

MULTICULTURAL DIDACTIC AND PHYSICAL EDUCATION: BETWEEN SCHOOL AND INITIAL TRAINING

DIDÁTICA MULTICULTURAL E EDUCAÇÃO FÍSICA: ENTRE A ESCOLA E A FORMAÇÃO INICIAL

DIDÁCTICA MULTICULTURAL Y EDUCACIÓN FÍSICA: ENTRE LA ESCUELA Y LA FORMACIÓN INICIAL

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ABSTRACT: The article resumed some historical marks in the constitution of the field of Didactics and it reports two experiences on the teaching of Physical Education in a multi/intercultural perspective. One of the reports cites an experience with a subject "General Didactics: teaching and learning" at a private college and, the second reports about the teaching of Fight's content in Physical Education at a Federal Institution. There are initiatives to think and experience the Physical Education from the democratic imperative and cultural plurality. In addition, the reports show an increase in student participation, an appreciation of the dialogue and of the different sociocultural experiences of students through the application of the proposals. However, time was a limiting factor.

KEYWORDS: Critical didactic. Intercultural education. Physical education.

RESUMO: O artigo retomou alguns marcos históricos na constituição do campo da Didática e relatou duas experiências sobre o ensino na Educação Física na perspectiva multi/intercultural. Um dos relatos cita a experiência com a disciplina "Didática Geral: ensino e aprendizagem", em uma faculdade particular e, o segundo, o ensino do conteúdo de Lutas na Educação Física escolar em uma instituição federal, ambas situadas no Rio de Janeiro. Notou-se que há iniciativas de pensar e vivenciar uma Educação Física que se aproxime do imperativo democrático e da pluralidade cultural. Ademais, os relatos ilustram um aumento da participação dos alunos, uma valorização do diálogo e das diferentes experiências socioculturais discentes ao longo da aplicação das propostas. Todavia, o tempo foi um fator limitador.

PALAVRAS-CHAVE: Didática. Educação intercultural. Educação física escolar.

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RESUMEN: *El artículo retomó algunos hitos históricos en la constitución del campo de la Didáctica y reportó dos experiencias sobre la enseñanza en la Educación Física en una perspectiva multi/intercultural. Uno de los informes cita una experiencia con la disciplina "Didáctica general: enseñanza y aprendizaje" en una facultad privada y, el segundo, la enseñanza sobre el contenido de Luchas en Educación Física en una institución federal, ambas ubicadas en el Rio de Janeiro. Se señaló que existen iniciativas para pensar y experimentar la Educación Física desde el imperativo democrático y la pluralidad cultural. Además, los informes muestran un aumento en la participación de los estudiantes, una valoración a través de la aplicación pedagógica. Sin embargo, el tiempo fue un factor limitante.*

PALABRAS CLAVE: *Didáctica. Educación intercultural. Educación física escolar.*

Introduction

The discussions about the roles of the teacher, the school, and education in society are permanent targets for reflection in the field of education. Libâneo (1984) reminds us that the multiplicity of possible interpretations of the role of the school and education can range from traditional to critical conceptions. In this sense, the author defines two major axes that guide the most recurrent pedagogical trends in Brazilian education during the 1980s: liberal pedagogy and progressive pedagogy. It is worth mentioning that the trends presented by Libâneo (1984) only group traits and characteristics common to one or another pedagogical trend. Therefore, the proposed categories help to understand references that may be present in the daily lives of teachers, schools, and educational conceptions. However, such categories should not serve as watertight norms that end up reducing the complexity of subjects and institutions to some "pedagogical label".

In the core of liberal pedagogy are the traditional, progressive renewed, non-directive renewed, and technicist trends. In general, liberal pedagogy is marked by a belief in the individual and in the school's function in leading that subject to play a role in society appropriate to his or her abilities. Teaching and learning are markedly understood outside the historical and social context of the student (LIBÂNEO, 1984).

In progressive pedagogy, unlike the previous one, there are trends that are outlined mainly by the enhancement of the critical-reflective dimension of the student, placing him as a historical subject and able to reflect and promote changes in the social context in which he is. Libâneo (1984) mentions, in progressive pedagogy, the libertarian, libertarian, and social-critical content trends.

On the other hand, Candau (2016) understands these institutions, actors, and social practices beyond the pedagogical dichotomies presented by the aforementioned author. The

author describes a school context and educational practice demarcated by interculturality on the part of those in the school. Therefore, Candau (2016) states that, today, the task of educating is situated in a context of the need for dialogue between individuals from different social and cultural groups.

With regard to the figure of the teacher, Freire (1996) advances in the sense of postulating that both progressive and conservative educators need specific knowledge to exercise teaching, although he recognizes the axial differences between the various pedagogical currents. Freire (1996) also points out that teaching is not a task of knowledge transmission, but, contrary to what common sense allows us to understand, it is to provide an opportunity for the construction of knowledge in a critical, problematizing, and socially contextualized manner.

In the wake of the argued, Lüdke; Boing (2012) emphasize the complex nature of the teaching work. The authors emphasize that the teaching function requires knowledge about their own knowledge, treating initial teacher education as a crucial moment, although not exclusive, for the acquisition and experimentation of this knowledge and know-how.

Didactics is among the knowledge that is important to teaching and is present in initial teacher education. Oliveira; André (1997) define Didactics in three dimensions: curricular discipline, field of theorizations and research and, also, responsible for reflections, planning and strategies used in the experience of teaching and learning in the classroom context.

Cruz (2017) and Cruz *et al.* (2018) advance in the legitimization of the role of Didactics in initial training. For the author, the field of Didactics has as its primary responsibility the reflections on the demands of teaching and learning. That is, in the words of Cruz (2017, p. 674):

This field comprises a domain of investigative, disciplinary, and professional knowledge about the teaching-learning process, which involves the work of cognizing subjects (teachers and students) about the cognizable object (knowledge) in situated contexts, aiming at human formation. In other words, didactics is exclusively responsible for the conceptual and procedural theorizations and foundations about the relationship between teachers and students around knowledge in given teaching and learning situations.

When approaching the focus of this experience report, the discussions about Didactics in the field of Physical Education stand out. Caparroz and Bracht (2007) portray that such discipline, in the history of initial training courses of Physical Education teachers, had an emphasis aligned to the teaching of a technical know-how of certain motor gestures until the 1970s. Later, with the epistemological rupture in the 1980s, the discussion migrates from

Didactics to the pedagogical bases of Physical Education at school - which generated a certain gap regarding didactic discussions in the area.

Cruz and Castro (2019), in a study on the evaluation of the subject Didactics by graduates of an undergraduate course in Physical Education, denote, in a current context, the resumption of themes such as planning, evaluation, and reflection on the teaching-learning process. There seems to be, therefore, a new displacement to axial themes of the evaluated subject, at least in the investigated course. However, if Candau's (2016) reflection on a Didactics that favors interculturality is taken as a basis, the absence of experiences in this direction is noted.

Given the argumentation about the crucial role of Didactics and the gap about intercultural experiences in the field of Physical Education, this article aims to resume some historical milestones for the constitution of the field of Didactics and report two experiences about teaching in the field of Physical Education from an intercultural perspective. One of the reports corresponds to the experience of a teacher in a Physical Education undergraduate course, located in a private college in the city of Rio de Janeiro, with the subject "General Didactics: teaching and learning"; and the second one about the teaching of the content of Wrestling in the subject of Physical Education in the 1st year of Integrated High School and Technical School of a federal institution located in the south of the state of Rio de Janeiro.

Theoretical foundation

Didactics and didactics in Physical Education: brief history and paradigms

In the context of the debate within the field of Didactics, although without the pretension of performing a historiography of the discipline, it is important to resume some of its milestones. Oliveira; André (1997), for example, point to a traditional Didactics in the period between the 17th and 19th centuries. Based on the perspective of Comenius, one of its first great systematizers, traditional didactics was centered on the objectives of teaching and on the cultural contents that should be mastered by man. Furthermore, the strong link with Christian expansionism and the rigid notion of hierarchy marked the discipline in this period.

In the Brazilian context, based on Oliveira; André (1997) and Candau (2012a), it is highlighted some historical milestones that were elementary in the constitution of the field of Didactics in the country, beyond the aforementioned influence of Comenius. Moreover, it is emphasized that such tendencies in the field of Didactics coexist until the current days. The

delimitation by date only offers a panorama of greater emphasis of one or another tendency in a certain period.

1. From the first decades of the 20th century until the 1950's: the entry and permanence of the Scholastic-Novative perspective, based on the centrality of the student's experience and on centers of interest. The focus of the discipline is on the individual and his/her potential.

2. Until the 1970's: besides the scholasticnovative and traditional influences, a perspective of Didactics is observed, close to the concepts of efficiency and teaching techniques - the latter designated as instrumental.

3. Between 1970 and 1980: in a context of approximation with theoretical-methodological references from Human and Social Sciences, the role of Didactics starts to be questioned in the educational field, as its instrumental function and de-contextualized with the historical and social context of the students starts to be denounced. This moment is marked by the rejection of Didactics.

4. in 1980: Candau (2012) held the seminar "Didactics in question" and proposed a multidimensional Didactics, in a movement against the negation of the field. Multidimensional Didactics consists, roughly speaking, in the valorization of the technical, human and political-social dimensions present in teaching and learning. The author breaks with the technical versus political dichotomy and assumes the role of Didactics in the mobilization of these diverse domains for its effectiveness.

Advancing in the proposal of Candau (2012), to assume the Didactics as a specialized field in teaching, it is observed the appreciation of the affect and subjectivity of the individual (human dimension), the historical-social, cultural and class contextualization of the subjects who participate in the schooling process (political-social dimension), and, still, the resumption of technical criteria for feasibility of Didactics, such as planning, the selection of teaching objectives, curriculum composition and the like (technical dimension). It is, therefore, a Didactics that finds in the approximation of these dimensions the necessary fertility for teaching - and learning - to occur.

Not only the proposal of Candau (2012a) was established in the gap generated by the denial of Didactics. Based on the report of Oliveira; André (1997), Libâneo (1984) proposed what we can deduce as Didactics based on the critical-social pedagogy of the contents. For the author, it would be necessary a Didactics and, consequently, a pedagogy, in which the social practice is the beginning and the end of the teaching process. In this sense, the school would

have a primary function, beyond transmission, the active appropriation and reconstruction of systematized knowledge.

Still in the wake of what Libâneo (1984) presents, it is observed the proposal of Puentes; Longarezi (2013), situated in the Developmental Didactics. Of cultural-historical pedagogical basis, the developmental didactics is based on the structuring of the teaching-learning activity in view of the development, emphasizing the teaching necessarily as intentional. Therefore, it rejects notions of spontaneity and vocation for the accomplishment of teaching and learning, mainly in what refers to the valorization of the teaching work.

Still in Puentes; Longarezi (2013), the emphasis on the transformation of the reality of the learner and his social context is emphasized. Another notable aspect is the use of teaching strategies, oriented from the perspective of developmental didactics, based on problem solving, which, consequently, goes beyond the traditional limits of a teaching based only on the transmission of knowledge.

Approaching the context closer to the present day, it is important to highlight the new propositions of Candau (2016), which underlie the proposal that will be presented in the next item of this article. Starting from the verification of the current multiculturalism present in schools, the author reflects on how didactics can help in the dilemmas faced by the school with the aim of valuing cultural diversity.

Candau (2016) states that to reflect on the context of teaching and learning in basic education today, it is necessary to rethink both the training of teachers and the conduct taken by the school and teachers in the face of the scenario of diversity of everyday life in these spaces. Therefore, the author argues that the school needs to be part of the training of teachers who will work there, both from the point of view of in loco experience and reflection, and from the perspective of the production of scientific knowledge.

Regarding the performance of the school in this formative process - initial and continued - of teachers, Candau (2016) elects the reflective practice as a condition for reflection on the teaching action and, from there, the search for new collective and democratic solutions needed for each school and its context. It also advances, in the sense of revealing that the possible answer to problems faced by the school is less the old way out adopted in the search for the academy as the only reference, or, also, in the spontaneous knowledge generated within the school by long career teachers. Possibly, a fruitful answer would be to approach these issues and problems through the development of projects that aim to respond, again, in a collective and democratic way, to the dilemmas that each school and teaching staff face on a daily basis.

Candau and Koff (2006) and Candau (2016) develop, then, their proposal of multi/intercultural didactics based on intercultural education. Some imperatives guide intercultural education: consideration and emphasis on issues related to human rights and cultural differences; adoption of a broad multiculturalism to promote interculturalism and democratic attitudes; adoption and encouragement of policies of equality and identity representation; and, as previously mentioned, reinsertion and reworking of the school to act in this context.

Besides the imperatives presented, Candau and Koff (2006) select some discussion axes that can guide intercultural education, such as globalization and multiculturalism, the relationship between equality and difference, the disputes between universalism and cultural relativism, and also didactics from a multi/intercultural perspective.

As far as globalization is concerned, the phenomenon can be listed in its economic, political, and social aspects, often leading to a perception of a homogenizing culture. However, at the same time, it is restrained by new resistances and identity affirmations from various social groups. This tension between knowledge considered universal and knowledge from the perspective of a particular group marks the disputes between universalism and cultural relativism (CANDAU; KOFF, 2006).

It is in this context that Candau and Koff (2006) define the importance of an education guided by interculturality, in the sense of recognizing differences, resistance against the various forms of discrimination, and also the non-acceptance of a socially unequal society. To this end, education must value democratic, dialogical, and egalitarian relations. There is, therefore, the need to recognize the other and the cultural baggage that he/she carries in his/her experiences, which constitute his/her subjectivity.

Still in the context of a critical interculturality, the author develops, within the scope of her scientific research group, a concept of intercultural education that expands on what has been argued so far, in the sense of stating that

Intercultural Education starts from the affirmation of difference as wealth. It promotes systematic processes of dialogue between different subjects - individual and collective -, knowledge and practices in the perspective of the affirmation of justice - social, economic, cognitive and cultural -, as well as the construction of egalitarian relations between sociocultural groups and the democratization of society, through policies that articulate the rights of equality and difference (CANDAU, 2014, p. 5.).

Finally, in the last part of the subtopic of this article, it is worth mentioning some peculiarities of the field of Didactics in Physical Education. In this sense, Castro et al. (2017)

report a context of intense theoretical and epistemological dispute in the initial training of teachers in the area. It starts from the heritage of the creation of the first civilian schools of Physical Education, based on the medical-hygienist contribution and on the experience linked to military practices, which influenced the constitution of a teacher education monopolized by technical-instrumental knowledge focused on the teaching of sportive gestures or other body practices - with permanences until the current days (CASTRO, 2017; VAZ, PINTO; SAYÃO, 2002).

In the midst of this context, Darido (2014) argues that the entry of the referential of Human and Social Sciences in Physical Education, in the 1980s, expanded its epistemological basis and, consequently, its critical-reflexive capacity regarding the teaching of the subject, both in basic education and in initial training. However, Caparroz and Bracht (2007) warn that such expansion, vital for the pedagogical strengthening of the area, impacted on a certain emptiness regarding Didactics in Physical Education. Therefore, if until 1980 there was a Didactics focused on the teaching of technical-sports gestures, after this intense moment of criticism and reflection, there is an emptying (or even denial) of Didactics in the mentioned course of formation.

Amid the permanence of the gap experienced until today, some guidelines, although not specific to the field of Didactics, corroborate what Candau and Koff (2006) and Candau (2014; 2016) advocated as multi/intercultural Didactics. Like the author defends, Neira and Uvinha (2009) affirm the need for culturalization of Physical Education, in the sense of valuing the cultural heritage and the diversity present in the different teaching contexts. In this sense, it is essential to call students to dialogue and invite them to express their experience regarding the various manifestations of body culture.

Although dated back to the 1990's, the National Curricular Parameters (P.C.N.) for the teaching of Physical Education in basic education (BRASIL, 1997) emphatically alert the urgency of the dialogue with transversal themes such as ethics and cultural plurality, among others, and, also, the centrality of the axes that underlie the document: inclusion and diversity. There are, therefore, initiatives to think and experience a Physical Education that approaches the democratic imperative and the appreciation of diversity and cultural plurality, although they are not yet the majority.

Results and discussion

The multi/intercultural didactics in Physical Education: a teaching proposal

The following experience report occurred in the second semesters of 2016 and 2017, in different classes, in the context of an undergraduate course in Physical Education at a private college located in the city of Rio de Janeiro. The course in question has only one subject explicitly related to Didactics, called "General Didactics: Teaching and Learning". In these two semesters, the subject was offered in a form directed to the Physical Education course, although it could be chosen by students of other majors.

It is worth pointing out that the subject has a workload of 66 class hours, distributed, on average, over these two semesters, in 18 classes. Finally, it is necessary to point out that this is an initial experience and it is not representative of the achievement of all the points of a multi/intercultural Didactics, but, at least, it moves towards it.

Resuming Candau and Koff's (2006) orientations, the teaching proposal was oriented in the following axes:

1. Deconstruct: evidence structuring prejudices in the practice of Physical Education, either through the identity constitution of the area, or through the students' experience and report; discuss the cultural dimension of physical education, especially regarding the curriculum of the area and the primacy of sportive contents for decades;
2. Articulate: discuss and aggregate the notions of equality and difference within the experience of Physical Education;
3. Recapture: take back and value the cultural heritage present in the expression of each student's body culture, from the perspective of culturalization of Physical Education;
4. Promote: promoting dialogue, debates and experiences that destabilize the notion of "other", towards the adoption of a conduct of collectivization and respect for diversity.

In order to advance towards the first axis - deconstruction - the students got in touch with the items of the P.C.N. (BRASIL, 1997): principles and fundamentals of the national curriculum parameters; school and citizenship constitution; school: a collective and permanent construction; and, learning and teaching, building and interacting. In addition, the texts present in Fonseca and Machado (2015) on methodological principles of teaching in the view of problematization and inclusion in the teaching of Physical Education helped in this endeavor.

From these readings, the methodological strategies for this first axis consisted of working in small groups to define the main items of each text. Afterwards, the groups were mixed and a new dialogue took place based on the discussion that took place in the initial group.

Finally, the students returned to their initial groups and made an oral and written presentation on the white board to all the other classmates.

In this course, the students were asked by the teacher to present their personal experience in relation to the item discussed. For example, in the inclusion topic present in the N.C.P. and in Fonseca and Machado (2015), the students revealed the exclusion processes they suffered along their trajectory in elementary school, especially regarding the experience in Physical Education. The reports generated debate about, for example, the feminine presence in sports manifestations that even today resist the participation of this public, such as futsal and combat sports. On the other hand, the discussion about male participation in rhythmic and expressive activities was also remarkable. The dialogue that took place provided the confrontation and initial deconstruction of certain prejudiced associations that are naturalized in the discipline in question, allowing the students to cast a critical eye over crystallized opinions on these subjects.

The second axis, with the purpose of articulating the notions of equality and differences, came in the wake of the debates generated in the previous moment. At this moment, new items from the NCP were addressed, such as the block of contents for Physical Education, the introduction of the different dimensions of these contents - procedural, conceptual, and attitudinal - and the work with transversal themes.

The awareness, on the part of the undergraduate, towards a reflective practice that contemplates the content not only in the dimension of the concept or the procedures for its execution, but, also, that takes into account the attitudes in the context of learning teaching allowed the advance in relation to the purely technical-instrumental teaching. In this sense, for example, the students, in groups, selected a manifestation of the content block and developed an activity that was linked to this manifestation and, at the same time, to a transversal theme, taking into account its procedural, conceptual and attitudinal dimensions.

The strategy generated, for example, an activity linked to futsal that dialogued with the empathy relationship from the perspective of equality and differences. One of the groups theatricalized a scenario rooted in Physical Education classes: women and futsal. The group allocated a larger space with better conditions for only two groups, while the others stayed at the edge of the court, with less space and without material. Little by little, the space for the two privileged groups gradually increased until it was impossible for the marginalized groups to practice in the center of the court. When this moment occurred, the group called all the students to the center of the court and discussed how the students at the margins felt about the precarious conditions of their lives, which was used as a trigger to discuss the exclusion processes experienced daily by women in Physical Education classes. Therefore, this initiative has

evidenced how the graduates have appropriated the dispute between equal access to sport, even in gender differences.

The third axis, rescue and appreciation of cultural heritage, was discussed in the light of Neira and Uvinha (2009). Each student received a questionnaire that inquired about the body practices of his childhood and of older family members (in case of possibility of access to them), mainly in the perspective of popular games. In the following class, the students reported and conducted activities that went back to the answers collected. The absence or modified presence of these games nowadays was discussed from the perspective of the social changes that constantly occur in our society. Additionally, they reflected on the differences and similarities between the popular games experienced by different social groups, due to both income disparities and differences in historical or regional moments.

Finally, the fourth axis, the promotion of dialogue and diversity, besides being present in all the previous ones, sought again in Fonseca; Machado (2015) possibilities of existence from a planning for teaching in a democratic and collective way. In this sense, the students, in groups, planned lesson plans, bi/quarterly, annual and projects, based on all the experience and reflection generated. The conditions for the elaboration of these plans were: the openness for the participation of their future students, in a democratic and active perspective; the need to diversify the selection of selected contents, having a space for dialogue with the cultural heritage of the future students; and, the elaboration of an evaluation in the formative sense, not only classifying.

About this last condition, students were invited to reflect on the text by Luckesi (2011). The author proposes an assessment in the formative sense and that allows the assessed to be able to use the assessment as a subsidy for their training and achieve the established goal. There is, therefore, the rupture with the evaluation patterns focused only on the classification and exclusion of those who did not obtain the pre-established results, as a certain standard of movement to be achieved. In this context, there were evaluative proposals that valued the student's formative process, such as the assembly of observation sheets class by class with the development of the future elementary school student, guided by the look at the several dimensions of the content.

At the end of the course, the students, besides handing in a portfolio with the activities developed during the course and the aforementioned plans, after going through a dialogical correction of the work, evaluated their participation throughout the course and the teacher's performance. An individual memoir was produced in order to inform the teacher trainer about each student's educational path. Often, there were reports of discovery and deconstruction in

relation to certain established prejudices and, also, reports about new ways of seeing Physical Education in a multi/intercultural perspective.

Multi/intercultural didactics and teaching of fights in school Physical Education

This report was developed from experiences in the first bimester of the school year 2019, in seven classes of 1st year of integrated high school and technical education, in a federal educational institution located in the south of the state of Rio de Janeiro. Each class had two consecutive weekly periods (50 min each) of Physical Education, totaling a weekly meeting of 1h30min per class. In that two-month period, each class had six physical education meetings, which accounted for twelve periods of the subject.

It should be noted, in advance, that the purpose of the Fighting content was not to teach a specific modality. The goals were that the students could: experience different movements present in this universe; differentiate the idea of fight from violence; identify common characteristics to the different fights; value the cultures and histories of different fights; and adopt solidary and respectful actions to the different types of bodies, valuing the differences. Thus, during the classes, different types of fights were worked on, which served as a means to achieve the proposed objectives. Among the fights were: Judo, Jujitsu, Sumo, Huka Huka, Capoeira, and Boxing, as well as opposition games.

It is emphasized that this report is about a teaching experience carried out in a specific context, being just another look on behalf of a Physical Education in a multi/intercultural perspective. The alignment with this perspective was translated into the following principles: "the construction of pedagogical practices committed to equity, democracy and affirmation of the right to education and learning of every child, every adolescent, every human being" (CANDAU, 2012, p. 237).

To this end, we sought to question the differences and inequalities historically produced among various social, cultural, racial-ethnic, etc. groups. Given this and the objective in common with the previous report, with the exception of being for elementary school classes, at the high school level, the guidelines and axes of Candau and Koff (2006) were taken as guidelines for the teaching proposal executed.

Regarding the first axis (deconstruct), the search for the process of denaturalizing and launching critical glances to certain crystallized visions around Fight had as a starting point the questionings, made to the students already in the first class: a) Which fights did they know? b)

What is fight for them? c) Is there a difference between fight and violence? What are the differences?

From the first discussions and answers, the "Mock Jury" dynamic was taken as a strategy to stimulate the dialogue among the students and the debates about the teaching of the Fight content at school in the Physical Education discipline. This dynamic consisted in dividing the class into three distinct groups: jurors; defense lawyers; and prosecutors. It is important to detail that the functions of the judge (organizing the discussions and guaranteeing each person's turn to speak) were collectively debated and there was a consensus to establish times of 3 minutes for each speech, and each group could not exceed 12 minutes in their explanation. This ensured that all participants could speak, without interruptions, which allowed the activity to proceed. Besides, the function of each group was previously agreed upon.

Group I, the jurors, was responsible for analyzing the exposed facts and asking some questions to clarify some specific points; group II, the defense lawyers, had the function of defending the teaching of fights and, therefore, had to elaborate coherent arguments to claim the importance of this content at school; on the other hand, group III (promoters) had the objective of presenting coherent arguments that would delegitimize the teaching of fights at school.

This activity allowed to discuss some pre-established views about what was fight for the students, bring their experiences and establish the differentiation between fight and violence. The approximation in the understanding of these two terms was something recurrent in an initial moment. However, as from the discussions, there was an understanding of struggle as a cultural manifestation of certain social groups that carries with it some principles and values, while the phenomenon of violence breaks with the prevailing social logics. This differentiation guided the progress and dynamics of the subsequent classes.

Another important point was the possibility of debating the idea present in common sense of sport as a synonym for being healthy. By debating some recurring situations in the wrestling world, notably in the high performance scenario (e.g., the use of anabolic steroids or other banned substances to improve performance), such perspectives could be collectively addressed. Thus, the debates were essential for a wider discussion about some previously crystallized conceptions, although it is important to point out that the time limitation was a hindrance to deepen the issues mentioned. However, even in the face of this limitation, it is believed that the problematization process was achieved with the de-crystallization of some preconceived views.

Regarding the axis of articulation, which highlights the notions of equality and difference, there was a concern to encourage students to cast critical glances on the idea of categorization, which occurs in various struggles, and also reflect on the goal of each struggle in order to differentiate it from the idea of violence. It is worth mentioning that "equality is not opposed to difference, but inequality, and difference is not opposed to equality, but standardization, mass production, uniformity" (CANDAU, 2012, p. 239).

To this end, opposition game activities and some fights (Capoeira, Judo, Jiu-Jitsu, Sumo, and Huka huka) were worked over three classes. In each activity, a different physical value was valued (agility, strength, coordination, balance, etc.), which facilitated certain actions. At the end of each class, the students cited the difficulties and facilities they had found to be successful in the dynamics presented.

The students' speeches mobilized discussions about the importance of the categories in the different modalities, allowed each one to put themselves in the other's shoes to understand their possible limitations and potentialities, and also provided elements for self-analysis about these issues. Moreover, such proposal has fostered the discussion about the masculine/feminine binary and the rejection/inferiorization of certain identity and body marks, which opened the possibility to problematize how such barriers are associated with sociocultural and often prejudiced discourses.

As for the theme of valuing cultural heritage, which is also present in the differentiation of the notions of struggle and violence, the strategy used was to use a movie to support the discussion about the representations of Capoeira in Brazil. We agree with Silva; Lüdorf (2016) when they state that film productions interweave reality and fiction by using aspects that relate to the world. Thus, the film *Besouro* was shown to the classes in order to discuss and analyze representations of Capoeira, its environment, and its historical importance as a tool for resistance to the enslavement of human beings and for the preservation of African-origin cultures in Brazil.

The movie *Besouro* is a Brazilian production that portrays the life of a capoeira fighter in the 1920s, after the abolition of slavery. The film was made in 2009, lasting 94 minutes, and is directed by João Daniel Tikhomiroff; the script was produced by Patrícia Andrade, João Daniel Tikhomiroff, and Bráulio Tavares. Based on the film's narrative, it was possible to discuss the issues surrounding slavery and its persistence in the contemporary world; the underrepresentation of black culture in two of the main media (cinema and television); and the importance of Capoeira as a tool for resistance, for cultural valorization, and for the

dissemination of the values impregnated in this practice, allowing for a greater understanding of the country's history, notably based on the protagonism of black people.

With this, it was noticed a process of identity strengthening of certain social groups, mostly those marginalized, by questioning a Eurocentric and whitened vision of the History of Brazil. This was in line with what is recommended by Candau (2012) for an intercultural education, since it empowers the subjects of the process and points out the relations of the educational processes with the social and political context in which the students live.

Finally, although there is no separation between the axes, we emphasize the promotion of dialogue and the exchange of experiences on behalf of respect for difference and a conduct in favor of the collective as foundations of pedagogical practice throughout the bimester. This happened in face of the consensus building throughout the classes and the attempt to build empathic relationships in face of the countless social problems diagnosed from looks at the Fighting universe. Thus, the principles of not excluding students and strengthening their identity were respected as guiding principles of the proposals throughout the two-month period, without, however, disconnecting from the sociocultural contexts in which the students are inserted. After all, awareness of this reality of prejudice, discrimination and violence is essential to the search for equality of goods and services and political and cultural recognition of different social groups (CANDAUI, 2012).

In addition, one of the evaluations was the group work to build texts and expose the representations of the struggle in a particular film production. Each group could choose the movie they would analyze; among the options were: *Million Dollar Baby*; *Kung Fu Panda*; *Bloodsport*; and *Mais Forte que o Mundo*. It is important to emphasize that all the movies were consistent with the age group of the classes.

To support the construction of the text and the discussion, some questions were suggested to serve as a guide: how the story is being told; how the protagonist is being portrayed in the movie; how the protagonist relates to the people around him/her and vice-versa; how the protagonist expresses his/her feelings and emotions throughout the plot; how the protagonist deals with the difficulties that appear in his/her life; how the questions of society are related to the trajectory of the protagonist in the universe of fighting; how fighting is portrayed in the film; how the training of the protagonist is carried out; if it is possible to detect any type of violence in the course of the fighting present in the film and its surroundings.

Based on these questions, the presentation and subsequent discussion of how fights are portrayed in the movies fostered the de-cristalization of a preconceived look on the theme, besides allowing the discussion about the discourses and practices that go through the universe

of Fights. Thus, it was possible to detect the launching of critical looks to questions that were previously answered from a minor problematization.

Final considerations

The present article aimed to resume some elementary concepts for the field of Didactics and Didactics in Physical Education, having as a second moment the experience reports focused on a multi/intercultural perspective.

To do so, in the first part of the article, concepts were discussed, from the first notions about the Didactics field, going through individualizing and critical-reflexive tendencies, to the multi/intercultural influences. In this sense, although the Physical Education field remained until the 1970's and 1980's aligned to a more technicist education, promoting standardization and uniformity of different body practices, new initiatives in the area that promote a valorization of diversity and cultural plurality were identified, although they were not yet the majority.

Subsequently, the two experience reports were presented. The first one reported the experience with the Didactics Discipline, in a Physical Education course in a private college located in the city of Rio de Janeiro, having, again, the multi/intercultural perspective as a guide. In the same perspective, the second one talked about the teaching of the Wrestling content in the Physical Education subject in the 1st year of integrated High School and Technical School of a federal institution located in the south of Rio de Janeiro state.

Both reports showed an increase in student participation, an appreciation of the dialogue and the different social and cultural experiences of the students during the implementation of the proposals. On the other hand, time was a complicating factor. At times, there was a need to go deeper into certain issues or to create more spaces for participation.

Obviously, it is understood that the experiences presented are still initial and need to mature for their consolidation and greater impact. However, as Candau (2012a) argues, these experiences illustrate a pedagogical path taken on behalf of the construction of democratic societies that take the appreciation of differences as engines for new egalitarian relationships with regard to different sociocultural groups. Finally, further studies are suggested in order to socialize new pedagogical practices in the sense of what was discussed here.

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