in itself already indicates the importance of discussing aspects related to body, gender and school physical education, as we have proposed, since, traditionally, the discipline has been used of the bodies through a homogenizing conception of the human body. With this, a hierarchy is established among the students, thus configuring relations of power.

The relations of power that are established in the classes of Physical School Education, by means of a hierarchy of human beings by virtue of certain characteristics, of their frames or not to this system, in the form of the valorization of the virile and the skillful, will be, in turn, determinants in the processes of subjectivation, bringing, therefore, reflexes to the corporeity of the subjects. But we emphasize that this place can also be a place of questioning the relations that permeate these spaces (FERNANDES, 2010), especially involving the genres.

It is worth emphasizing that we do not intend to equate men and women in relation to their bodies and meanings, but rather to understand that the differences extrapolate the biological bias and are, to a large extent, culturally constructed (DAOLIO, 2006). They are the daily habits repeated, in an unthinkable way, that go, slowly, training the bodies.

We can not forget that Physical Education, taken as a cultural practice, presents a certain tradition and certain procedures consolidated, over time, and endowed with symbolic effectiveness, clarifies Daolio (2010). this means that the way in which it is put in school makes sense for all the actors involved in its practice, such as teachers of the subject, parents, students, teachers of other components and pedagogical coordinators (DAOLIO, 2010).

So we can no longer conceive of the body as a heap of muscles, bones, and joints, which must be problematized and discussed, since the various human groups are absolutely heterogeneous and manifest in very different ways. Even the differences established between men and women are cultural constructions. According to Daolio (2010, p. 11), practicing anthropology "presupposes... the acceptance that the various human groups around the world manifest themselves in absolutely different ways"

Pedagogical practices need to consider cultural aspects and difference. Even with critical theories being strengthened since the 1980s, in Physical Education, sports classes predominate to this day. Such practices, if not problematized from the understanding of differences (gender, skills, social, etc.), tend to reproduce heteronormative and exclusionary patterns (ALTMANN, 2015).

Altmann and collaborators have obtained results that show that the differences in performance between boys and girls in the School Physical Education classes appear as the main source of conflicts for these teachers, being, therefore, one of the aspects more contemplated in their planning (ALTMANN et al., 2018, p.11).

According to Auad and Corsino (2018), we can not fail to consider that the "learning of separation", that is, the consolidation of hierarchical gender differences, forms part of a socially constructed basis and ends up limiting the autonomy of girls and of women, as well as for delimiting, in a little prestigious and impoverishing way, their spaces of action.

One way to work these conflicts is through mixed classes and diversification of content, encouraging the construction of other views between students and denaturalized inequalities, since "the coeducativas practices destabilize regimes of truth about gender" (ALTMANN; AYOUB; AMARAL, 2011, p. 496).

Practices must be constantly evaluated, since they can perpetuate or re-signify concepts and attitudes. In Physical Education, we can develop individualistic, exclusionary and competitive practices, or collective, inclusive and cooperative practices. From these, we believe that it is possible to strengthen or relativize the dominant heteronormative conception, since it is in social relations that we internalize principles and values (ALTMANN; AYOUB; AMARAL, 2011).

According to Fernandes (2010), the meaning of gender expressed by children in school depends on the situation they experience in this context. When in a class situation, they tend to reproduce frontier senses between boys and girls, but when they are somewhat distant from directed situations, they interact more closely with each other, which reveals the diversity of relationships through which they experience the school context ( FERNANDES, 2010).

By experimenting in different ways with gender settings in school, children reveal to us that it is possible and desirable to learn in a context in which they can interact without fear of constraints grounded in gender apparatus norms, as reported by Fernandes (2010). "It is up to the schools to construct a critical position in the face of the meanings that establish places distinct from the children, making possible the amplification of the ways of living and learning in the school context" (p.109).

#### FINAL CONSIDERATIONS

We learn, in school, more than just content: we internalize symbols and codes of how to act in society (LOPES; MACEDO, 2011; LOURO, 2004, 2011). We need to reflect, therefore, on knowledge and learning that are not contemplated by the curriculum and that are left out of the classroom. When we leave, from the outside, knowledge, we also leave out subjects and lives (GARCIA, 2016).

The school, as an institution with high symbolic efficacy, can not only promote diversity and the construction processes of identity. With this, it will be strengthening forms of empowerment of the subjects through shared knowledge, and its task is to establish balanced and constructive relations among all, in order to make use of the skills dialogue.

Education should develop skills that empower individuals for democratic participation, motivating a spirit of solidarity and responsibility. It is necessary to incorporate diversity and to understand social participation and the capacity to make decisions as a synonym of power (NAHMÍAS, 2006).

Finally, based on the reflections of Tomaz Tadeu da Silva, we conceive the curriculum as an instrument of power and constructor of identities. From there, the educational process is defined, the ways of being / acting in the world are reiterated and the subjects elaborate their actions and their place in society (SILVA, 2005). A curriculum that works with difference represents, therefore, a political position in the relations of power present in the schools.

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#### SCHOOL PHYSICAL EDUCATION: GENDER AND CORPOREALITY

The representation of the body that is problematized in the school is anchored in the biological perspective, not considering the historical, social and cultural constructions of the subjects. The search for strategies of recognition of the other and respect for diversity exists in the classes of Physical Education school, must be a constant, given the diversity of characteristics and interests of the student. Thus, cultural differences should be contemplated and reach the vast majority of students. This article, of a bibliographical nature, seeks to discuss aspects related to gender and corporeality in School Physical Education. In addition to contributing to the understanding of many of the challenges faced by teachers, we seek to socialize strategies for future teachers in their professional work. A curriculum that works with difference represents, therefore, a political position in the relations of power present in the schools.

Keywords: Gender. Corporeity. Physical school education.

#### EDUCAÇÃO FÍSICA ESCOLAR: GÊNERO E CORPOREIDADE

A representação de corpo que é problematizada, na escola, encontra-se ancorada na perspectiva biológica, não considerando as construções históricas, sociais e culturais dos sujeitos. A busca por estratégias de reconhecimento do outro e de respeito à diversidade existente, nas aulas de Educação Física escolar, deve ser uma constante, haja vista a diversidade de características e de interesses do alunado. Assim, as diferenças culturais devem ser contempladas e atingir a grande maioria dos alunos. O presente artigo, de cunho bibliográfico, busca discutir aspectos relacionados ao gênero e à corporeidade na Educação Física escolar. Buscamos, além de contribuir para a compreensão de muitos dos desafios com que se defrontam os docentes, socializar estratégias para futuros professores em sua atuação profissional. Um currículo que trabalhe com a diferença representa, pois, uma posição política nas relações de poder presentes nas escolas.

Palavras-chave: Gênero. Corporeidade. Educação física escolar.

#### ÉDUCATION PHYSIQUE À L'ÉCOLE: GENRE ET CORPORALITÉ

La représentation du corps problématisée à l'école est ancrée dans la perspective biologique, sans tenir compte des constructions historiques, sociales et culturelles des sujets. La recherche de stratégies de reconnaissance de l'autre et de respect de la diversité existe dans les classes d'éducation physique, doit être une constante, compte tenu de la diversité des caractéristiques et des intérêts de l'élève. Ainsi, les différences culturelles devraient être envisagées et toucher la grande majorité des étudiants. Cet article, de nature bibliographique, cherche à aborder les aspects liés au genre et à la corporalité dans l'éducation physique à l'école. En plus de contribuer à la compréhension de nombreux défis auxquels sont confrontés les enseignants, nous cherchons à socialiser des stratégies pour les futurs enseignants dans leur travail professionnel. Un curriculum qui fonctionne avec la différence représente donc une position politique dans les relations de pouvoir présentes dans les écoles.

Mots-clés: Genre. Corporalité. Éducation physique.

#### CORPOREIDAD Y CULTO AL CUERPO EN LA CIBERCULTURA

El culto al cuerpo, característica presente en nuestra sociedad, se intensifica en las redes sociales. Por lo tanto, nos exige una serie de cuestionamientos, algunos de ellos considerados en el presente artículo, con vistas a su recepción y propagación en la cultura digital o cibercultura. En esas condiciones, nos preocupa, principalmente, las consecuencias de tal modelado del pensamiento y de la sensibilidad para la corporeidad. Afirmamos, en este texto, que el culto al cuerpo, considerado en medios virtuales, es capaz de provocar efectos reales más allá de lo que trivialmente percibimos. Se justifica, así, la necesidad de problematizar y de desmitificarnos, conforme nos propusimos realizar en este artículo.

Palabras claves: Culto al Cuerpo. Corporeidad. Cibercultura.