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Artigos

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Contribuições da fenomenologia para a Educação Física escolar
brasileira: caminhos para o campo da comunicação e para a área
curricular de linguagens

Aportes de la fenomenología a la Educación Física escolar brasileña:
camino para el campo de la comunicación y el área del plan de
estudios de lenguaje

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Abstract: This paper aims to present and discuss the contributions of phenomenology to Brazilian school Physical Education. It is a theoretical-narrative essay based on work and concepts from Maurice Merleau-Ponty and Elenor Kunz to think of their reverberations in literature and educational policies. We searched in the Brazilian literature for authors who explicitly assume a phenomenological posture in dealing with school Physical Education. The paper points to the German-descent *Sich Bewegen* theory as the origin of the critical-emancipatory approach. In a second moment, it addresses the contributions of phenomenology to education and, more specifically, to Physical Education as a curriculum component of Brazilian primary education. We notice that the main contribution of phenomenology to Brazilian Physical Education lies in understanding human movement as a dialogue between man and the world. Such an understanding enabled a review of the field's identity and a re-orientation of school Physical Education in Brazil within curriculum policies, specifically in dialogue with the fields of languages and communication.

Keywords: Phenomenology, Education, Physical Education, *Sich Bewegen* theory, Human movement.

Resumo: Este artigo tem como objetivo apresentar e discutir as contribuições da fenomenologia para a Educação Física escolar brasileira. Trata-se de um ensaio teórico-narrativo baseado na obra e nos conceitos de Maurice Merleau-Ponty e Elenor Kunz para pensar suas reverberações na literatura e nas políticas educacionais. Buscamos na literatura brasileira autores que assumem explicitamente uma postura fenomenológica ao lidar com a Educação Física escolar. O artigo aponta a teoria *Sich Bewegen*, de ascendência alemã, como origem da abordagem crítico-emancipatória. Em um segundo momento, aborda as contribuições da fenomenologia para a educação e, mais especificamente, para a Educação Física como componente curricular do ensino fundamental brasileiro. Percebemos que a principal contribuição da fenomenologia para a Educação Física brasileira está em compreender o movimento humano como um diálogo entre o homem e o mundo.

Tal entendimento possibilitou uma revisão da identidade do campo e uma reorientação da Educação Física escolar no Brasil dentro das políticas curriculares, especificamente em diálogo com os campos das linguagens e da comunicação.

Palavras-chave: Fenomenologia, Educação, Educação Física, Teoria Sich Bewegen, Movimento humano.

Resumen: Este artículo tiene el objetivo de presentar y discutir las contribuciones de la fenomenología a la Educación Física escolar brasileña. Es un ensayo teórico-narrativo basado en obras y conceptos de Maurice Merleau-Ponty y Elenor Kunz para pensar sus repercusiones en la literatura y las políticas educativas. Buscamos en la literatura brasileña autores que asuman explícitamente una postura fenomenológica en el trato con la Educación Física escolar. El artículo apunta a la teoría Sich Bewegen de ascendencia alemana como el origen del enfoque crítico-emancipatorio. En un segundo momento, aborda las contribuciones de la fenomenología a la educación y, más específicamente, a la Educación Física como componente curricular de la educación primaria brasileña. Notamos que la principal contribución de la fenomenología a la Educación Física brasileña radica en comprender el movimiento humano como un diálogo entre el hombre y el mundo. Tal comprensión permitió una revisión de la identidad del campo y una reorientación de la Educación Física escolar en Brasil dentro de las políticas curriculares, específicamente en diálogo con los campos de los lenguajes y la comunicación.

Palabras clave: Fenomenología, Educación, Educación Física, Teoría Sich Bewegen, Movimiento humano.

INTRODUCTION

Admitting that the contents of Brazilian Physical Education (PE) teaching until the 1980s were majorly marked by the idea of physical activity and sport, with a technical rationality related to the technicist pedagogy (Leite et al., 2022; Saviani, 2011), the panorama from this period has been set up by more convergent pedagogical ways with didactic instructions that up to then guided the other curricular components. We can highlight a renewal movement in PE, which culminated with the appearance of many proposals to instruct the pedagogical interventions of PE in Brazil. This movement

is part of the so-called “humanist” movement in pedagogy, which is characterized by the presence of philosophical principles around the human being, his identity, value, grounded by the limits and interests of man, and criticism of views coming from psychology, also known as behavioral (Soares et al., 1992, p. 55).

Due to the influence of natural sciences, the understanding of the content of PE predominantly relied on a biological view of the body. In other words, the body and its physical activity were understood as dimensions of nature. Such discussions enlarge the debates that occurred in the 1980s in the context of a broad social and political movement toward the democratization of Brazilian society. Within the Brazilian PE community, this movement was characterized by strong criticism of a function assigned to PE in the school curriculum until then. This criticism resulted in a radical change of understanding of what PE is and its actual role at school. To characterize this change thoughtfully, we can say that the renewal movement of Brazilian PE fostered a “denaturalization” of its object. It means that the PE area elects to understand the body as a dimension of nature (in us) anymore, but also as a cultural, symbolic construction. In this sense, the body and its practices express the society where they are inserted. In other words, they are historical constructions and, in the extreme, the own notion of nature as a historical construction.

In this logic in progress, the different body practices (or physical activities, as they used to be called) were built by man in a particular historical-cultural context with their own meanings. The Brazilian Ministry of Education incorporated such thought when it understood PE as a body culture, as expressed in the Brazilian National Curricular Parameters - PCN (Physical Education) to Elementary School, published in 1997. Upon admitting such a possibility to PE, the PCN mentors considered that “the human being, since its origins, produced culture. Its history is a history of culture, to the extent that everything it does is inserted in a cultural context, producing and reproducing culture” (Brasil, 1997, p. 23). This comprehension was reinforced and expanded in the last curricula policy documents, such as de Brazilian National Common

Curricular Base (Brasil, 2018), which inserts PE into the language area, even without a proper justification (Oliveira et al., 2021).

This discussion fostered a “culturalization” of the object/content of Brazilian PE. In subsequent publications by different authors, expressions of body culture, the culture of movement, and the body culture of movement were launched to express the object/content of the teaching of PE grounded on human and social sciences. Therefore, the action in the specific field of PE was strongly influenced by a similar movement within education. Caparroz (2007) states that this encourages us to learn/understand the object/content of PE as a dimension of culture and no longer of nature, in the sense of subject only to their own laws. This point of view will significantly broaden the teaching content of Brazilian PE as a school subject and indicate a change in the meaning of function to its presence at school. In this sense:

The conception of body culture broadens the contribution of school Physical Education to the full performance of citizenship, to the extent that takes their contents and capacities that it intends to develop as social-cultural products, claims as a right of everyone the access to them. Furthermore, it adopts a market perspective of teaching and learning that attempts to develop autonomy, cooperation, social participation, and affirmation of democratic values and principles. The physical education work gives room to deepen important discussions about ethical and social aspects, some of which deserve to be highlighted (Brasil, 1997, p. 28).

The discussion about the role of PE at school has been broadened along with perspectives of pedagogical interventions grounded on an emergent knowledge of manifestations that are part of the collection of body culture of students, as is the case of games, sports, fights, gymnastic, dance, and different other manifestations that are constantly created and recreated in different social contexts. Therefore, when we see the pedagogical ways followed by PE, whose initial bibliographic sources suffered strong influences from biological sciences, we come to the point of considering the body in movement not from the point of view of its instrumentalization and improvement but from the perspective of having it as a fosterer of culture, merely by the different uses we make of it in different ways of relationships set out in a social context where one lives and interacts. Nowadays, it is not only claiming that a paradigm shift (from biological to cultural) happened but before it. Brazilian PE considers the body a bio-cultural phenomenon as its expressions are not only caused by internal matters that move it but also by its direct relationship with the world, where the culture impregnates us.

This historical moment in the area of PE in Brazil was marked by the enthusiasm of premises grounded on humanities, which allowed for a revision of its practices that were previously attached to sports technical elements and biological grounds. In this context, it is highlighted the theoretical critical-dialectical character postures and the phenomenological-hermeneutic ones, the latter being the focus of our interest.

This essay submits the *Sich Bewegen*¹ theory as the original dimension of the critical-emancipatory approach. In a second moment, it approaches phenomenology's prospective contributions to education and, more specifically, to PE as a curriculum component of Basic Education in Brazil. We believe this reflection note is important to highlight paths that made the PE curricular component part of the language area in the curricula policy and to delimit the contribution of phenomenology, among other contributions of different approaches to the renewal movement of Brazilian PE.

Upon mapping the emergent area conceptions to a new area thought influenced by the phenomenological matrix, Nóbrega alerts that:

Physical Education has a great challenge, which must be undertaken by the professionals in the area: being structured as a pedagogical practice, from sensitive knowledge, whose matrix is the body. Not the body rationalized by the Cartesian thought, incorporated by science and Education, but the sensitive body, transversed by the perception and movements (Nóbrega, 2005, p. 53).

Among those conceptions affected/grounded by phenomenology, we can mention the phenomenological approach, grounded on works by Wagner Way Moreira and Silvino Santin. The approach conception of "open classes", under the influence of the production from Reiner Hildebrandt and the critical emancipatory approach, has as main diffusor Elenor Kunz with his *Sich Bewegen* theory.

However, focusing on the intention of reflecting upon pedagogical practice elements of Brazilian school PE, we would like to submit and discuss the contributions of phenomenology to the pedagogical handling of PE, grounded on the critical-emancipatory approach. We selected this conception grounded in the perception of being propositive and absorbed by PE teachers in Brazil. In addition, that approach allows us to explore PE as a curriculum component in the language area.

According to some authors, the theoretical-methodological ways of such an approach contribute not only to a new way of thinking in the knowledge area of PE but have also met the demand of cooperating with didactic aspects to teach historically accumulated knowledge (Betti et al., 2007). On the other hand, the critical-emancipatory approach has the potential to explore PE contents beyond the physical activity concept through a variety of expressions (Tinôco & Araújo, 2020).

To reach the proposed objective, in the first moment of the text, we will handle the *Sich Bewegen* theory as an original dimension of the critical-emancipatory approach, relating phenomenology, body, and human movement. We will also manage the phenomenology notion that considers the body as a primary source of existence of man in the world, enabling that, by moving, the human being dialogues with the world and hence it can transform it and transform itself. In a second moment, we will approach the prospective contributions of phenomenology to education in general and to

school PE, as it is the existence as a union between body and world, which has the consequence of cultural construction from the field of sensitive meanings. In a third moment, we present indicators of the phenomenology influence on PE pedagogical practices, PE teacher education, curricula studies, and related to the communication and technology field.

PHENOMENOLOGY, BODY, AND HUMAN MOVEMENT: THE *SICH BEWEGEN* THEORY

Phenomenology is interested in the world of experiences developed by perceptions and a horizon of possibilities. Its interest is not in the world that exists, but in the way world knowledge takes place in each person (Kunz, 2000). This world is lived and emphasizes our singular experiences and livings, which, according to Merleau-Ponty (1971), are bodily. The return to own things characterizes phenomenological thought, in other words, the return to the subject of knowledge. Phenomenology identifies what exists as unique in human existence upon acknowledging that man is made in a certain time and place, with a certain type of experience. According to Carvalho (2007), the notion of the life world works as a cement of experiences and gives coherence and comprehension to what is observed, even though it is not in a logical organization. The ground of knowledge starts in experience. Merleau-Ponty addresses this about pre-reflexive and pre-predicative, giving meaningfulness to this life world, which understands each person as being singular when the existence is a creation that takes place each day. A term used by Husserl (2001) to designate the world of human experience is the German expression *Lebenswelt*, translated as “life world” or “lived world”.

The phenomenological perspective, describing phenomena as they show to conscience, allows characterizing the person as body conscience, releasing the body and conscience of dualist conceptions they suffered throughout time. Kunz (1991, 1994), grounded on Dutch authors Gordijn and Tamboer (1979), submits the *Sich Bewegen* theory as a dialogical conception of movement, where the relationship human being-world is included by the Action/Act of subjects, considering the movement an intentional action and the *Sich Bewegen* as a dialogue between the human being and world. In this line of thought, his intentionality ties the subject to the world, which constitutes the sense/meaning of *Sich Bewegen*. With phenomenological instruction, “the human capacity of moving gains an existential dimension, as a singular and original way of relationship with the world, which can be designated in the experience of each one.” (Trebel, 2003, p. 256)

Therefore, phenomenology criticizes natural sciences as they simplify reality through a checking method and ignore the life world of people. To Fensterseifer (2001), the natural sciences limited the understanding of man and his body. They took from him all the possibilities to understand the social (practical-moral) dimensions and subjective (aesthetic-expressive) ones, which characterize the

human side of man. Still in this criticism, which finds ground in phenomenological thought, man lost his historicity. He is reduced to an anatomic-physiological object and is alienated by the capitalist system, observing the bourgeois ideology that dislocates him from his real and necessary social relationships.

To Trebels (2006, p. 33), in the scientific theory plan manifested by the causal-analytical investigation model, human movement is interpreted by mechanical laws in which the body is understood as a machine. The consequence of this interpretation to the author is the “mortification of an alive organism.” He also comments that this cause-effect relationship is understood and instructed here to effects without a defined objective and significant intentions to the actor or subject of movement. Kunz (1991) comments that the problem is merely the technical interpretation of human movement from the point of view of natural sciences, which provides an elementary knowledge of this movement, hiding its main possibilities and potentialities in the world. The important matter is no longer the human being who moves but the movement standard to be copied.

The excessive standardization of movements hinders the relationship of a human being with the world. The person becomes an executor of pre-established movements directed to sports, dances, fights, and other motor skills. In this sense, people must adapt to standards and rules externally dictated by the teacher and trainer.

Consequently, we can notice that the human being is not at the center of the knowledge process as phenomenology wishes. The student does not produce or use his experiences nor his power of creation and construction. In other words, his life world is denied. All motor experiences performed up to that moment do not have any meaning during the learning activities. Grounded on phenomenology, we understand that knowledge can progress from those experiences and be re-prepared and re-meant daily.

While making a relationship with the educative process, Hildebrandt (2001) identifies the phenomenological theory of human movement as being pedagogical, having the perception of people moving as a fundamental principle. This movement becomes the language of the man in the world. It also emphasizes the interpretation made by natural sciences of human movement and does not have pedagogical characteristics in that it understands human movement only as a dislocation of the physical body in time and space. To the author, in the phenomenological approach, the human movement is always full of intentions. This conception is close to Kunz’s notion, when he asserts that “the intention, meaning we preset up concerning assessment of final result, cannot, must not be separated from what happens in modifications of body position by movement” (1991, p. 105). Such intentionality of human movement inhabits all the *Sich Bewegen*. In this movement, one knows the world around it and knows itself. Within this dialogue, it identifies meanings and sense of things and other people. Movement is a knowledge way that enables us to identify the meaning of movement itself. This dialogic relationship between man and the world allows

for the construction of movements, which receive appropriate meanings and senses for each performance.

The *Sich Bewegen* provides a world of motor meanings. These meanings are intentional and must “transcend limits” (Kunz, 1991, p. 175). To Kunz, the intentional human movement can be acquired grounded in three different ways. The first is the direct way, where transcendence is grounded on people's spontaneous intentionality as a non-thought action. This way is related to the pre-reflexive plan, in other words, answers are provided in an intuitive, free way to the world. For instance, Kunz (1991) mentions children's first contact with the ball. They know what they will do with the ball and will gradually play through kicking, beating, and bouncing, and they will dialogue with the world by building their world of meanings.

The second way is learned, what comes from learning or the intentionality developed through the idea of moving images. The main matter is providing clues about the movement concept, so the problem is solved. It does not want to value imitation but simply intentionally encourages the person to carry out movement grounded on a few pieces of information and then come to a purpose. This purpose does not necessarily have to be proposed by the teacher but is close to it.

The third way is creative-inventive, which comes from inventive intentionality and creative by each one. The transcendence of the world is made from creation and invention. The human being explores and constitutes the world with new meanings/senses that provide him/her with a greater understanding of the world. From such an understanding, the human being acquires capacities to change the situational world it lives in and hence change itself.

Worried with context issues in the *Sich Bewegen* theory, Trebels (2006) calls attention to three important aspects of the phenomenological conception of human movement: (a) Concerns with the subject of movement; (b) Locating the environment of movement (position of a person towards the own existence, the world); (c) Understanding the meaning of the movement.

To justify his statement that the interpretation of human movement by natural sciences is not pedagogic, Hildebrandt (2001) comments that, because this view has a pre-knowledge of what is correct movement, this pre-knowledge depends, on the one hand, on pre-determinations of sports. On the other hand, it is produced by the own theory that follows the defined objective to optimize the movement, such as maximization of performance. A consequence of this model of movements considered correct, found in movements of high-level athletes, is the limitation of the creative-inventive impulse of subjects and then of their exploration and learning (Hildebrandt, 2001).

This way of understanding human movement, from pre-determined models, ignores each person's individuality, considering all equal in time, spaces, and ways to be related to the world, their bodies, and ideal articulations to reply to a movement model. In this perspective, the movement is no longer of the student, but the

teacher, and the student's learning is limited to a pre-defined conception of movement. The teacher provides the movement to be imitated and gradually offers feedback to the student so that he/she carries it out correctly. Thus, the student is out of his/her own movement. Every structure of extra class motor experiences is standardized, and the differences are minimized, so the central power is always with the teacher. In this regard, the student loses a creator space to give a different sense to his/her acts throughout movement activities and relate with his lived experiences.

In this same sense, Santin (1987) was worried about the external components of human movement. According to this author, these components are objectives that must be reached in performing the human movement, which makes it an instrument. The results of this movement are different from the movement itself. These external components work as conditioners of movement, making the human being merely do external objectives, usually without meaning or sense of who moves.

In the *Sich Bewegen* theory, Kunz (2000) emphasizes perception, sensitivity, and human intuition as contributions of great importance from phenomenology. The perception of movement enables the improvement of the quality of this movement in time and space. The sensitivity seeks to experiment and attempt to handle objects, the others, and itself in contact with the world. Intuition makes human beings feel the motor results in advance, in addition to our body's presence in the activity. To this author, the perception, emotions, and feelings are crucial to understanding the *Sich Bewegen* and their relationship with the lived world.

In this regard, the phenomenological argument enables us to understand the human movement as significant when understanding the lived world is valued. The intentional movements of people are expressive and full of meaning, allowing them to learn about the world around them and code the movement culture thematized by PE. This reading of movement, pleasurable and creative, enables the human being to know itself more and more. Moreover, PE is grounded on experience, in the sense of exploring the world as a grounding category of learning, not repeating a pre-defined technique. Thus, PE attempts to gradually consider the previous experiences of the subject as important factors in contextualization and criticism of ways and standards of imposed movements, as we will discuss in the following.

PHENOMENOLOGY IN EDUCATION AND PHYSICAL EDUCATION

In the recent history of the production of knowledge in the Brazilian educational field, the book entitled *Concepção fenomenológica da educação* [Phenomenological Conception of Education], published by Cortez Publishing House in 1990 is an influential work in the area, and it is still a reference nowadays to think about the educational process through a phenomenological

approach. From this, the spread of phenomenology was a more vigorous way in Brazilian educational thought.

According to Rezende (1990), the educational process is made operational by seeking a synthesis of senses that can be shared. These senses can and must be prepared and re-prepared by everyone in an individual way, but they bring a cultural load, which is collective. Through sharing these multiple senses, education takes place from particular experiences of subjects and their capacity to share perceptions of the world. In the author's words, it is clear that

[...] the phenomenology method is actually a learning method directly related to cultural experience and essentially aware of the problem in the existing sense. We are all apprentices, related to it, constantly challenged to become more fully subjects of our own history, subjects of our own cultural discourse. The phenomenology provokes us to precisely have the experience of a clear discourse, in a human way, in the first person, both in singular and plural senses. We are all apprentices, related to it, constantly challenged to become more fully subjects of our own history, subjects of our own cultural discourse. (Rezende, 1990, p. 32)

The contributions of phenomenology to education come from, to a greater extent, the notion of a junction between the body and the world, being a co-existence relationship that goes to cultural construction from the field of sensitive meanings. In this regard, related to Merleau-Ponty's thought, Chauí (1998) claimed:

The body-world relationship is esthesiological: There is the flesh of the body and flesh of the world; [...] there are logos of an aesthetic world, a field of sensitive meanings that constitute the body and world. This logos of the aesthetic world makes possible the intersubjectivity as inter-corporeity and, through bodily manifestation in language, allows for the occurrence of cultural logos, in other words, of the human world of culture and history (Chauí, 1980, p. XI).

Similarly, Porpino (2001), grounded on the phenomenological conception of education, makes us think that the educative process exists not only as a space to learn and think but also to learn and feel. He registers that "[...] there is in the education of an entire work of educating the senses and from them: it is learned to listen, see, smell, taste, feel, as it is learned how to deal with imagination" (Rezende apud Porpino, 2001, p. 114). The literature also points out that the phenomenology approach, specifically from Merleau-Ponty, helps PE field to rethink the health and disease concepts with implications for practices inclusive (Mendes et al, 2014).

Maurice Merleau-Ponty was the phenomenological philosopher who undoubtedly most impacted Brazilian PE's production in recent years. His works, especially *Fenomenologia da Percepção* [Phenomenology of Perception], derived different reflections about the body, expression, movement, and sensitivity. These concepts were central to one of the most profitable pedagogical conceptions in the theoretical field of Brazilian PE, the critical-emancipatory approach. Such an approach is brought to the area in Brazil from the book *Educação física: ensino e Mudança* [Physical education: Teaching and

change] (Kunz, 1991), followed by the book *Transformação didático pedagógica do esporte* [Pedagogical-didactical transformation of sport] (Kunz, 1994), in a personal effort of Elenor Kunz to give visibility to his attempts to analyze the human movement grounded on the Merleau-Ponty phenomenology.

The production of the author has significantly influenced pedagogical thoughts in Brazilian PE. Its greatest expression was a collection of theoretical-methodological books *Didática da educação física* [Didactics of Physical Education], with four volumes and several reprints. This collection has taken over the role of “setting out a dialogue with professionals of School Physical Education, [providing] not only theoretical elements of reflection and grounding of School Physical Education, but also concrete elements of operation that [...] cannot be taken as models, but examples to be reassessed, criticized and modified” (Kunz, 2004, p. 11).

According to Kunz (1994), human movement is the main content of the pedagogical work of PE. He considers four basic conceptions of how it has been worked in schools. The first one is the biological-functional conception, which prioritizes the content of teaching physical exercise. In this conception, the role of PE is to improve the physical conditioning of students so that the health of the population would be improved. He called the second conception formative-recreative, in which PE must assist the social education of students, adapting their demands to society’s demands. The activities developed in this conception are related to spontaneity and pleasure, prioritizing ludic aspects of the movement. The third conception is called technical-sportive, considered the most spread at schools in the 1990s and perhaps nowadays, as we previously commented. This conception, grounded on the sport system, looks for sports talent through the adaptation to motor requirements of high-level sport. The fourth conception, defended by the author, is critical-emancipatory, which considers human movement and the possibility of expression and communication. It understands that the cultural and historically accumulated knowledge is shown to the student, who studies it critically by himself/herself.

In the critical-emancipatory conception, PE is the way where the *Sich Bewegen* can be understood as a type of language that enables a more reflexive knowledge of the world. The student must be the center of the educative process. He/she must be active and cooperative as a thinking subject. The *Sich Bewegen* must come from the student through a construction and problematization process, where the student uses his/her cultural repertoire of movement to produce effective communication with the world. “The student, as the subject of intentional movements in learning and not the sport modality, must be the center of attention in teaching.” (Kunz, 1994, p. 127)

Sports represent a historically privileged content of PE classes in Brazil and must be changed to meet the students’ needs and wishes, instead of subjugating them to fixed rules and techniques. From phenomenological contributions, sport must be thematized based on

the lived world of each person. Such a contextualized questioning of sport enables us to broaden the concept and understanding of sport as a social-cultural, historical phenomenon. This broadness in the idea of sport, according to Kunz (1994), must include expressions such as movement culture, movement world, and ludic activities. These expressions show that man in movement must be considered a producer of culture with a history and power to actively participate in decision-making. We can say the student does not have to adjust to the rules of the sport of high performance. On the contrary, rules must be questioned and transformed due to students' individual differences and decisions collectively taken in PE classes.

In our conception, the influence of the critical-emancipatory conception in the PE field also became possible to observe an inflationary movement of pedagogical discourse that used “effect sentences” with a phenomenological base without a real reflection of the implications it caused in teaching action. We confirm the thought of Bracht (1999) upon indicating that one of the first required actions to understand the real contributions of phenomenology to teach PE in Brazilian schools is in the understanding that the object of PE is the human movement.

In this regard, as of the 1990s, it has become more and more central to make the critical-emancipatory approach effective in understanding the human movement in addition to biological or mechanical data, as Mendes and Nóbrega (2009) state:

Upon considering the human being that makes movement, this proposal starts to acknowledge the cultural meanings and intentionality of human movement. For this purpose, the author problematizes the mechanistic conception of body and movement, where the body is separated from the world, seeking grounds in the phenomenological conception of body and movement, in other words, in the idea that the human being is inseparable from the world he/she lives. (Mendes & Nóbrega, 2009, p. 2)

Understanding PE as an intervention area through a phenomenological approach is acknowledging that it makes research and intervention in human spheres. It is thus related to subjects that are not only “body”, in a limited way, but “subject body”, a subject that is cultural and is in constant relationship and transformation in the world, with feelings, emotions, perceptions, intuitions, wishes, among others that are in private universes. The man is its corporeity, a unique way of living reality in a bodily way. Human gestures always have meanings and update experiences with new meanings. Therefore, they are always open to the possibility of creation upon human movement (Betti et al., 2007).

Betti et al. (2014), upon reflecting on the PE syllabus of one of the most populated states of Brazil (São Paulo), when it comes to philosophical and anthropological grounds of the *Sich Bewegen* theory and forming independent, autonomous, critical individuals, emphasize that Brazilian PE needs to be embedded in the social life of individuals, considering some challenges that contemporary society shows us about ethics, diversity, and communication ways. The authors mention some crucial points: (a) Educate students about

ethical and political dimensions, considering the interaction between the axis of contents of PE and the thematic axes that it is related (Human Organism, Movement and Health; Body, Health and Beauty; Contemporary; Medias; Leisure and Work); (b) teaching considering the cultural diversities of students - The diversity of experiences and meanings experienced by the subjects must be encouraged in the sense of fostering criticality in the face of homogeneous cultural standards that limit the *Sich Bewegen*; (c) fostering possibilities of communication and self-knowledge by different ways of languages - Body experiences do not easily communicate by written or spoke discourse and imply subjective dimensions of the human being. Finally, the authors show the importance at

education of an individual full of lived and communicated experiences in the relationship with the other. If the alterity principle teaches us that the other one is me, on the other hand, not even I fully know myself. Therefore, situations of stress, effort to learn, common in situations of game, sport, gymnastics, dance, and fight can show possibilities in myself and the others that I did not know. Physical Education must make them become recognizable through reflection fed by different languages towards the formation of independent, autonomous, critical, and self-critical individuals (Betti et al., 2014, p. 1650).

It is interesting to observe that the bet of the phenomenological ground as a methodological proposal to teach PE in Brazil surpassed the academic field and migrated to formal syllabuses of different teaching systems and became a principle of pedagogical to organize the PE area regarding the student body and its learning processes through communication.

PHENOMENOLOGY AND PHYSICAL EDUCATION IN THE CURRICULAR AREA OF LANGUAGES: DIALOGUES WITH THE COMMUNICATION FIELD

After two decades, it is possible to realize the phenomenological approach helped grounded PE teacher education experiences by exploring body expression (Zylberberg et al., 2014) and, as we pointed out, influenced specific the PE syllabus (Betti et al., 2015). However, the phenomenological approach affected the syllabus not only in the State of São Paulo. In 2018, the Brazilian Ministry of Education launched the Brazilian National Common Curricular Base (BNCC) (Brazil, 2018), including PE in the language area, among other subjects such as Portuguese language, second language, and arts.

The premise is that all “Human activities take place in social practices, [and may be] mediated by different languages: verbal (oral or visual-motor, such as Libras, and writing), body, visual, sound and, at the same time, digital.” (Brazil, 2018, p. 63). At the same time, we agree with this document's position and realize that PE may be in this area only through the phenomenological approach. We consider that

this was due to opening to body experimentation in dialogue with the world, proposed by the critical-emancipatory conception of PE, and the understanding of the concept of culture of movement, as “[...] a generic term for cultural objectifications, in which movements are the mediators of symbolic content.” (Mendes & Nóbrega, 2009, p. 2), which enabled the cultivation of reflections about the porosity of language for PE.

One of the most recurring bets to explore the communication field of PE was the relationship with the media and technology. Not coincidentally, Brazilian PE's first approach to media studies was in the 1990s (Pires et al., 2008), the same decade in which the critical-emancipatory theory was published and developed. Nowadays, it is possible to identify research about media and technology related to PE syllabus (Araújo, Knijnik, & Ovens, 2021; Araújo et al., 2021a), PE teacher education (Araújo et al., 2021b; Araújo et al., 2022; Souza Júnior, Oliveira & Araújo, 2022), and PE practices (Chaves et al., 2015; Sousa et al., 2014). These kinds of studies represent what Mezzaroba (2020) called a constitution and consolidation of what can be called the “media education in PE” subarea.

Regarding exploring the communication potential of PE in the language field, Tinôco and Araujo (2020) propose a dialogue between the Critical-Emancipatory conception and the Media-Education in pedagogical practice. In this study, the authors highlight that Kunz retrieves Habermas' theory of “communicative action” to outline the communicative competence of his theory (Kunz, 1994).

Following such investments, Oliveira et al. (2021) analyzed how the skills prescribed for teaching PE in Elementary Education are articulated with the different forms of languages. They identified a limited theoretical apprehension of BNCC on the notion of language in PE that little explores the multiple languages.

Even realizing that PE still seeks to consolidate the notion of language and the various forms of communication made possible by the body in its expressive potential, the new strands of research and intervention in PE have opened many possibilities in the ways of doing with and through the body that expand the very notion of area. The new ways to teach PE are still developing but in the pandemic times, we had a strong challenge where PE teachers should use media and technology creatively to expand their traditional classes (Silva et al., 2021; Leite et al., 2022; Araújo & Ovens, 2022). From our point of view, this movement is due to opening to the phenomenological attitude to think about the didactic pedagogical field of school PE.

CONCLUSION

Phenomenology shows us another way to see the world. The world understood by phenomenology understands experiences as a significant process of understanding it. Crossing those experiences, both of person and other, forms a unit between subjectivity and intersubjectivities, thus directing a more global understanding of existing relationships to understand the world. Therefore,

phenomenology enables us to understand the *Sich Bewegen* as an intentional act. Consequently, individuals express themselves in an authentic, free way about everything. From movement culture, we can advance to broaden the movement potential of people, but always contextualizing grounded on subjectivity.

Phenomenology contributes to grounding and defending the pedagogical side that PE must adopt. We can say that the most significant contribution of phenomenological theory to PE was (and still is) the possibility of understanding the human movement as a dialogue between man and the world, enabled by body experience, which considers the lived world of people. Such an understanding enabled changes in entire teaching systems due to the re-ordination of school PE to consideration of students beyond the learning of technique of any bodily practice.

The contribution of phenomenology to Brazil was and is crucial to each person noticing a range of significant opportunities so that man creates and recreates his movements. This movement has fundamental characteristics in an educative process that includes PE, in the sense that the human being effectively participates in the construction and building of the world.

PE teachers, considering this phenomenological process of understanding human movement as being pedagogical, can deal with their students to broaden the possibility of the *Sich Bewegen*, where it is their own privileged movement of each. PE teachers are crucial to those important educational transformations happen. In that sense, exploring the concrete opportunities that the syllabus of PE offers is essential. As we pointed out, this possibility is centered on the media and technology theme, even not just from this.

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Notes

- ¹ Kunz (1991, 1994) proposed Se-Movimentar as a translation for Sich bewegen from German to Portuguese. Possible translations to English *would be one's own movement or moving-own*, but we opted using the original expression for the sake of trustworthiness.

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