


Sport and Physical Education: Plurality, diversity and the formation of values

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ABSTRACT

This text presents a current and pertinent discussion about the impact of the approach to diversity and plurality on the formation of values, based on the teaching of sport within the context of Physical Education classes in Basic Education. It presents a systematized discussion that ranges from the concepts pertinent to the topic to the effective relationship between the importance of the approach in Physical Education classes. It shows that sport and physical education classes are essential spaces for developing value judgements, developing a critical awareness of human diversity and its importance for social organization and equity.

Keywords: Sport, Physical Education, Plurality, Diversity, Values Formation.

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INTRODUCTION

Physical Education and sport are unique spaces for experimentation and building human relationships. Their possibilities of experiences and coexistence constitute essential spaces for learning from the social relations constructed through their own body and movement, as well as the body and movement of the other.

This text aims to discuss the importance and possibilities of constructing values, based on the recognition of the other as a social being, within the pedagogical practices developed in Education and the body practices established in the contents of Physical Education and Sport, based on plurality and diversity.

To this end, it presents discussions involved in the dialogue of the sociology of Education, Physical Education and Sport. It provides a debate on the importance of education for diversity, for the formation of values, within the formal and non-formal contexts of education, especially in Physical Education and Sports classes.

To achieve these goals, it starts from the understanding of diversity and goes to the possibilities and influences of education for diversities within Physical Education and Sports classes. It proposes a dialogue with thinkers of Education and Physical Education, to trace their process of understanding.

For a better understanding of the importance, plurality and diversity in the Educational process, from Physical Education and Sports to the formation of values, let us start with the definitions of plurality and diversity. It is important to highlight that the main object of study of this research is Sport and Physical Education, so the understanding of these components will certainly further expand this reflection. Moreover, such themes are not exhausted in themselves, nor in a simple textual production.

OF CONCEPTS

PLURALITY

Conceptualizing plurality, as well as the semantics of the term itself, imposes a certain level of complexity and abstraction from the real, delving into the various possible meanings and symbols. In this context presented here, we have chosen its meaning centered on the sociocultural perspective of the term and its applicability in the educational process.

For Bobbio, Matteucci and Gianfranco (1998), pluralism is recognized as the multiplicity of social groupings where individuals participate and share their aptitudes and needs. Thus, the conception proposes as a model a society composed of various groups or centers of power, assigned the function of limiting, controlling and contrasting with each other, eliminating the center of dominant power.



For Bobbio, plurality is identified in the various psychosocial manifestations, present in groups of individuals, mainly centered on the ways in which they organize themselves socially within their individual and collective needs and differences. It is structured in the political way in which these individuals organize and respect these needs, in a state organization, proposing limits and amplitudes of rights, based on coexistence and socialization.

For Arendt (2014), plurality is the fact that human beings, who inhabit the world, exist and coexist in the plural. Individuals of different existences, needs and characteristics, "being in common, being with others, being among others". They are both singular and unrepeatable, because this plurality promotes singularity. Individuals who share ties, bonds, or webs of relationships formed from their political engagement around a common good.

For Arendt, plurality is not exhausted in the political organization established by the group, but goes beyond the political organization, encompassing a diversity of different characteristics ranging from biological to cultural, coexisting in the same cosmos, regardless of spatial and geographical proximity.

According to the Online Dictionary (2022), plurality is the gathering of a multiplicity of differences in various human spheres, a diversity of signs and meanings, a multiplicity of human manifestations.

Plurality manifests itself in various fields of human relations, exerting an explicit organization of social structures, providing an understanding of others as oneself. It does not seek or rely on definitions, labels, symbols, marks or definitions. At the same time, it is structured in respect, in the understanding of the organization of the various cultures, as part of the larger process of humanization.

DIVERSITY

Diversity, despite being within the same grammatical and semantic structure of plurality, the two terms find meanings and different applications, both in the philosophical and sociological perspectives. Even though they find their differences at interpretative and organizational levels, the two phenomena are inseparable, always manifesting themselves hand in hand, being inseparable. Kischinhevsky and Chagas (2017) comment that they are interconnected ideas, but that they carry significant differences.

For Rodrigues and Abramowicz (2013), diversity exhausts the sense of difference, placing diversity in the conception of identity. A relationship of composition and tolerance is created, establishing egalitarian dialogues without hierarchies of power, with the proper function of deconstructing identities and not instituting them.



For Freire (2021), Diversity is not an abstract concept, but a concrete concept in itself, where it reflects the marks of the experiences of its history, of its identity. They demand the need for sensitive care where they are configured as invasive and/or intolerant of the 'marks' of the culture with which they dialogue. An authentic experience of otherness, which builds relationships that go beyond the relations imposed by a culture that considers itself superior to others.

Diversity builds more the sense of dispersion and unfolding, highlighting differences, not in the sense of division or exclusion, but in the sense of recognition and respect for these differences. Plurality brings more the sense of grouping and aggregating these differences, within the same social group, also recognizing and respecting the differences.

"... we have the right to be equal when our difference makes us inferior; And we have the right to be different when our equality mischaracterizes us. Hence the need for an equality that recognizes differences and a difference that does not produce, feed or reproduce inequalities." (Santos, 2006: 56).

Living in culturally and socially diverse environments destabilizes, at the same time enriches, reflection on the politics of culture. Education in diversity, which can never be static or disconnected from these social relations, nor from the relations of production of capital, promoting, cyclically, changes, recreations, restabilization and consequently recreations, stimulating the critique of social weaknesses, as well as respect for their cultural riches.

EDUCATION, PLURALITY AND DIVERSITY

Diversity and Pluralism find fertile ground in the field of Education, mainly, but not only, in the school environment, which represents a microcosm of the current social system. In the school environment, Diversity will be reproduced and reorganized in the school, in a reduced way, representing the society to which it is inserted, enabling the learner to be able to face the problems and diversities of everyday life, in a reduced way in controlled and palpable dimensions for the student's critique.

For Freire (2021), Plural Education is that which takes place from the process of cultural exchange, which is expressed through an authentic dialectical overcoming where the different preserve what is essential in their differences and commune what brings them together in their similarities, in primacy of collectivity and towards a "universally plural" society.

Plural education broadens the horizons of meanings and signs to which a politically organized pedagogical practice is configured as coherent to the construction of a "plural unity". It emphasizes the mechanisms of "interpenetration" of the various cultures present in the social microcosm of education, both the harmony and the conflict of interests, needs and understandings, it builds a



meaningful and respectful process between the differences present in the same environment, around a common project.

Plural education is intoxicated between interaction and exchange, developing a cultural synthesis that is significant and sensitive to the process in which it is inserted. It evolves, in a constant process of adaptation, to the educational process as a whole, from political decisions, such as decisions and constructions around curricula or infrastructure, to the performance of teachers and students.

For Freire (2020), Education, when its pedagogical praxis is developed, around the perspective of class education and education as a liberating practice, is not exhausted, in the simple adaptation, accommodation or adjustment of the subject, as this provides the dehumanization of the subjects. Implying a view of oneself, like that of the world. Education in diversity and for diversity is not unconditional, it creates a judgment that is unique and dissociated from its world, based on "guesswork".

Plurality and diversity in Education provide the recognition and understanding of the other as a social being, endowed with the same biological origin and endowed with the same social rights and duties, but each with its specificities, values, signs and meanings socially constructed, within each culture.

These differences produce distinct centers of interest, providing reflections on different problems, involved in each specific daily life. These reflections will produce solutions to these problems, which will provide a broader understanding of reality. In this growing cyclical process of destabilization and restabilization, they will gradually provide the process of humanization and recognition of the other, as a social being, different in needs and aptitudes, but the result of the same rights.

According to Pereira and Lage (2018), Plural and Diversity Education uses different and alternative pedagogical practices to all traditionalist and neoliberal Education, centered on capital. It must provide society with a school, a Pedagogy of Dialogue, of horizontality and of the recognition of human plurality and multiple identities. Only in this way does education become emancipatory to the extent that it manifests itself in the form of dialogue circles, in reflection on everyday problems, what Paulo Freire called Critical Transitivity. It builds and reifies the humanizing process of education.

According to Brás (2021), the human being becomes human from the dialogical relationship with his peers. The construction of the human being and his ideal world is done not only through the dialogue built in social relations, but because of these relations. Their entire understanding of the world is based on these relationships.



It is in education that all plurality, diversity and multiculturalism must be enhanced, humanizing the student and making education humanized and humanizing. This process should be stimulated from curricular practices and extend to everyday life, moving from the abstract to the concrete field, based on facts of reality. From the microcosm of the classroom, extend to the macrocosm of the world around us.

It is in education that the human being will come across all human diversity. It is where you will understand the limits and possibilities of the human being, his potentialities and weaknesses. It is in education that these differences will narrow and reorganize the vision of the other. All this plurality will provide the student with the experience of his own weaknesses and the self-dependence of the other.

Rodrigues and Abramowicz (2013) comment that it is necessary to understand, construct and reconstruct the social genesis of language. How language forms and constructs concepts and signs necessary for the understanding of culture and its use in the social sciences, especially the understanding of the place of speech of the other, which translates the meanings and subjectivities of individual and collective values.

A plural and diverse education, based on dialogue and critical transitivity, will provide the formation of human beings in social and political responsibility, characterized by reflection and resolution of everyday problems, by stripping away prejudices and prejudices, consolidating the recognition of social problems with collective problems, eliminating the static position and neutrality and abstention. Presuppositions that will develop the sense of dialogue, the receptivity of human differences, understanding them as human nature.

In this comprehension built through human and social representations, the meanings and judgments of values are developed, based on the conflicts of values, between the values of the other's culture and of one's own culture. Starting from universally established values, in conflict with the individual and collective recognition of each value.

And what other content can provide so much proximity to another, other than Sport? What other content in school, other than Sport, can expose all the particularities and recognition of dependence on the other? Especially when explored within Physical Education classes, Sport will go beyond the simple practice of a bodily activity and will become a true tool for human formation, based on the recognition of Human Diversity and Plurality.

SPORT AND PHYSICAL EDUCATION X PLURALITY AND DIVERSITY

Physical Education and, mainly, Sports, are spaces of excellence for the construction of value judgments, based on the coexistence with plurality and diversity. In Physical Education and Sports, this recognition of the other, as a social being, takes place through the body and movement. From the



recognition of one's own limits and the limits of the other, from the body and movement, where it is recognized that my limitations or abilities do not make me more or less important than the other.

Daolio (1993) comments that a Plural Physical Education, proposing classes that provide opportunities to all students, without discrimination or distinction of abilities, gender, physical composition, socioeconomic class, ethnicity, religious prophecy, disability or any other specificities. This Physical Education is based on the assumption that all human beings are different, refusing the binomial equality/inequality to identify or compare them, it must provide activities that reach everyone, and the teacher must reevaluate and reify the current class standards, which are directed only to physical fitness and health, and which excludes the less skilled.

These mixed classes seek to provide the understanding and meanings of differences, as well as the representations socially constructed in these differences. Plural Physical Education must receive and reify all forms and objects of individual and collective body cultures – games, sports, dances, gymnastics and fights – in this way it deconstructs current values and reconstructs new values, which encompass the humanizing sense of values, such as equality, fraternity, respect, solidarity, honesty, compassion, among others, without getting rid of universally established values. whether sporting or socio-cultural. The elements of body culture should be treated as knowledge to be systematized and reconstructed by the students, based on the dialogue between the socio-historically constructed experiences and the experiences resinified at the time of the practices.

According to Costa and Reis (2010), the current world reflects historical moments of changes that have occurred over time. They present the basis for the construction of an effective educational process. They demonstrate problems to be reified around an understanding of society, which is not organized in a static way, which is modified, in a process of constant adaptation, according to its needs and sociocultural contexts, not detaching the student from his social, historical and cultural context.

It is necessary to recognize the alterations and modifications that develop throughout this process and to reconstruct new concepts based on the student's daily life. It is necessary to recognize all the immense diversity of knowledge, religiosity, rhythms, genders, origins, ethnicities, in addition to so many other manifestations, deconstructing the processes of overvaluing certain groups, to the detriment of others.

According to Oliveira and Daolio (2011, p.2), education is historically organized under monocultural conceptions, where everything is treated under the aegis of a single heteronormative, Christian, Eurocentric, white culture. We need to position ourselves and work in an antagonistic way to such assumptions, working with content centered on all the diversities manifested in their daily lives. Physical Education and Sport are capable of establishing social and inclusive relationships, based on their assumptions and contents, like no other area, whether in school or outside of it.



However, it is necessary that teachers and technicians work providing the mediation of knowledge so that their students/athletes redefine these relationships of diversity and plurality, demystifying pre-established concepts about these diversities of social manifestations.

Physical Education and Sports, especially in Brazil, are still manifested based on conservative practices, mainly centered on Euro-American, Christian, white, heteronormative manifestations of body culture, among others, such as gymnastics, soccer, handball, basketball and volleyball, for example, overlapping with their own manifestations of body culture, present in all its sociocultural diversity.

It is necessary to re-establish the pedagogical practices of Physical Education and Sport, exploring all the potential and formative attributes of these curricular components. In Physical Education and Sports it is possible to experience psychosocial and socio-affective situations, like no other curricular component in school. But it is necessary that teachers and technicians have not only technical capacity, but also interest and commitment to provide engaging pedagogical practices aimed at recognizing the humanization of the other.

For Medina (1988), the body carries class conditions imposed by the dominant culture, which determines its values and beliefs, constructing oppressive bodies, dominant classes, and oppressed bodies, dominated classes.

In Physical Education and Sport, relationships are built from the understanding of the limits of the body and movement, recognizing such limits in one's own body and in one's own movement, understanding the limitations and specificities of each body. When the teacher proposes reflections and resolutions of problems centered on these diversities of bodies and cultures, recognizing each body as distinct parts of the same structure! Human nature.

According to Neira and Nunes (2008), Physical Education is a socially constructed, culturally reproduced and traditionally established practice in various spaces and environments of its practice. Being a school practice that also takes place at school, it should encompass the entire community involved in this school environment, both inside and around the school, presenting its various representations of what Physical Education will be.

Brás (2021) states that it is necessary to recognize unity in diversity. It is necessary that otherness is recognized and manifested in values such as cooperation, collaboration, empathy, solidarity, compassion, among others. Values that seek the recognition of the <<other>> as the <<collective self >>.

But this <<collective self>> must go beyond the simple recognition of anatomical morphological characteristics such as head, trunk and limbs. It is necessary to recognize the other as part of oneself. It is necessary to recognize the other, as well as oneself, as integral and inseparable parts of the same universal macrocosm. It is necessary to recognize the other and recognize oneself



as natural beings and belonging to the same nature that surrounds us, atoms, molecules, air, light, tissues, among others, but mainly of the same meanings and socio-affective and psychosocial needs, surrounded by the same symbols, meanings and senses.

In Physical Education and Sport, these values are naturally experienced from the limits of the body. From the limits of one's own body and the body of the other. By recognizing oneself as a limited being, one recognizes the other as a support and complement to overcome the limitations. In the sense of winning and losing the game, one experiences priorities such as playing, relating, socializing, among others.

Physical Education must oppose socially institutionalized concepts, values, beliefs and traditions, which reduce human diversity to prevailing standards imposed by the ruling class. It should be to develop the understanding of the influences of the various political, religious, philosophical, social and pedagogical elements, which build around their historical context, enabling them to be re-signified around the language of the body culture of movement.

Nunes, Perfeito and Chame (2016) comment that sport should treat the elements of body culture, as systematized and resinified knowledge by students, producing critical recognition of concepts such as freedom, diversity, plurality, democracy, rights and citizenship. To this end, Sport, or any other bodily practice, should not be distanced from other educational elements and objectives.

For Beti (1992), Physical Education and Sport enable the integration and introduction of students in the world of body culture of movement, forming citizens who will intervene socially in society transforming and reifying the manifestations of culture and the world. These manifestations of body culture will have different meanings, according to the culture to which they are socially organized.

It is the understanding and recognition of these various manifestations that will produce the understanding and recognition of human diversity and its various meanings, signs and identities. This plurality of manifestations and representations provides the recognition of the other as equal in virtues, aptitudes and needs.

Treating the other as an equal does not mean standardizing, disrespecting, standardizing and erasing differences. Equality, systematized in Physical Education and Sports, is based on the dialogue between the different, exploring all the richness that comes from the plurality of individual and collective manifestations. Physical Education and Sport must deconstruct the obstacles imposed by the system to diversity, which promote obstacles to success in human formation, valuing respect for differences, reducing inequalities.

Physical Education and Sport should propose a teaching and learning process centered on the body culture of movement and, as a product of body language, excel in pedagogical praxis centered on objectives that do not adjectivate bodies or movements. Praxis that does not judge right or wrong,



quantity or quality, proposing individual and collective experiments of health, pleasure or joy, proposing a dialogue through the social and cultural representations of each one.

For Nunes, Perfeito and Chame (2016), Education, as the process of human formation, provides an understanding and reorganization of conscious behaviors, producing a broader conception of human life. It promotes the understanding of the human aptitude in looking, perceiving and understanding things. It develops the recognition of the other, building one's own identity, defining the similarities and differences between oneself and the world around oneself.

Physical Education and Sport, in all the spaces in which they manifest themselves, allow the construction of a Social Imaginary through ideals, emotions and cultures, socially produced from human relationships, which directly and symbolically affect the recognition of the other in oneself, in every social complex in which human daily life is inserted.

Teachers and technicians of Physical Education and Sports must keep in mind the broader meaning of humanization from their contents. They must provide actions that reify human social action in a collective sense of understanding and recognition of diversity. Diversities manifested in individualities and recognized as principles that aggregate and mobilize social differences as complements of all human nature.

According to Hernandez (2001), <<value>> will be defined as the functional properties of objects, processes or phenomena that have a positive meaning for human dignity, understood by the latter as the respect that each human being deserves, both from others and from himself. For belonging to our species, regardless of their race, sex, age, political or religious affiliation, profession, usefulness as a person to society, quality of life, or any other quantifiable element that can give rise to classification and differentiation between people. This merit includes the maintenance of the integrity and development of the social agent until its fulfillment.

Sport, due to its varied stimuli and situations, has in itself a space of excellence to provide training and social transformation, mainly based on human diversity, through its values or previously determined social values. Respect for the game, for the opponents, for the rules, contact and social interaction, sharing the same space, sharing the participation in the game, and especially the recognition of the other from their social and bodily limits, are some of the main reasons for its primordial factor of formation.

For Bento (2004), Sport offers the human being extraordinary experiences of play, competition and competitiveness, performance, physical fitness and health, risk, individual and collective communication, cooperation, conviviality, intimacy and sociability. Only Sport can transform the body into a tool for dialogue with the world, creating a space of unique language and understanding restricted to its practitioners. It establishes a connection of recognition of different bodies, but recognizes them as unity and nature.



And what other content could stimulate all this training? What other content could expose the subject to so many experiences? Only in Sport can the human being recognize himself as a human being, in the face of his potentialities and difficulties, specificities and limits. Only Sport can expose the subject to all his humanity and mortality limit. And through this understanding, he recognizes the other as himself and of all the interdependence of the other.

Sport is an unparalleled space for human formation, as it is a cultural domain created free of existential or survival purposes. It assumes the human effort of search and fulfillment. In Sport, we discover the other and our differences, which defines us as individuality, structuring us as a unit, making us all equal.

Also according to Bento (2004), Sport does not distinguish between subjects, nor does it restrict their participation. I, you, they, we, the others are just pronouns to recognize their participants. It recognizes and respects differences, as integral parts of the same whole, which define only specific characteristics of its participants. The experiences lived in sport, such as victory and defeat, success and failure, superiority and inferiority, the recognition of the value of merit. In it, ethics and morals configure the learning of its meaning and scope, within the human perspective and in social relations.

Graça in Gaya et al (2004) comments that Sport, as a curricular component in school, both in terms of inclusion as a mandatory component and as extracurricular activities, are justified by their unique contribution to the quality of life of students, the healthy growth, the social integration of its participants, the qualification to participate in practices of the sport-motor culture. It promotes the adoption of healthy lifestyles, understanding of the other, their differences and specialties of each one.

Sport, in whatever the space of its teaching and learning process, can provide the critical reflection of the human being like no other content, especially in school. The process of humanization in Sport provides the understanding of the human being in all its potentialities and weaknesses, all its virtues and defects. Sport awakens in its practitioners all their values and feelings, passion, pleasure, joy, euphoria, crying, friendship, understanding, recognition, among others. The awakening of this volcano of feelings and emotions is what will provide the recognition of the other in oneself.

It is in this whirlwind of feelings that the teacher supports his formative possibilities, stimulating reflection on human rights, social rights and the need for the other in the life of the human being. It is in this context that the teacher awakens the sense of the social being in his student and his function and need in the society in which he lives.



AUTHOR'S THOUGHTS

The text promotes a concrete and expanded dialogue about the different conceptions of Education, Sports and Physical Education, as well as its importance for the formation and critical understanding of values, inside and outside the school and how it structures its process of social formation, through the socially constructed relations in its various fields of manifestation.

It presents the understanding of how Physical Education and Sport exert their importance in the process of humanization of the social being, from the understanding of the concept of Sport, to the importance for the construction of understanding and respect for human plurality and diversity.

It presents excellence in Sport and Physical Education for human social formation, being values in general, Solidarity in particular, as well as the understanding of the social and collective sense of humanity and culturality. It demonstrates how this social phenomenon is intrinsically linked to the individual and collective social construction and the process of humanization.

The text does not exhaust its discussion about the themes presented here, nor did it aim at such boldness, but it provides a reflection on its possibilities within the contexts of education, whether in formal and/or structured spaces, or in simple recreational and leisure activities, games and games. It should be noted that there is no formative process without adequate, critical and reflective stimulation. It is up to the educator to stimulate and propose this reflection on the contents of his/her class/training.



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