

DOSSIER

*Teaching Practices of Undergraduate Teacher Trainers***Educational praxis and body culture in teacher education programs in Physical Education and Pedagogy: emancipatory teaching practices from the Pará region of the Brazilian Amazon*****Práxis educativa e cultura corporal na formação de professores(as) em Educação Física e Pedagogia: práticas de ensino emancipatórias da Amazônia paraense*****Adriane Lima^a**
adrianelima@ufpa.br**Maria da Conceição Santos Costa^b**
concita.ufpa@gmail.com

ABSTRACT

This study addresses educational praxis and body culture in undergraduate courses in Physical Education and Pedagogy in the Amazon region of Pará as structuring axes in teacher training, based on the Integrated Institutional Program for Teaching Initiation Grants (PIBID) 2022/2024. Methodologically, it is based on participatory action-research, as a locus of dialectical and dialogic coexistence in a public school and university in the Amazon region of Pará. The results reveal educational praxis as formative, transformative pillar that constructs a viable novelty present in training; the approximation of education with the territory as a founding element for the constitution of teaching practices that dialogue with the concrete reality of the territory and reaffirm belonging with the historical subjects who coexist with the territories. Therefore, educational praxis challenges us to reflect on the knowledge that is circumscribed in teaching practices and in the cultural movement that involves the bodies of students and teachers. Thus, it becomes essential to think about education from the perspective of praxis and body culture as central and founding categories for the training of future teachers, as it enables the process of deconstructing a conservative, elitist, authoritarian, racist and hierarchical practice.

Keywords: Educational Praxis. Body Culture. Teacher Training. Teaching Practice. Amazon Region of Pará.

RESUMO

Este estudo trata da práxis educativa e da cultura corporal nos cursos de licenciatura em Educação Física e Pedagogia da Amazônia paraense como eixos estruturantes na formação de professores(as), a partir do Programa Institucional de Bolsa de Iniciação à Docência (PIBID) Integrado 2022/2024. Metodologicamente,

^a PhD in Education, Universidade Federal do Pará (UFPA); Professora, Universidade Federal do Pará (UFPA), Belém, Pará, Brazil.

^b PhD in Education, Universidade Federal do Pará (UFPA); Professora, Universidade Federal do Pará (UFPA), Belém, Pará, Brazil.

assenta-se na pesquisa ação-participante, como locus de convivência dialética e dialógica em uma escola e universidade pública no território da Amazônia paraense. Os resultados revelam a práxis educativa como um pilar formativo, transformador e construtor de um inédito viável presente na formação; a aproximação da educação com o território como elemento fundante para a constituição de práticas de ensino que dialoguem com a realidade concreta do território e reafirmem os pertencimentos junto aos sujeitos históricos que convivem com os territórios. Portanto, a práxis educativa desafia a refletir sobre os saberes que estão circunscritos nas práticas docentes e no movimento cultural que envolve os corpos de estudantes e professores(as). Assim, torna-se fundamental pensar a educação na perspectiva da práxis e a cultura corporal como categorias centrais e fundantes para a formação de futuros docentes, por possibilitar o processo de desconstrução de uma prática conservadora, elitista, autoritária, racista e hierárquica.

Palavras-chave: Práxis Educativa. Cultura Corporal. Formação de Professores(as). Prática de Ensino. Amazônia Paraense.

Introduction

This study is the result of a theoretical-methodological analysis based on the teaching practices of the subproject “Educational praxis and body culture: human formation, teaching work and strengthening of the University-Public School relationship”, of the Federal University of Pará - UFPA (2024), in the context of the Integrated Institutional Program for Teaching Initiation Grants (PIBID), which is part of the National Teacher Training Program of the Ministry of Education (MEC), developed from October 2022 to April 2024.

In this text, we seek to build a path that can highlight: the teaching practice as an emancipatory action in the teacher training process, a specific practice, situated in a specific historical time, especially in the horizontal and dialogical relationship between the university and the basic school, considering the reality experienced and felt by the school teachers; the need of students in undergraduate courses in Physical Education and Pedagogy in the face of the exercise of educational praxis with children and young people; as well as the reading and critical reflection on the work processes and formative action materialized in the coexistence between higher education and public school in the peripheral territory of the Amazon region of Pará.

Educational praxis is a direct relationship with teaching practice to understand subjects as a constant interaction in their lives, discourse and action, which need to be felt and experienced in everyday life – here, in everyday school life –, which provides social contact with different realities and lives. It is in this everyday life that all their senses, their intellectual capacities, their manipulative skills, their feelings, their passions, ideas, ideologies are put into operation (Lefebvre, 1991).

Based on the dynamics presented in the relationship between university and basic education, we present the following questions: How can educational praxis and body culture be central categories for initial education in the Amazon region of Pará? How did the experience in the Integrated PIBID favor the construction of emancipatory teaching practices in undergraduate courses in Physical Education and Pedagogy at UFPA?

The locus of this study was the dialectical and dialogic coexistence in a public school located on the periphery of the capital of Pará – Belém –, which serves the community of some of the most

populated neighborhoods of the city, such as Guamá and Terra Firme, near UFPA. In view of this, we sought to design a methodology that is permeated by the reality present on the context of the public school and its educational dialogue with the critical and emancipatory theories discussed at the university. In an attempt to break with the dichotomy according to which, in the first, there would be only practice/action and, in the second, theory, we defend the ongoing importance of the dialogue between theory and practice, since they are interdependent.

The methodological field of this article is based on the results of a participatory action-research (Brandão, 1984), as there is horizontal interaction between the research subjects and a change in the way of intervening in the classroom. We also situate ourselves in the analysis of intersectionality (Collins; Bilge, 2021), when considering the documents that structure the training of students in the undergraduate courses in Pedagogy and Physical Education (political-pedagogical projects of both courses); the reports produced by the students and supervising teachers who participated in the Integrated PIBID during the 18 months of the program; and the educational experiences that were built collectively, aimed at transforming society and at critical and problematizing educational processes, committed to the human emancipation of all.

Thus, considering the limitations and advances that we observed throughout this process, we sought to understand how educational praxis and body culture directly interfered in the teaching practice of the subjects involved in this teaching initiation program. We present as the central objective of this text: to analyze educational praxis and body culture as important categories of initial training in the Pará Amazon, contextualizing the experience in the Integrated PIBID and the knowledges that constitute the emancipatory teaching practice in the undergraduate courses in Physical Education and Pedagogy at UFPA.

This article is organized into two central parts, in addition to this introduction and the final considerations. In the first, we present a more situated debate on educational praxis and body culture as structuring factors in teacher training; in the second part, we address emancipatory teaching practice, dialoguing with authors in this theoretical field, such as Freire (1987), Hobold and Farias (2020), Silva (2019), Silva, Costa and Hage (2024), among others.

Educational praxis and body culture in teacher training: an experience of Integrated PIBID in the Amazon of Pará

The connection between territory-education-work highlights the importance of considering the diversity of territories, territorialities, and the class struggle that constitute the Amazons, especially the Amazon of Pará, where we live with this territory, the locus of this experience. It is this territory that integrates indigenous peoples, quilombolas¹, peasants, riverside dwellers,

¹ "Quilombos" were spaces of resistance to slavery, organized secluded rural communities formed by people who escaped slavery when it was legal in Brazilian history. Many of them endure to this day in Brazil. "Quilombola" is any person or concept relative/originary to quilombos.

extractivists, settlers, inhabitants of cities and their peripheries, among other spaces that are complex and diverse. In these spaces, its people – its original peoples – have been present for a long time, living, working, and interacting in the work-nature relationship with the forests, fields, and rivers. They produce lives, their ancestries, their times and work processes, their belongings, their identities, and their knowledges, among other aspects that need to be highlighted, recognized, and strengthened in educational processes and policies. All of this must be considered with the centrality of the connection between education-work-territory, together with the people and with the public school and university (Silva; Costa; Hage, 2024).

Considering the territory of the Amazon in Pará, with its rich and complex sociobiodiversity, we had the privilege of problematizing reality in dialogue with educational practices, socio-territorialities and bodily practices found in the diverse and complex territories in which we live. The territorialities of the city, the peripheries, the countryside, indigenous peoples, quilombolas, settlers, riverside communities, which have an intrinsic relationship with nature, the way of life, the production of existence in the territories and the dignity of the diverse people who live not only in the city or in the countryside, but in other territories of the Amazon.

Teacher training is understood as a journey in constant human construction, in which there is intention and planning for the implementation of a certain practice in the social fabric in which it is integrated. In this sense:

When we assume the aforementioned practice as an object of analysis, observing that we are not referring to the “practice” of isolated subjects, but to the practice of all men at a given historical moment, we come across a crucial tension: the contradiction between the *duty* of said formation and the concrete possibilities for its implementation (Martins, 2010, p. 14).

Through a critical and historical conception for the field of teacher training in Pedagogy and Physical Education, we recognize the public school as a territory of learning and formative work for students, as well as for other people that make up the school context, assuming the school as a formative institution that must ensure, in a free, secular and critical way, the socialization of knowledge accumulated historically by humanity.

It is important to note that the Integrated PIBID that we discuss in this text is centered on the actions of two activity centers: Pedagogy and Physical Education, from the Institute of Education of UFPA, with a total of: 72 students (24 from Pedagogy and 48 from Physical Education); nine supervising teachers from the public school; and four teachers from the aforementioned university. We can state that this group of teachers and students established as the focus of the intervention the improvement of the results in the processes of critical educational practices carried out in the schools that are part of the aforementioned centers, strengthening the formative guidelines present in the Pedagogy Course’s Pedagogical Project (PPC). They are: a) materiality/ideality of the individual; b) location/universalization of knowledge; c) emancipation/regulation of society; d) education/schooling of emancipated subjects; e) theory/practice in the experience with the Amazon. These,

therefore, articulate the four dimensions on which education is based: the subject, knowledge, society and educational processes (UFPA, 2010).

Regarding the Physical Education PPC, they focused on strengthening the assumptions present in it, being: a) to privilege the scientific culture based on human, social, biological/health and earth sciences, as well as in arts and philosophy, in order to contribute to the emancipatory and omnilateral human formation, to the adequacy and enrichment of ethical professional action, as well as to enable the body culture, embodied in the classic and emerging manifestations of Physical Education, to be understood and analyzed from the articulation of its scientific, technical, moral and ethical, political and pedagogical dimensions; b) to privilege the capacity for reflective analysis, as well as ethical action in situations of everyday professional life, having as a starting point a critical-reflective attitude identified with the ideals and values of a democratic society that aims to overcome the relations of the capitalist mode of production; c) prioritize the understanding and sociocultural, political, economic and environmental implications of the field of Body Culture, in order to act in a critical-reflexive way, as well as the systematization and socialization of reflection on professional practice (UFPA, 2011).

It is important to highlight that the actions of the Integrated PIBID began in 2022, during President Jair Bolsonaro's administration (2019-2022), which adopted a policy of contingency for public university programs and budgets. With the Integrated PIBID, it was no different: our actions were reduced by half, and, in order to maintain the scholarships for students and supervising professors, the coordinators of centers (university professors) received only $\frac{1}{2}$ of the scholarships – that is, in 18 months, only six months would be paid for the coordination of centers. The scenario changed with President Luís Inácio 'Lula' da Silva (2023-)'s administration, which, in addition to restoring the integration of vacancies, promoted the increase in scholarships for students and supervising professors.

This context is necessary to locate teacher training policies and how they are treated in progressive and conservative political fields. This is why the actions of the Physical Education and Pedagogy centers of Integrated PIBID took as a principle the collective construction and integration between courses, with the objective of strengthening public, democratic and social quality education. This action is referenced by the constant and necessary relationship between university and basic education, by the articulation of theory and practice in teacher training and by collective and solidarity actions produced from research and the construction of new theoretical-methodological, critical and creative possibilities.

Silva, Costa and Hage (2024) highlight the urgent need for teacher training policies to be linked to two central movements: a) the construction of strategies to train educators as historical and social agents, formulators and multipliers of counter-hegemony, capable of training new generations of children, young people, adults and the elderly from a human, critical, problematizing and emancipated perspective; and b) the constitution of an understanding of the necessary articulation between the formative processes that occur in schools and the struggles to overcome the pillars of support of capitalist society.

Therefore, the activities developed – such as integrated training with themes arising from the concrete reality of public schools, classroom monitoring, readings and critical debates, visits to resistance territories (Settlement of the Landless Workers' Movement of Pará – MST/PA and Quilombo Jacarequara – Pará), participation in events and publications – were intended to promote and value the dialogue of experiences between students and teachers of the Pedagogy and Physical Education courses, as well as between teachers, administrators, students and other segments of the basic school. These actions strengthened the articulation between theory and practice, both in the training processes carried out at the university and in the literacy practices developed in schools, contributing to the improvement of the quality of the teaching and learning processes and to the critical and human formation of the students.

It is in this pedagogical action that we understand that educational praxis was of fundamental importance in the development of teacher training, as it was constituted by the dialectical relationship between: school and university; theory and practice; need and reality; teachers and students; time and space. Educational praxis structured collective actions that enhanced a democratic and dialogical stance, announcing educational processes among all those who participated in the experience, as well as denouncing the working conditions of supervising teachers and the set of demands that affect teaching work, beyond the classroom, such as correcting assessments, filling out systems, meetings, class councils, carrying out projects and other integrated actions in the school.

However, how do we understand educational praxis? What does it challenge us to build or structure in teacher training? Educational praxis is an action that promotes ruptures, that moves us in the dialectical relationship between thinking and doing, when the “[...] practice of thinking the practice is the best way to think correctly” (Freire, 1987, p. 65). The actions developed by the PIBID centers were situated in three dimensions: 1) listening – we listened to the needs of supervising teachers in the face of their challenges in the classroom, as well as the difficulties and limitations of students in both undergraduate courses; 2) thinking and acting collectively – an action developed in the centers to systematize debates and the formulation of training themes that could meet the needs and difficulties of the subjects in the training process; 3) formative practice – focused on dynamic actions, carried out by guest researchers, not as training through lectures, but through practices in which students, supervising teachers and coordinators acted as active subjects and constructors of the formative process.

This is where educational praxis structures teacher training by legitimizing and initially reflecting on the knowledge that is circumscribed in teaching practices and in the cultural movement that involves the bodies of students and teachers in primary schools and universities in the Amazon region of Pará. We understand that educational praxis is the process of deconstructing a conservative, elitist, authoritarian, racist, and hierarchical practice – a practice commonly called traditional or “banking” pedagogy, according to Freire (1987). Praxis does not promote the dichotomy between subject and object, theory and practice, consciousness and matter, but positions itself in a constant and relational interaction, in an interdependent process.

In this sense, educational praxis is characterized as the here and now of the creative and social action of human beings with and in the world (Giacóia Júnior, 2009). This makes it a category of rupture with conservative ideological pragmatisms, as it inaugurates the unprecedented and viable. Thus, the educational praxis developed between the university and the basic school denounces the crystallization of education as a mere function or technical educational activity and presents education as a process between humans – sense, meaning, situated and connected with reality and life stories –, in a critical and liberating formative perspective.

Based on this conception, educational praxis is grounded in the Freirean dimension, as it requires other theoretical categories, such as: dialogue, autonomy, action-reflection, boldness and universal ethics of the human being. These categories are closely related to the way of reading and interpreting the world and its profound relationship with human life, so that the understanding obtained moves towards transformative action (Rossato, 2010).

For Freire (1987), praxis is a theory *of doing*. This doing is intrinsically formed by theoretical reflection and action: they are interconnected, as they occur simultaneously. From this perspective, praxis is situated in a conscious action, opposing the idea of imprisonment. Educational praxis assumes the socio-historical function of the human being, aware of his presence in and with the world, and of his actions within it.

The relationship between the university and basic education developed in this research had educational praxis as its main driver, as it provided work and exercise, together with multiple realities, the following dimensions:

- **Awareness:** exercised as a constant dimension of conscious activity, in which the actors in the education process (teachers and students) understand the causes and consequences of their actions.
- **Transformation:** seeks social change, aiming for fairer and more humanizing education.
- **Dialogue:** understood as a theoretical-methodological principle, related to the universal ethics of human beings and the right to have one's say, accompanied by critical reflection, which leads to autonomy.
- **Emancipation:** promotes the autonomy and empowerment of individuals, encouraging them to become agents of change.

We understand that educational praxis is fundamental for the formation of critical and engaged citizens, who can contribute to a more just and egalitarian society. Thus, the PIBID centers coexisted with critical references that highlight the body culture historically situated in the defense of the working class, presenting themselves with the intention of being a

[...] pedagogical reflection on values such as solidarity replacing individualism, cooperation confronting dispute, distribution confronting appropriation, above all emphasizing the freedom of expression of movements – emancipation –, denying the domination and submission of man by man (Soares *et al.*, 1992, p. 27-28).

Body culture, historically produced by humanity and updated based on the objective and subjective needs of men, women, children and the elderly in urban and rural areas, constitutes a pedagogical practice that materializes in the systematization of the following contents: games, dance, fighting, gymnastics, sports and their derivatives, mimes, among other body practices (Soares *et al.*, 1992). These contents must be worked on in the human education of children, adults and the elderly, in order to recognize the biological, political, territorial, technical and historical aspects of each practice, in permanent dialogue with the subjects involved in the educational process.

We also express the understanding, in accordance with Taffarel (2016), that body culture is configured as a constitutive element of the contradictory dynamics between labor and capital in the current historical circumstances. Body culture is constituted as a particularity of the cultural complex produced by “[...] human creative activity (work) to meet certain human needs of socio-historical content, such as agonistic, playful, sacred, productive, ethical, aesthetic, performative, artistic, educational and health needs” (Taffarel, 2016, p. 14).

Taffarel and Escobar (2023) emphasize that situating the Physical Education discipline in the field of Body Culture as an object of study does not mean losing sight of the objectives related to the physical and bodily formation of students, but rather placing them back in the space-time context of real life in a class society. It is necessary to problematize the objective conditions of students and build a dialogical, dialectical and problematizing stance in order to establish educational praxis through a historical project that overcomes the need for omnilateral formation.

For Manacorda (1991, p. 78-79), omnilateral education involves the “[...] total, complete, multilateral development, in every sense of the faculties and productive forces, of the needs and the capacity to satisfy them”. This aspect is linked to the construction of a fair, egalitarian and fraternal society, with accessible public policies and with conditions for everyone to have access to health, education, sports, leisure, sanitation, work, among other elements necessary for humanity and the dignity of children, young people, adults and the elderly.

Thus, body culture assumes the concrete possibility of developing an educational praxis based on materialist scientific and philosophical principles, in which “[...] human activity (and not movement) is the foundation of the production of this part of culture” and, consequently, “[...] its manifestations are conceived through their socially constructed meanings and their sense of historical moment” (Frizzo, 2012, p. 169).

The PIBID groups have undergone educational experiences understanding Physical Education as a field of reflection on body culture. This understanding contributes to the affirmation of the class interests of the popular classes, recognizing body culture as an inalienable right, which must be addressed, problematized and situated in the context of the class struggle. Thus, the objective conditions of everyone for access to and permanence in body practices in both school and non-school environments are considered.

The subjects that are in the school space – children, young people, adults and the elderly – are in a permanent search for knowledge and in the process of formation as historical subjects.

For Freire (2013, p. 54), “[...] the incompleteness of being or its incompleteness is typical of the vital experience. Where there is life, there is incompleteness”.

Costa (2017) highlights that body culture is a historical right to be materialized in the teaching work of Physical Education in basic education, and is also a banner of struggle to be fought in training spaces, both initial and continuing, with teachers in the area. For the author, it is the basis for guaranteeing access for young people and adults to resistance processes and omnilateral training, contributing to the construction of a self-determined, fair and egalitarian society, in which everyone has the right to education, Physical Education and their leisure and sports practices, in school and social contexts – extending to all historical subjects of society.

In the undergraduate course in Physical Education, the PPC expresses, as one of the theoretical-methodological options worked on in the initial training, body culture, understood from the Collective of Authors, which defends Physical Education historically through the pedagogical work of teaching in the field of Body Culture. It is also worth noting that, in any field of work, pedagogical action is the basis of academic training, which implies the need to consider the principle of structuring scientific knowledge in the curriculum.

Thus, it is stated that teaching, understood as pedagogical work, is, therefore, the professional identity of the Physical Education teacher, and this statement can be factually verified when we refer to the professional action and identify its meaning, significance, purposes, means and methods throughout history. It is worth highlighting here once again that teaching is understood as an action that has as its universe the formal and informal spaces of education (UFPA, 2011, p. 13).

The perspectives defended by body culture in the Physical Education degree course, expressed and discussed in the Integrated PIBID experience, imply that the Physical Education teacher must not only have the specific knowledge required in his/her professional area, but also the understanding that he/she is part of the world of work – and, no less important, a critical and contextualized reading of this world (UFPA, 2011; 2024).

The educational processes around educational praxis and body culture revealed the establishment of an educational action in public schools, which demonstrated the construction of an attitude focused on solidarity work, with sufficient autonomy and self-organization for collective decision-making and accountability for the choices made in light of a political and emancipated lucidity about the processes experienced in the concrete reality of public schools. We understand our origin in public schools – and it is for and with them that we need to strengthen it as a historical and inalienable right to free and socially referenced public education.

In this context, the training of Physical Education teachers is permeated by the understanding of their socially produced historical processes and practices, by the understanding of the multidisciplinary nature that characterizes the educational, professional and academic training and praxis in Physical Education. As Taffarel (2012, p. 13) highlights, it is also necessary to ensure the presence, in the curricula, of “[...] classical and original knowledge, both from the field of Biological/

Health Sciences and from Human/Social Sciences, Earth Sciences, Exact and Natural Sciences, Philosophy and the Arts”.

Thus, the core of the Integrated PIBID aimed to strengthen the process of belonging, rights, access, problematization and construction of syntheses on the contents of body culture – such as games, sports, fighting, gymnastics, dances, circus activities, among others – that integrate body practices in public schools.

Emancipatory teaching practices

In this formative experience, we forged the concept of the school-territory, as we understand that each school is located in a territory that presents a set of diversities and complexities in the educational, productive, social, cultural, health, basic sanitation, violence fields, among other conflicts that interfere in the materiality of life and in the dignity of all the subjects that make up the territory and the educational context. In this way, we understand that the teaching practice is not an end in itself and/or does not assume a limited form. On the contrary, it raises the reflection of practice and research in a historical, political, economic and subjective dimension, constructing a vision of sciences in the process of being made, considering knowledge as an unfinished process. This is close to what Japiassu (1986, p. 27) says:

Today we should speak of process knowledge and not of state knowledge. If our knowledge is presented in a state of development, we only truly know it when we move from lesser knowledge to greater knowledge. The task of epistemology consists in knowing this development and in analyzing all the stages of its structuring, always arriving at provisional knowledge, never finished or definitive.

It is in this debate that we epistemologically situate the understanding of teaching practice as a procedural action of knowledge. By recognizing contradictory conceptions of human beings, the world and education, we opt for the responsibility of consciousness and research as a political choice to do science committed to a project of social justice, critical education, resistance and in search of another sociability – another world, fraternal and equal.

In order to achieve an emancipatory teaching practice, we took Freire's conception of emancipation (Freire, 1987) as a reference, understanding it as a liberating teaching practice. This practice has as its methodological principle dialogue, the reality of the students, and significant and critical pedagogical action, resulting in a critical and liberating teaching practice. This required an academic and pedagogical effort over 18 months immersed in the reality of the basic school and in permanent dialogue with the critical theories that we mobilized during the formative processes. Below we point out some of the activities carried out:

- 1) 12 integrated training courses based on the needs of teaching practice of both scholarship holders and supervising teachers.

- 2) Two educational field experiences, in spaces of political and educational training such as the territory of the MST settlement and the territory of the Quilombo.
- 3) Reading and discussion of five books, with production of summaries.
- 4) Participation in approximately six local, regional and national events.
- 5) Holding a core seminar, with sharing of activities; weekly participation of scholarship holders in the school's daily routine.
- 6) Written production of 72 students and socialization of activities on social networks and in the classroom.
- 7) Production of cultural activities that encouraged artistic, creative and critical expression through poems, poetry, short films, body expression, among others.
- 8) Exercise of shared – collective – teaching with the supervisors of the school involved.

We highlight some teaching practices collectively constructed in the Integrated PIBID experience, considering the defense we have daily in the relationship between higher education and basic education. This defense is linked to teacher training aimed at the constitution of historical agents, based on the inseparable relationship between theory and practice, science and technique (Silva, 2019), constituted in the work process as a means to understand reality and the class struggle. This understanding aims to guide and transform the objective conditions imposed by this exclusionary and unequal society.

This is a practice committed to the interests of the working class in schools and other social environments. It is linked to teaching work in Physical Education and Pedagogy in basic education, referring to the need to verify and read the data of reality, judge and problematize based on an ethics that represents the interests of the working class – and determine, based on this reading, the path that one wishes to build: a transformative direction of the set of elements read, verified and problematized of reality (Costa, 2017; Soares *et al.*, 1992).

It is in this context that the need for political, human and sociocultural emancipation and democratization of knowledge historically constructed by humanity, both in and outside of school, as rights, is expressed. This implies the need for a pedagogical reflection of the human being about social reality, developing a certain logic. Thus, in the Integrated PIBID, we resorted to the appropriation of scientific knowledge, confronting it with the knowledge that the student brings from his daily life and from other references of human thought: ideology, student activities, social relations, among others (Costa, 2017; Soares *et al.*, 1992; UFPA, 2024).

The experience revealed the importance of promoting a closer relationship between education and territory – whether in basic education or higher education – with the territories of the Amazon region of Pará. Knowledge about the struggles and resistance of MST members, as well as the perspective of an education that values and cherishes land, work and nature, mobilize a group of historical subjects who also affirm their causes for the right to health, education, sanitation, food sovereignty, and life as a right for all. Without life, there is no education, no university, no public school, and no struggles (UFPA, 2024).

Living in the Jacarequara quilombola territory in Pará has revealed lessons about its history and struggles, resistance to guarantee rights in the territory – rights to access education, work, and the production of life – as well as collective confrontations in defense of nature and against large companies that invade the territory and expropriate natural resources for profit. Attacks on quilombola territories have been ongoing, and the State, together with the local government, has colluded with this expropriation and violation of the rights of quilombola peoples (UFPA, 2024).

Integrated curriculum education, from a critical-dialectical perspective, highlighted how economic, social, and cultural aspects have implications for education, for the human being and society project projected by the hegemonic discourse. This education problematized the common understanding of curriculum, which does not highlight the real reasons why one or another content is selected; which does not question what is between the lines – what remains hidden in educational practices and in everyday school life –, highlighting the education project aimed at the working class, as expressed in the National Common Curricular Base – BNCC (Brasil, 2018) and in other regulatory mechanisms that impact the education of an individual destined to act as a workforce for the market (UFPA, 2024).

The dialogue on “Intensification of teaching work and possibilities of resistance”, with PIBID scholarship holders and supervisors, encouraged critical and political reading on what the intensification of teaching work represents, its conditions and its impacts on the quality of education – in times of large-scale assessments and expansion of the privatization of education in the territories of the Amazon. It also promoted the construction of collective horizons of struggle, in articulation with social movements, unions, collectives, among others that reaffirm the defense of public, free and socially referenced education (UFPA, 2024).

The experience with educational research, as a formative, critical and useful possibility for teaching work in public schools, proved to be a powerful instrument for denouncing the problems of concrete reality, as well as for announcing possibilities for overcoming them among the educational subjects that make up the school field. This research experience encouraged participation in academic-scientific-cultural events, for the presentation of the syntheses constructed between scholarship holders, supervisors and the core coordination (UFPA, 2024).

Learning about the processes of inclusion in schools – with an emphasis on cases and situations that could be encountered in classes, as well as activities to be developed with students, from the perspective of inclusion –, integrated with the debate on working conditions, favored a critical and humanized view of teaching work materialized in public schools. It also made it possible to problematize the social function of the State in the current capitalist model of production (UFPA, 2024).

The University Conference in Defense of Agrarian Reform (JURA) gained strength in the PIBID experience, because without work in the countryside, the city cannot live; without food from the countryside, the city cannot survive. The debates and reflections based on themes such as Popular Agrarian Reform: in defense of the Amazon and healthy food; diversity; conflicts in the Amazon; traditional populations of the Amazon; rural education, among others, favored the expansion of the

vision of scholarship holders, supervisors and coordination on the defense of education, training and agrarian reform as historical rights of everyone in this society (UFPA, 2024).

These aspects, extracted from the Integrated PIBID Physical Education and Pedagogy report (UFPA, 2024), show that the praxis:

It is a journey to get to know oneself, a product of the historical process that has developed to date, which has left its mark and which can only begin and happen in practice, in everyday life. In this way, an emancipatory praxis can only be constructed if the activity is modified in its form (appearance) and in its content (essence). It is a human activity and only in this context does it manifest itself. In teacher training, it needs to be a collective, institutional and individual project (Silva, 2019, p. 44).

For the Pedagogy and Physical Education students, these were experiences that transformed their view of teaching practices, as the moments experienced during PIBID brought many learnings based on educational praxis, as reported by program participants. One of the records states:

All the moments experienced brought some kind of learning, which contributed to academic, personal and professional development. We produced a summary of Paulo Freire's book "Politics and Education", which elucidated the understanding of what liberating education really is, and how education is a fundamental factor for the subject's critical awareness. In addition to the summary, we also reviewed the articles "Pedagogical Action and Special Education: Beyond AEE", which addresses the theme of Inclusive Education, which contributes to our development as teachers. The experiences in the quilombola and MST territories had a great impact on the author of this report, contributing to a change in concept, pre-established by years of information that diverged from reality. We became acquainted with a political and resistance space, which brings together the development of democracy in the collective (Costa, 2024, p. 9).

Another report describes one of the cultural activities proposed in the context of the program, aimed at valuing diversity and ancestral cultures:

Indigenous Games were introduced, addressing their concepts, characteristics, history and practices, including activities such as blowpipe, lemon race, pulling the monkey's tail, spear throwing, watermelon game and tug of war. These games offer a unique opportunity for students to learn about and value indigenous culture, in addition to promoting awareness of cultural diversity and the importance of preserving ancestral traditions. The presence of an indigenous woman enriched the experience, contributing significantly to the children's understanding and acquisition of knowledge (Coelho, 2024, p. 24).

Furthermore, the so-called "cultural praxis" – carried out regularly during the program – was also highlighted in participants' testimonies, as a moment of sharing, creation and collective affirmation:

Cultural praxis: process of creative-cultural and political construction organized in trios to carry out the reception in each integrated training carried out during the Integrated PIBID Physical Education and Pedagogy. Once a month, the cultural praxis took place, where the physical education and pedagogy scholarship holders met to share cooperation, the exercise of criticism, creation and diverse and plural artistic manifestations (Neno, 2024, p. 14).

As we can see in these excerpts, the activities carried out throughout PIBID provided a much more intense and felt training for the scholarship holders, who were able to reflect on real demands and carry out activities that enabled a dialogical, problematizing, more inclusive and liberating teaching practice, welcoming the diversities found in the territories of the Amazon in Pará.

These aspects reveal the importance of teachers in the process of training and teaching to appropriate the knowledges related to their area of training and activity, considering the political, social, cultural and productive context, in order to contribute to the transformation of society and the formation of critical, creative, supportive and emancipated subjects in the territories of the Amazon region of Pará. Hobold and Farias (2020, p. 11) emphasize that it is necessary to articulate the knowledge essential to learning to teach, taking into account the “[...] reading of the social context and its influence on teaching practices, which are directly linked to the objective and subjective working conditions of the teacher”.

Thus, we believe that the process of experiencing reality, combined with readings, debates through integrated training and written production, positively favored the formation of critical, democratic, inclusive educators who are committed to a more just and egalitarian human formation in society.

Final considerations

We believe that the PIBID experience provided more consistent and expanded teacher training in the field of education, as it established dialogues in different structures and dimensions, which enabled the understanding of education in the social structure and in human formation, from a critical perspective.

In this formative coexistence between the undergraduate courses in Pedagogy and Physical Education, educational praxis was the guiding thread of the formative processes, considering and respecting the specificities of each area. Teaching is the centrality of the educational work carried out in basic education, and this united/unites the cores of the two courses – with special emphasis on Physical Education, as it is a socio-historical, pedagogical and political field, which deals with the knowledge historically produced by humanity in the field of Body Culture. This is the central object of the critical-overcoming theoretical-methodological approach, linked to critical theory and historical-dialectical materialism, which contributes to a teaching practice that is historically situated, critical, problematizing and dialectical.

We can also state that educational praxis is one of the theoretical and practical categories that structure teacher training for a teaching practice that is circumscribed by the reality and needs of students, teachers and society. This is a fundamental understanding that calls us to reflect: “As teachers, what kind of society are we preparing our students for?” An urgent question for teacher training, which must be in constant cultural and historical movement.

In this study, educational praxis and body culture also highlight the centrality of educational work in the school environment as a fundamental aspect, considering the historical and dialectical process of emerging issues that affect teaching in public schools. Emancipatory praxis is also announced as something to be constructed in a dialogical process, which is expressed individually and collectively, since living with public schools also means living with collective and supportive processes – reaffirming the sense of belonging and commitment to the school and university that we desire for human development.

In this way, we defend educational praxis and body culture as categories that have evolved towards the intentionality of a territorial, liberating and critical teaching practice, by establishing relationships between time and space; reality and need; teachers and students; university and school; territories and school, among other intersections. However, what we can conclude, from reading the reports of Pedagogy and Physical Education students, is that teacher training is a long, gradual, reflective process, situated in problematization. This was felt and experienced in the formative experiences, in the directed readings, on the classroom floor and in the dialogue with the territories of historical resistance.

We can also state that PIBID provided fundamental dialogues between the university and the basic school, strengthening both the initial training and the training of supervising teachers, in order to build bridges that reduce the gap between university and school. The educational work was felt by the Pedagogy and Physical Education courses in public schools, which were able to experience the challenges and dilemmas of teaching life through monitoring and ongoing dialogue about educational practice between supervisors and scholarship holders, qualifying the training process of future teachers.

The experience in Integrated PIBID, therefore, favored the construction of emancipatory teaching practices in the undergraduate courses in Physical Education and Pedagogy at the Federal University of Pará, through the set of activities carried out and the principles defended for the construction of critical, supportive, inclusive and territorialized teaching practices. Addressing the territory in the training processes in Physical Education and Pedagogy is to make a political choice: to build a critical and socially referenced training project for the working class.

References

BRANDÃO, Carlos Rodrigues. *Pesquisa participante*. São Paulo: Brasiliense, 1984.

BRASIL. Ministério da Educação. *Base Nacional Comum Curricular: Educação é a base*. Brasília: MEC, 2018.

COELHO, Hemilly Aisha de Oliveira. *Relatório individual PIBID integrado*: relatório individual de iniciação à docência. Belém: Universidade Federal do Pará, 2024.

COLLINS, Patrícia Hill; BILGE, Sirma. *Interseccionalidade*. São Paulo: Boitempo, 2021.

COSTA, Carolina Chaves. *Relatório individual PIBID integrado*: entre momentos e aprendizagens. Belém: Universidade Federal do Pará, 2024.

COSTA, Maria da Conceição dos Santos. *Trabalho e formação docente em Educação Física na Educação de Jovens e Adultos na Rede Municipal de Belém/PA*. Tese (Doutorado em Educação) – Universidade Federal do Pará, Belém, 2017.

FREIRE, Paulo. *Pedagogia do Oprimido*. Rio de Janeiro: Paz e Terra, 1987.

FREIRE, Paulo. *Pedagogia da autonomia*: saberes necessários à prática educativa. 45. ed. São Paulo: Paz e Terra, 2013.

FRIZZO, Giovanni Felipe Ernst. *A organização do trabalho pedagógico da Educação Física na escola capitalista*. Tese (Doutorado em Ciências do Movimento Humano) – Universidade Federal do Rio Grande do Sul, Porto Alegre, 2012.

GIACÓIA JÚNIOR, Oswaldo. *Pequeno dicionário de Filosofia contemporânea*. São Paulo: Publifolha, 2009,

HOBOLD, Márcia de Souza; FARIAS, Isabel Maria Sabino de. Didática e formação de professores: contributos para o desenvolvimento profissional docente no contexto das DCNs. *Revista Cocar*, n. 8, p. 102-125, 2020. <https://periodicos.uepa.br/index.php/cocar/article/view/3050>

JAPIASSU, Hilton. *Introdução ao pensamento epistemológico*. Rio de Janeiro: Francisco Alves, 1986.

LEFEBVRE, Henri. *A vida cotidiana no mundo moderno*. São Paulo: Ática, 1991.

MANACORDA, Mario Alighiero. *Marx e a pedagogia moderna*. São Paulo: Cortez, 1991.

MARTINS, Lígia Márcia. O legado do Século XX para a formação de professores. In: MARTINS, Lígia Márcia; DUARTE, Newton Duarte (org.). *Formação de professores*: limites contemporâneos e alternativas necessárias. São Paulo: Cultura Acadêmica, 2010. p. 13-31.

NENO, Marília Patrícia Brandão Gomes. *Relatório individual PIBID integrado*: PIBID o programa que transforma vidas. Belém: Universidade Federal do Pará, 2024.

ROSSATO, Ricardo. Práxis. In: STRECK, Danilo; REDIN, Euclides; ZITKOSKI, Jaime José (org.). *Dicionário Paulo Freire*. 2. ed. Belo Horizonte: Autêntica, 2010. p. 574-576.

SILVA, Hellen do Socorro de Araújo; COSTA, Maria da Conceição dos Santos; HAGE, Salomão Antônio Mufarrej. Políticas de formação de professoras e professores na Amazônia paraense: limites, contradições e possibilidades nos programas de Residência Pedagógica e PIBID. *Práxis Educativa*, v. 19, p. 1-23, 2024. <https://doi.org/10.5212/PraxEduc.v.19.22912.080>

SILVA, Kátia Augusta Curado Pinheiro Cordeiro da. *Epistemologia da práxis na formação de professores*: perspectiva crítico-emancipadora. Campinas: Mercado das Letras, 2019.

SOARES, Carmen Lúcia; TAFFAREL, Celi Nelza Zülke; VARJAL, Elizabeth; CASTELLANI FILHO, Lino; ESCOBAR, Micheli Ortega; BRACHT, Valter. *Metodologia do ensino da educação física*. São Paulo: Cortez, 1992.

TAFFAREL, Celi Nelza Zülke. Crítica à formação na Educação Física: em defesa de novas diretrizes curriculares. *Rascunho Digital da UFBA*, 2012.

<http://www.rascunhodigital.faced.ufba.br/ver.php?idtexto=898>

TAFFAREL, Celi Nelza Zülke. Pedagogia histórico-crítica e metodologia de ensino crítico-superadora da educação física: nexos e determinações. *Nuances: estudos sobre educação*, v. 27, n. 1, p. 5-23, 2016.

<https://doi.org/10.14572/nuances.v27i1.3962>

TAFFAREL, Celi Nelza Zülke; ESCOBAR, Micheli Ortega. Cultura corporal e os dualismos necessários à ordem do capital. In: SILVA, Maria Cecília de Paula; TEIXEIRA, Cristina Maria D'Ávila; ROCHA JUNIOR, Coriolano Pereira da (org.). *Educação, cultura corporal e lazer: desafios da pós-graduação e ciência no tempo presente*. Salvador: EDUFBA, 2023. p. 21-35.

UNIVERSIDADE FEDERAL DO PARÁ. *Projeto Pedagógico do Curso de Pedagogia*. Belém: UFPA, 2010.

UNIVERSIDADE FEDERAL DO PARÁ. *Projeto Pedagógico do Curso de Educação Física*. Belém, Guamá: UFPA, 2011.

UNIVERSIDADE FEDERAL DO PARÁ. *Relatório PIBID Integrado: subprojeto "Práxis educativa e cultura corporal: formação humana, trabalho docente e fortalecimento da relação Universidade-Escola Pública"*. Belém: UFPA, 2024.

Authors' contribution: Author 1 - conception and design of the research; construction and processing of data; analysis and interpretation of data; details of their collaboration in the preparation of the final text; Author 2 - construction and processing of data; analysis and interpretation of data; details of their collaboration in the preparation of the final text.

Support or funding: The article is the result of the Teaching Initiation Program - PIBID - 2022-2023, which is financially supported, through scholarships, by the National Council for Scientific and Technological Development - CNPq.

Availability of research data: The entire set of data supporting the results of this study is not available.

Responsible editors - Associate Editors: Márcia de Souza Hobold and Isabel Maria Sabino de Farias; Editor-in-Chief: Angela Scalabrin Coutinho.

Translator: Celso Alexandre de Araújo Ribeiro

How to cite this article:

LIMA, Adriane; COSTA, Maria da Conceição Santos. Educational praxis and body culture in teacher education programs in Physical Education and Pedagogy: emancipatory teaching practices from the Pará region of the Brazilian Amazon. *Educar em Revista*, Curitiba, v. 41, e97134, 2025. <https://doi.org/10.1590/1984-0411.97134>

Received: 09/30/2024

Approved: 07/07/2025

Este é um artigo de acesso aberto distribuído nos termos de licença Creative Commons.

