

## PEDAGOGY OF THE OPPRESSED BODY AS A WAY TO CHILD'S BODY LITERACY

### *A PEDAGOGIA DO CORPO OPRIMIDO COMO VIA PARA ALFABETIZAÇÃO CORPORAL DA CRIANÇA*

### *PEDAGOGÍA DEL CUERPO OPRIMIDO COMO FORMA DE ALFABETIZACIÓN DEL CUERPO DEL NIÑO*

Mesaque Silva CORREIA<sup>1</sup>

**ABSTRACT:** Freire's pedagogical thinking has significantly favored the expansion of formal and non-formal educational practices, and has contributed to the expansion of critical readings of the world in which educators have sought in their epistemological base support for their concerns. Thus, starting from the readings of the Freirean legacy, the objective of the present study is to conjecture possibilities, and not a rule to be followed, to anchor Physical Education teaching in the context of Early Childhood Education in the theoretical and methodological principles of "Pedagogy of the Oppressed Body. To this end, it presents and reflects on the guiding principles of such a proposal, in order to contribute to the debate in the field of Education and Physical Education around the importance of understanding the child as an existentially corporal being and as such does not learn and nor gain awareness with the mind alone.

**KEYWORDS:** Physical Education. Child education. Body literacy. Freirean pedagogy.

**RESUMO:** *O pensamento pedagógico freiriano tem favorecido significativamente a ampliação de práticas educativas formais e não formais, e contribuído com a ampliação de leituras críticas de mundo no qual os educadores têm buscado em sua base epistemológica amparo para suas inquietudes. Desta forma, partindo das leituras do legado freiriano, o objetivo do presente estudo é de conjecturar possibilidades, e não uma regra a ser seguida, de ancoragem do ensino da Educação Física no contexto da Educação Infantil nos princípios teóricos e metodológicos daquela que aqui chamarei de "Pedagogia do Corpo Oprimido". Para tanto, apresenta-se e reflete-se sobre os princípios norteadores de tal proposta, a fim de contribuir para o debate no campo da Educação e, especialmente, da Educação Física em torno da importância de compreender a criança como ser existencialmente corporal que, como tal, não aprende e nem se conscientiza apenas com a mente.*

**PALAVRAS-CHAVE:** *Educação física. Educação infantil. Alfabetização corporal. Pedagogia freiriana.*

---

<sup>1</sup> Federal University of Piauí (UFPI), Teresina – PI – Brazil. Professor in the Department of Teaching Methods and Techniques (DMTE). PhD in Physical Education (USJT). ORCID: <https://orcid.org/0000-0002-0258-7111>. E-mail: [mesaquesilvacorreia@ufpi.edu.br](mailto:mesaquesilvacorreia@ufpi.edu.br)

**RESUMEN:** *El pensamiento pedagógico de Freirean ha favorecido significativamente la expansión de las prácticas educativas formales y no formales, y ha contribuido a la expansión de las lecturas críticas del mundo en el que los educadores han buscado en su base epistemológica apoyo a sus preocupaciones. Así, partiendo de las lecturas del legado freirean, el objetivo de este estudio es conjeturar posibilidades y no una regla a seguir, anclando la enseñanza de la Educación Física en el contexto de la Educación Infantil Temprana en los principios teóricos y metodológicos de la "Pedagogía del Cuerpo Oprimido". Con este fin, presenta y reflexiona sobre los principios rectores de esta propuesta, con el fin de contribuir al debate en el campo de la Educación y la Educación Física en torno a la importancia de entender al niño como existencialmente corporal y como tal no aprende ni se da cuenta sólo con la mente*

**PALABRAS CLAVE:** *Educación física. Educación en la primera infancia. Alfabetización corporal. Pedagogía Freirean.*

## Introduction

I had finished a lecture on “the ideology of Paulo Freire and its use in the area of Physical Education” for students of the Physical Education course at a university in the city of São Paulo. I had already entered that state of lethargy that comes after a great intellectual effort, in which we no longer want to think about anything very intelligent, when a professor came to tell me that she had dismissed the university car, which would take me to the airport, and that she would take care of that herself, because she wanted to have a conversation with me on the way.

It must be said that the trip to the airport took place immediately after lunch, when I had at least one beer. It could not be said that I was exactly on a state of intellectual alertness. She did not spend a lot of time on introductory amenities, getting straight to the point and asked me the big question: “Teacher, I wanted to ask you to talk a little about the situation of Physical Education in Early Childhood Education. I would like to know if what is worked on in Physical Education classes meets the needs of our children. On what theoretical principles can bodily practices be sustained?”.

Until that moment, to tell the truth, I had never been specifically concerned with the issue of teaching Physical Education in Early Childhood Education. I suspect that my supposed authority to speak on the issue was due to the fact that I published some texts on the subject of “didactics of Physical Education”.

Later, much later, I gave a ride to a student and, in the troubled traffic of the capital Teresina, he asked me if I thought that “one of the great challenges of Physical Education in Early Childhood Education was to teach motor skills in addition to standardized gestures”. In

the rush of the moment, I replied: "I think that one of the great challenges of modernity is to answer deep questions inside cars in troubled traffic".

Perhaps the source of this text is there, in those embarrassing situations. Would not it be comfortable and comforting to have a quick definition at hand in situations like this? Armed with express definitions for, say, a hundred explanations that today find themselves in the theoretical field of Physical Education, I could almost be sure that I would never be caught off guard again.

But it is clear that, after having spent a little of my time and effort in search of answers, to quote "I am still looking for it", I believe that its usefulness goes a little beyond that of saving a teacher in trouble within cars in troubled transits. To be part of a particular intellectual field means, above all, to master its epistemology, that is, the terms, the words, the concepts, in short, its discourse. In the case of Physical Education, this discourse is today broad and diverse. I think we are long past that phase of indefinitely discussing what Physical Education is, what for and who it is for.

The intellectual field of Physical Education is, today, a field of Proposals. Like that, with a capital (P), due to the countless possibilities presented by its scientific community. However, one of the great challenges of Physical Education in Schools is in organizing and systematizing the contents to be worked on throughout school life, from Kindergarten to High School. There are several bibliographies on this topic in the form of books, articles, as well as curricular proposals organized at national, state and municipal levels: Le Bouch (1981); Freire (2011); Betti (1991); Collective Of Authors (1992); Kunz (1991-1994); Daólio (1995); Brotto (1995); Neira (2001); Moreira (2009); Moreira; Nista-Piccolo (2009); Awad (2010); Moreira; Pereira (2011); Correia (2020); Nista-Piccolo; Go Tani (2014); National Curriculum Parameters - PCNs (1997); National Common Curricular Base - (2017), which aim to guide Physical Education teachers during their educational activities. However, because they need clear and objective examples of how to systematize the contents throughout their school life, they are almost always much more in the rhetorical plane than in their implementation in the classroom.

Correia (2020) describes that the Physical Education curricular proposals developed throughout the 20th century and the beginning of the 21st century, which sought to overcome traditional education in the area of Physical Education, until now, have managed to change little in the practices performed. When discussing this issue Correia; Miranda and Velardi (2011), point out that it is not uncommon in the area of Physical Education that we observe educators hiding in classes that constitute true rituals to be followed, developed through directivist

education, so as not to reveal their fear of problematizing and dialogue about bodily practices. To this end, they justify that “problematizing” and “dialoguing” are waste of time, making their critical capacity and, consequently, that of the student fall asleep.

For this reason, it is believed that the great challenge of teaching Physical Education at school, focuses on the need to understand that body practices are cultural manifestations originating from the world of life (be they dances, gymnastics, rhythmic activities), sports, playings and games). Thus, the education of the body must go against the immobility of thinking, the reproduction of movement and the discipline of the body. It should be concerned with reflecting on the human movement in a dynamic and contextualized way (CORREIA; MARQUES; MIRANDA, 2019).

For this reason, in the course of this essay study, possibilities are conjectured, not a rule to be followed; to anchor in the development of Physical Education teaching in the context of Early Childhood Education, in the theoretical and methodological principles of “Pedagogy of the Oppressed Body”. It is a work possibility committed to democracy, autonomy, citizenship and collective work, with which the child is fully understood.

Therefore, it is necessary to clarify that when we take the theoretical and methodological principles of “Pedagogy of the Oppressed Body” as a foundation for the development of corporal practices in the context of Early Childhood Education, the corporal literacy of the child becomes the primary objective of our intervention; thus, the body is taken as the guiding element of the proposal and Paulo Freire's educational ideology would be the theoretical basis of this pedagogy.

And to justify the arguments that authorize me to make such a proposal, I rely on a phrase by Freire (1989, p. 56, our translation) that belongs to the list of popular knowledge: “There is no more or less knowledge. There are different knowledges”. In a world of permanent knowledge production, I propose one more way to know and intervene in School Physical Education, especially regarding the child's body literacy.

### **Physical Education in the context of Early Childhood Education as a place to talk about children's body literacy**

The insertion of Physical Education in Early Childhood Education in Brazil has been consolidating and expanding since the publication of the Law of Directives and Bases of National Education - LDB (Law no. 9,394/96), which proposes Early Childhood Education as the first stage of Basic Education and the Physical Education as a curricular component of this

level of education, on which it was established that: “Physical Education integrated with the pedagogical proposal of the school, is a curricular component of Basic Education, adjusting to the age groups and the conditions of school production, being optional in night courses” (LDB, Art.26, § 3º, our translation).

However, from that Law on, the fight started to be for the universalization, in Brazil, of Physical Education in the curricula of daycare centers and preschools. This is because, although the Brazilian educational legislation determines the mandatory Physical Education in Early Childhood Education, it is not defined who should act with this curricular component (SAYÃO, 1999; SASEI, 2008; NISTA-PICCOLO; MOREIRA, 2012; SILVA; CARVALHO; CORREIA 2020). The work with language, body expression, playing and games in most teaching systems, ends up being the responsibility of the multipurpose teacher with formation in Pedagogy. However, these professionals almost always lack the experience of playful bodily experiences through play and games, to complete their pedagogical action with children (SAYÃO, 2002).

However, in 2013 the Commission for Education, Culture and Sport (CE) approved the bill that makes it mandatory that Physical Education teaching, in all stages of Basic Education, be conducted exclusively by licensed teachers in the field of Physical Education. Originating in the Chamber of Deputies, the Complementary Bill 116/2013 suggests a period of five years, from the date of the law, for states and municipalities to implement the measure. For the project's rapporteur, the adoption of the requirement of Physical Education professionals for the initial grades is justified due to the relevance of motor formation in early childhood (zero to six years) and the need for the process to be conducted by professionals with specific qualifications.

It is also important to say that within the area of Physical Education, historical struggles, in the sense of inserting Physical Education in the context of Early Childhood Education, have been privileging the character of institutionalization or legality to the detriment of construction, the consolidation of theoretical and practical elaborations that justify it pedagogically (SILVA; CARVALHO; CORREIA, 2020).

I consider an advance for Physical Education Teaching to adjust the curriculum of Early Childhood Education. On the other hand, I am convinced that the realization of a quality public education, of which Physical Education is an integral part, does not depend exclusively on laws, but also, and fundamentally, on government policies and actions that guarantee the objective conditions of its concretization.

In a pure parenthesis, at the moment I mention the importance of government policies and actions that guarantee the objective conditions for the implementation of Physical Education in Early Childhood Education in the public school system, referring to states like:

Espírito Santo; Mato Grosso do Sul and Piauí which, through government actions, started the process of implementing Physical Education in Early Childhood Education. It should be noted that, specifically in the State of Piauí, the city council, anchored in the 1996 LDB, established, via bill No. 84/17, the inclusion of teachers specializing in Physical Education in the curricula of Early Childhood Education, as it understood the importance of this professional in the curricular organization of the child's education, for their physical, cognitive, psychological, social and human formation.

However, the curricular organization of Physical Education in Early Childhood Education has proved to be an extremely complex issue that needs to contemplate, on the one hand, the hierarchies present among education professionals, which generate disputes for political-pedagogical spaces and, in on the other hand, the risks of a fragmentary approach to knowledge that tends to compartmentalize the child (AYOUB, 2001).

In the wake of Sayão's thought (2002), the pedagogical action in Early Childhood Education, throughout history, has been constituted in a maturational perspective, in which children are conceived as universal subjects and pedagogical actions based on immutable principles of development. In my view, childhood is threatened when teachers who work in daycare centers and preschools emphasize only one way of being a child, leaving out the whole of childhood. On the other hand, the repetition of standardized gestures, the absence of activities that provoke curiosity and the fragmentation of body movements, through activities pre-established by the teacher, make it impossible for the children to think for themselves.

Resende (2015, p. 8) criticizes the way that pedagogical actions in the context of Early Childhood Education, in the vast majority, shape the child. According to the author, body practices in the context of Early Childhood Education, most of the time, robotize children, control bodies and regulate behaviors. He states: “[...] activities such as games and play are almost always used as an instrument to regulate, direct, control, teach, normatize, punish, penalize, heal, educate [...]” (our translation).

For these reasons, the teaching of Physical Education in the context of Early Childhood Education has been challenged to understand the child as a historical, socially situated being who has different needs and interests (FREIRE, 2009). In this sense, as a researcher in the field of Physical Education at School and as an educator of teachers, I assume that the objective of Physical Education, in Early Childhood Education, is the corporal literacy of the child. Based on this understanding, the body is understood beyond the physical aspects, enters the concept of the body as a unit, as an acting, speaking, reading and writing group and emphasizes the

need for an educational vision that triggers the educational practices of the bodies. More specifically, a “Pedagogy of the Oppressed Body”.

The epistemological assumptions of this pedagogy include bodily practices as cultural manifestations that should enable discoveries and expand the child's bodily, cultural, social and educational experiences. The educator, equipped with such assumptions, reflects on the child's body movement in a dynamic and contextualized way, contributing to the formation of conscious bodies.

For this, Physical Education teachers need to understand the school as a social space that must be dissociated from the world, life and the subjectivity of the child. Social institution where a dialectic child/society relationship should be established; in which the new member of society, at the same time is led to understand the existing rules and social treatment, and must be guided through the process of socialization, reading the world, saying the words, building attitudes, opinions, values about the wider society and; more specifically, the insertion space of one's social group, building a conscious body through body literacy. Literacy that must respect the characteristics of each stage of the child's development.

### **Pedagogy of the oppressed body as a way for children's body literacy**

Speaking of the body in Physical Education should be a simple task, but it is not, despite being a subject that is widely debated and disseminated in academic formation and scientific production courses in the area; due to the fact that educational practices that prohibit, deny and train bodies still persist in the field of professional practice. Freire (1989), reflecting on the place of the body in education, conjectured that the children, when entering school, should also have their body enrolled, referring to the process of interdiction of the body that is carried out as students leave to be subjects of their history, to become objects.

Freire postulates (1989, p. 157, our translation):

It is not possible that, in the name of education, children and adolescents are confined in cubicles of half a square meter, four hours a day, five days a week, two hundred days a year, eleven years, for a total of 8,800 hours of confinement. It is shocking, absurd, scandalous this education without a body, this human deformation.

With this tone of indignation, Freire (1989), insofar as he analyzes the logic of the Brazilian educational system, which has possession as the center and driving force, denounces the process of interdiction, objectification, instrumentalization and domination of bodies by the educational system.

A system that, through countless disciplinary techniques, takes us away from our body, from our senses to the point that we no longer know who we are, whether we have a body or whether we are a body. We went through a process of “de-corporealization” - which runs through the concept of the machine body of modernity, enters the concept of a body without a body, of an invisible body.

This school that leaves its mark on the body is not the school that Paulo Freire wanted. Paulo Freire was desirous of a school full of conscious bodies, not only of students, but also of educators. A spiral school, which moves according to the needs of its agents, different from the one where the child sits in the chair, with his body restricted and his body movement patterned and fragmented.

The Pedagogy of the Oppressed, this year (2020), celebrates 52 years of existence and has led educators and students to reflect on the denunciation/announcement of the processes of dehumanization and humanization. The problem that shines horizons to this proposal is: how to develop a pedagogy of the oppressed body that enables the child's body literacy in line with social reality, considering the body as a subject and the processes that must transform it into a conscious body?

In “Pedagogy of the Oppressed” written in (1968), in exile, Freire presents a clear pedagogical manifesto in favor of the body. In this work, Freire understands body as culture and as a way of liberation through awareness. For him: “when it comes to the oppressed, the body is the oppressed” (p. 45, our translation). Hence the need to conceive the body as an educator, since the body must “embody the word by example” (p. 38, our translation), which is a requirement for every educator. For that reason, what we do makes our body. Hence, we cannot think without being, nor being without our body. This corresponds to saying that the body is the host of the dialogue, which is proper to the body and expands and resignifies itself in the encounter with the other's body. According to him: “the other who sees me is me in the other. This relationship is not only rational. Above all, it is the extension of the body itself” (p. 56, our translation).

As can be seen, the understanding of the body as a subject, and as a culture is found in Freirian thought. Such understanding comes from his social experience and his educational practice as a “wanderer of the world” and moves in the totality of his thinking in coherence and dialogical openness; in order to make it possible to understand the “reasons for being” and to “read” the world, as presuppositions, to exercise the praxis of expanding the horizons of effective subjective and intersubjective freedom through a “Pedagogy of the oppressed body”. This pedagogy brings a nuisance and covers a void. The discomfort resists the body load that



makes up this pedagogy that enters the field of non-corporal rationality of educational institutions. It covers the void of the body because it steals the body's attention by introducing the political and consummate education for the citizenship of the ragged, leaving education to be the transmission of contents inherited and detached from the world experienced by the subjects to be a work done by and for the oppressed and subjected bodies, which will become 'generating themes' in the planning of institutional actions and educational practice (FREIRE, 1968).

In the wake of Freirian thought, the pedagogy of the body makes it possible to understand that individuals are active awareness of themselves and, thus, awareness of the world, because they are a "conscious body". For him, in the fabric of social relations, men and women live a dialectical relationship between deprivation and their freedom (FREIRE, 1968).

In the face of such considerations, I am inclined to think that, at the moment when subjects are literate bodily, they are released. As Freire (1968) said, it is not only liberation from the subject, because if the subject is understood as a body, then it is also the liberation from the body, the subject's body, the person's body.

Therefore, one of the principles of the pedagogy of the oppressed body is the inseparability between body/mind, consciousness/body (PATRINHANI; AMÉRICO, 2020). We need to discover how the conscience permeates the experience of the child's body, making the children aware of their actions, leading them to reflect on the bodily practices that they perform. "Ah, I pushed my colleague on the playground", I am three years old and pushed, if I go to the coordination room, what do I miss at that moment in the practical class? The teacher armed with the principles of this pedagogy will realize that this is a good time for the formation of conscious bodies. Then, in the Body Culture Circle will transform that event into a generating theme.

The other day, I went to accompany my students of the Physical Education teaching degree course in the Supervised Internship activities in Early Childhood Education. In the midst of a dynamic that took the "*cantigas de roda*" as the content of the class, I observed one of the children who, when singing the songs, vibrated her whole body. I do not know if you have stopped to watch. Nobody sings without experiencing the body. As Damico and Knuth (2014, p. 331) point out, "[...] we express ourselves through the body and this body speaks, we do not have this notion of the experienced body, but we express ourselves through it [...]". In this way, when I propose a pedagogy of the oppressed body for the child's body literacy, I am proposing to the educators that, when experiencing the corporal practices in their classes, take the child's

body as a teaching method. When conceiving the body as a method, they are offering students a range of possibilities for reading the world and then presenting the reading of the word.

That said, it is possible to assert that, the Pedagogy of the Oppressed Body contributes to the six rights, to be achieved, listed in the National Common Curricular Base (BNCC): 1. coexist, 2. play, 3. participate, 4. explore, 5. express and 6. know each other. Based on these six rights, the BNCC also established the fields of experience, fundamental for the child to learn and develop: The self, the other and the us; Body, gestures and movements; Strokes, sounds, colors and shapes; Listening, speaking, thinking and imagining; Spaces, times, quantities, relationships and transformations (BNCC, 2017).

Body practices are, therefore, a fundamental part of children's learning and development, in which they exercise all their rights and establish contact with the fields of experience, as the protagonist of their development. Therefore, the importance of structuring a pedagogy of the oppressed body as a means for the child's body literacy. Because, by their theoretical and methodological assumptions, the teaching and learning processes should have as a principle the participation of children as protagonists in the search for knowledge and educators as facilitators and inspirers of that search.

In the wake of the pedagogy of the oppressed body, the child is understood and respected as the only person who develops his/her learning and is always able to find the best way to build his/her knowledge, respecting the heterogeneity and individuality of the school community.

In addition, it proposes the sharing of decisions between students and teachers. It is a pedagogy that proposes the construction of body education for all, always seeking to improve the quality of teaching.

In this sense, pedagogy of the oppressed body, in different ways, in different spaces and times and with different pairs, becomes a possible way to expand and diversify the infantile body universe, creating new possibilities for body comprehension, its limits and possibilities.

## **Final considerations**

As I have argued so far, taking the theoretical and methodological principles of Pedagogy of the Oppressed Body as a path to body literacy for the child, is to conceive a body education as a way that allows the child to create, re-create, discover, rediscover, making oneself, remaking oneself, as unfolding, reading oneself and reading the world, manifesting itself and configuring itself as a conscious body.

Therefore, it requires the educator to broaden the understanding of the concept of child, body and body practices. The conception of the body as an object is not allowed, much less of consciousness as something located, as if it were a part of the child, surgically fragmented; a kind of body-consciousness.

In this sense, the freirian situated educator will conceive the child as a being in the world, who inhabits the world, with the world and with others; as a concretely situated being that is in a process of mutual construction and reconstruction. A being aware of its practice, of its existence experienced through its corporeality.

As a person of praxis, the child becomes physically literate through the experiences offered, the presentation and problematization of new realities, new movements capable of producing novelties, making him/her aware of his/her body, his/her presence and interference in the world. In the wake of Freire's thought, subjects decipher themselves as subjects and read in their bodies, and in the bodies of others, their and your humanity, as they become more aware of their dispositions.

However, I finish this study, alerting my peers about the lack of a model to follow in this educational concept. What exists is a theory of knowledge that provides educators with some assumptions that must be recreated to be suitable for the social and educational context in which they will be used. It means to say, that being coherent with the Freirian educational proposal requires reinvention, requires constant analysis of active, inventive and empowering pedagogical actions and teaching methodologies, thought from the corporal, social, cultural and material experiences lived by the child.

## REFERENCES

AWAD, H. **Educação física escolar**: múltiplos caminhos. São Paulo: Fontoura, 2010.

AYOUB, E. Reflexões sobre educação física na educação infantil. **Revista Paulista de Educação Física**, São Paulo, supl. 4, p. 53-60, 2001.

BASEI, A. P. A Educação física na educação infantil: a importância do movimentar-se e suas contribuições no desenvolvimento da criança. **Revista Iberoamericana de Educación**, v. 3. n. 47, p. 1-12, 2008.

BETTI, M. **Educação física e sociedade**. São Paulo: Movimento, 1991.

BRASIL. Lei n. 9.394, de 20 de dezembro de 1996. Estabelece as diretrizes e bases da Educação Nacional. **Diário Oficial da União**: Seção 1, Brasília, DF: MEC, p. 27833, 23 dez. 1996. PL 1258/1988

BRASIL, Ministério da Educação. Secretária de Educação Fundamental. **Parâmetros Curriculares Nacionais: Educação Física** (1º e 2º ciclos do ensino fundamental). Brasília: MEC, 1997. v. 7.

BRASIL. Ministério da Educação. Secretaria da Educação Básica. **Fundamentos pedagógicos e estrutura geral da BNCC**. Brasília, DF, 2017.

BROTTO, F. O. **Jogos cooperativos: se o importante é competir, o fundamental é cooperar**. São Paulo: Cepeusp, 1995.

COLETIVO DE AUTORES. **Metodologia do ensino da educação física**. São Paulo: Cortez, 1992.

CORREIA, M. S. Empowerment de professores e alunos por meio da pedagogia do esporte. **Periferia**, v. 12, n. 1, p. 280-299, jan./abr. 2020.

CORREIA, M. S.; MARQUES, B. G.; MIRANDA, M. L. J. A educação física escolar ancorada na gênese ideológica de Paulo Freire: um caminho para conscientização dos esfarrapados e esfarrapadas do mundo. *In*: SOUSA, C. A.; NOGUEIRA, V. A.; MALDONADO, D. T. (Org.). **Educação física escolar e Paulo Freire: ações e reflexões em tempos de chumbo**. Curitiba, PR: Editora CRV, 2019. p. 33-50.

CORREIA, M. S.; MIRANDA, M. L. J.; VELARDI, M. A prática da educação física para idosos ancorada na pedagogia freireana: reflexões sobre uma experiência dialógica problematizadora. **Movimento**, Porto Alegre, v. 17, n. 4, p. 281-297, 2011.

DAMICO, J.; KNUTH, A. O des(encontro) das práticas corporais e atividade física: Hibridizações e borramentos no campo da saúde. **Movimento**, Porto Alegre, v. 20, n. 1, p. 329-350, jan./mar. 2014.

DAOLIO, J. Os significados do corpo e as implicações para a Educação Física. **Movimento**, v. 2, n. 2, p. 24-28, 1995.

FREIRE, J. B. **Educação de corpo inteiro: teoria e prática da educação**. Paulo: Scipione, 2011. (Coleção Pensamento e ação na sala de aula)

FREIRE, P. **Pedagogia do oprimido**. Rio de Janeiro: Paz e Terra, 1968.

FREIRE, P. **Educação como prática de liberdade**. Rio de Janeiro: Paz e Terra, 1987.

FREIRE, P. **A importância do ato de ler: em três artigos que se complementam**. 23.ed. São Paulo. Autores associados: Cortez, 1989.

FREIRE, P. **Pedagogia da Esperança: um reencontro com a Pedagogia do Oprimido**. 16. ed. Rio de Janeiro: Paz e Terra, 2009.

TANI, G. Abordagem desenvolvimentista: 20 anos depois. **Ver. Educ. Fís.**, Maringá, v. 19, n. 3, p. 33-41, 2008.

KUNZ, E. **Educação física: ensino e mudança**. Ijuí: Unijuí, 1991.

KUNZ, E. **Transformação didático-pedagógica do esporte**. Ijuí: Unijuí, 1994.

LE BOULCH, J. **Educação psicomotora: a psicomotricidade na idade escolar**. Porto Alegre: Artes Médicas, 1981.

MOREIRA, E. C. **Educação física escolar: desafios e propostas 1**. São Paulo: Fontoura, 2009.

MOREIRA, E. C.; NISTA-PICCOLO, V. L. (Org.). **O quê e como ensinar educação física na escola**. Jundiaí: Fontoura, 2009.

MOREIRA, E. C.; PEREIRA, R. **Educação física escolar: desafios e propostas 2 – Várzea Paulista**. São Paulo: Fontoura, 2011.

NEIRA, M. G. **A reflexão e a prática no ensino da educação física**. São Paulo: Blucher, 2001. v. 8. (Coleção a reflexão e a prática no ensino)

NISTA-PICCOLO, V. L.; MOREIRA, W. W. **Esporte como conhecimento e prática nos anos iniciais do Ensino Fundamental**. São Paulo: Cortez, 2012.

PATRINHANI, G. F.; AMÉRICO, M. Mídia, Cultura de Paz e Educação Física Escolar. **RIAEE – Revista Ibero-Americana de Estudos em Educação**, Araraquara, v, 15, n. 4, p. 1991-2005, 2020.

RESENDE, M. S. **Creche: crianças, faz-de-conta & Cia**. Petrópolis: Vozes, 2015.

SAYÃO, D. T. Infância, prática de ensino de Educação Física e Educação Infantil. *In*: VAZ, A. F.; SAYÃO, D. T.; PINTO, F. M. (Org.): **Educação do corpo e formação de professores: reflexões sobre a prática de ensino de educação física**. Florianópolis: UFSC, 2002.

SAYÃO, D. T. Educação física na educação infantil: riscos, conflitos e controvérsias. **Motrivivência**, v. 11, n. 13, p. 21-38, 1999.

SILVA, I. M. P. A.; CORREIA, M. S. Discriminação nas aulas de educação física: memórias de uma aluna trans. **FIEP BULLETIN**, v. 90, n. 1, p. 265-267, Edição Especial, 2020.

## How to reference this article

CORREIA, M. S. Pedagogy of the oppressed body as a way to child's body literacy. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 24, n. 3, p. 1559-1572, Sep./Dec. 2020. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v24i3.14170>

**Submitted:** 30/06/2020

**Required revisions:** 31/07/2020

**Approved:** 28/08/2020

**Published:** 01/09/2020