

# Physical education, health and multiculturalism in covid-19 times: a high school experience

## Educação física, saúde e multiculturalismo em tempos de covid-19: uma experiência no ensino médio

### Marcos Godoi<sup>a</sup>

 <https://orcid.org/0000-0002-9238-4704>  
E-mail: mrgodoi78@hotmail.com

### Fabiula Isoton Novelli<sup>a</sup>

 <https://orcid.org/0000-0002-4750-1123>  
E-mail: fabiulaisoton@gmail.com

### Larissa Beraldo Kawashima<sup>a</sup>

 <https://orcid.org/0000-0002-2613-9647>  
E-mail: larissa.kawashima@cba.ifmt.edu.br

<sup>a</sup>Federal Institute of Education, Science, and Technology of Mato Grosso (IFMT). Department of Common Base Areas (DABC). Cuiabá, MT, Brazil.

## Abstract

This experience report describes and analyses the remote teaching project “What can bodies do in times of pandemic?” developed with classes from the 1<sup>st</sup> year of High School integrated to the technical course in Events, from the Federal Institute of Mato Grosso (FIMT), within the scope of the Physical Education discipline during the covid-19 pandemic. We rely on Cultural Studies and multiculturalism to develop our teaching proposal. The topics covered were: health concepts; tips for maintaining physical and mental health during the pandemic; vulnerabilities of indigenous, black, women and LGBTQIA+ population in the pandemic; and body image. Despite the difficulties encountered, this project addressed relevant social issues, promoted greater use of digital technologies in the teaching-learning process, as well as stimulated the students’ cultural production.

**Keywords:** PE; Health; Pandemic; Teaching; Multiculturalism.

## Correspondence

Marcos Godoi  
Rua Zulmira Canavarros, 95, Centro. Cuiabá, MT, Brazil. CEP 78050-400.

## Resumo

Este relato de experiência descreve e analisa o projeto de ensino “O que podem os corpos em tempos de pandemia?” desenvolvido com turmas do 1º ano do ensino médio integrado ao curso técnico em Eventos, do Instituto Federal de Mato Grosso no âmbito da disciplina Educação Física, durante a pandemia da covid-19. A proposta de ensino foi baseada nos estudos culturais e no multiculturalismo, abordando os seguintes temas: conceitos de saúde; dicas para manter a saúde física e mental durante a pandemia; vulnerabilidades de indígenas, negros, mulheres e população LGBTQIA+ na pandemia e imagem corporal. Este projeto abordou temas sociais relevantes, promoveu uma maior utilização das tecnologias digitais no processo de ensino-aprendizagem, bem como estimulou a produção cultural dos estudantes.

**Palavras-chave:** Educação Física; Saúde; Pandemia; Ensino; Multiculturalismo.

## Introduction

Several countries have adopted measures of social distancing or even lockdown for the epidemiological control of the new coronavirus pandemic, called SARS-CoV-2 (causing agent of the covid-19 disease). According to Unesco (2020), the closing of school institutions within any given period of the pandemic is one of the measures adopted. In Brazil, the closing of schools and universities affected more than 52 million students, in a consultation carried out on May 11, 2020 (Unesco, 2020).

At the Federal Institute of Education, Science, and Technology of Mato Grosso (IFMT), Cuiabá campus, in-person classes were interrupted on March 16, 2020. A committee was then created to discuss the pandemic situation and guide the teachers and students about teaching activities. At the time, remotely continuing teaching was suggested, using digital information and communication technologies (TDIC).

Thus, the IFMT high school physical education teachers created a teaching project entitled “What can bodies do in times of pandemic?”, developed with classes from the 1<sup>st</sup> year of the technical course in Events integrated to high school that serves 76 students. This project was supported by cultural studies (EC) and multiculturalism.

ECs broaden the understanding of pedagogical practice, seek to analyze the range of diversified and stratified places of learning, such as media, popular culture, cinema, advertising, mass communications, etc. (Giroux, 2001). It also has a solid commitment to minorities such as black people, women, indigenous people, lesbians, gays, bisexuals, transgender, queer, intersex, asexual, and other variants of sexuality and gender (LGBTQIA+), residents of the suburbs, low-income or unemployed people, concerned with people’s daily lives and with how cultural practices speak about the life and their lives. Furthermore, they understand that power struggles must interact and operate with the people’s cultural practices, language, and logic (Nelson et al., 2001).

In turn, multiculturalism advocates including popular knowledge in the curriculum, seeking

to reconfigure official knowledge. Multicultural teaching must seriously consider students' lives, opening spaces for the diversity of ethnicities, social classes, and gender of student populations and how their identities interrelate with popular manifestations (Mclaren, 1997; Neira, 2007).

In this sense, this experience report aimed to describe and analyze the teaching Project "What can bodies do in times of pandemic?" developed by physical education teachers in high school at the IFMT during social distancing due to the covid-19 pandemic.

## Methodological path

The Project "What can bodies do in times of pandemic?" was developed from the perception that it would be essential to address issues related to the covid-19 pandemic. The period of application of the project comprised the first two months of 2020, between June 12 and August 14, 2020, with eight double classes, lasting 1h40 min.

Throughout these classes, we use different methodological strategies: online classes (synchronous) and asynchronous activities on the Google Classroom platform, brainstorming, group discussions, roundtable with external guests, individual and group work, and production from students, who prepared texts, videos, and seminars. Thus, to write this experience report, we consulted the videos of the classes, teaching materials used, and work developed by the students. The classes were not described in their entirety, only their summaries. We use the Google Meet platform for synchronous classes (online and real-time) and Google Classroom for asynchronous activities (online, but not real-time).

Therefore, we organized this experience report as follows: first, we present the description of the first classes and the experimentation and discoveries phase in the virtual environment; then, the roundtable with the project theme; then we describe some of the students' work and their role as

cultural producers; later, we presented the seminar on body image "health care and risks." Finally, we present our final considerations about this remote teaching experience in the discipline of Physical Education in high school.

## The first classes: a phase of experimentation and discoveries in the virtual environment

At the beginning of each class, we started with welcoming the students, talking about how they felt at that time, thus establishing interaction, empathetic and loving communication in the Freirean sense. It means the implicit achievement in the dialogue by dialogical subjects materialized in affection and commitment with the other through solidarity and humility (Freire, 1987).

On June 12, 2020, the first class took place, in which we presented the bimonthly plan of the Home Exercise Regime (RED)<sup>1</sup> and the online platform for students. Then, we held a brainstorm on the topic "health." For students, the term "health" refers to physical and mental well-being; be good with yourself and your body; mental, physical, and social health; everything that involves the body.

We also show some concepts about health, starting with the common understanding that health can be understood as the absence of disease. Furthermore, for many families, "health" means not getting sick, which entails a series of consequences such as the fear of losing a job or being in extreme poverty (Luz, 2007).

Then, we bring what the World Health Organization (1978) establishes, which defined health as a situation of perfect physical, mental, and social well-being. However, this concept is complex, as it is utopian, unattainable, not very dynamic, and has a subjective character. As highlighted by Freitas (2007), it is challenging to be able, all the time, to meet complete well-being in the three dimensions suggested.

---

<sup>1</sup> The procedures IFMT adopted to develop online classes in the period of social distancing were regulated through RED, which contains the regulations for teaching in this exceptional period.

We also present other concepts about health, such as the one developed under the VIII National Health Conference:

[...] In its broadest sense, health results from conditions of food, housing, education, income, environment, work, employment, leisure, freedom, access to and possession of land, and access to health services. (Brasil, 1986, p. 4)

Moreover, the concept elaborated by Madel Luz (2007, p. 102-103):

Sports, dancing, dating, sexual relations, eating, walking, working, everything can and should be seen as a health practice. Alternatively, the risk of illness, which depends on the intent, intensity, frequency, and quantity that is done. Because all activities must be practiced with balance, sparingly, i.e., without excesses.

Afterward, we explain that, despite the divergences among researchers regarding the concept of quality of life, there is a consensus on three points: the existence of objective and subjective aspects; multidimensional construct; and presence of negative and positive aspects. In that regard:

Quality of life is defined by the individual's perception of his position in life, the context of the culture and value systems he lives in, and his goals, expectations, standards, and concerns. (The WHOQOL Group, 1994, p. 28)

According to Martin and Stockler (1998), this concept can be defined as the distance between expectation and reality. Thus, the shorter the distance, the better the quality of life. Furthermore, the human condition resulting from a set of individual (heredity and lifestyle) and socio-environmental (housing, transport, security, medical care, working conditions, education, and leisure) parameters characterize the conditions in which the human being lives. It is essential to highlight that some of these aspects or parameters are modifiable, others not.

Throughout the class, we tried to make students reflect on how the pandemic has affected the world concerning health, quality of life, and well-being. In addition, just like the concept of health, the concepts of quality of life and well-being were also problematized, seeking to promote reflection in students that encompassed social and economic aspects, especially in low-income or no-income people.

On June 19, the second class took place, in which we addressed the topic "mental health." We started with a brainstorm, resulting in "mental well-being; a free head; emotional balance; emotional control; have a good psyche; Netflix, candy, and games; emotional control; care; control; sanity; psychological balance; to be well balanced with oneself, emotionally, psychologically, to be at peace; self-esteem; accept the life demands."

Then we discussed the covid-19 pandemic and its impacts, such as changing habits, social distancing, anxiety, depression, among other issues that affect mental health.

The next activity was a self-esteem dynamic suggested by the Health and Prevention in Schools project (Brasil, 2006), in which we asked for a sheet of paper as material so they could tear it up. We explained that we would read a list of situations that could cause damage to self-esteem and, every time a sentence was read, they should tear a piece of the sheet. For example:

"Imagine you looked in the mirror and thought you were horrible. Your boss publicly criticized your performance at work. A group of colleagues was talking [...] you only heard the following sentence: 'But in that neighborhood... (it was the neighborhood where you live) there are only bandits and vagabonds!' [...]". (Brasil, 2006, p. 29)

At the reading end, students were encouraged to reflect on whether and why all situations would affect their self-esteem. Also, what would most affect their self-esteem and why? In the second stage, we read a new set of situations: as the situation helped to improve self-esteem, they should reconstruct the sheet of paper with the torn pieces. The following questions were raised: "What most contributed to

the recovery of your self-esteem? Have you been able to regain all your lost self-esteem? Can you imagine another situation that would be valuable to increase your self-esteem?”

Students verbalized situations that would most cause low self-esteem: listening to family criticism and receiving little support; fear of being discriminated against or humiliated by class or race/ethnicity differences; feeling of inferiority and pressure to fit the esthetic standard; restlessness concerning images of bodily “perfection” on social networks; and feeling excluded or having been bullied at school. Also, speeches emerged advocating the importance of talking, getting to know, and putting yourself in the other’s shoes for a fraternal coexistence.

Then, we showed two videos, the first showing a white child playing with clay on his body, entitled “I’m tired of being white.” For the discussion, we explained that no one is born a racist but learns to be a racist depending on the environment in which they live, and it is also possible to learn not to be a racist. In the second video, we show an advertisement for the beer brand Skol (Comercial..., 2017) to discuss the diversity of bodies. We highlight the influence of the media concerning the stereotypes of race and beauty, which currently have incorporated the discourse of diversity in advertisements, films, and cartoons.

In this regard, look at two comments from students in class:

*I think it's necessary [the representation of black people in the media] because, for someone with light skin, it doesn't matter; he's a person who doesn't feel outside of society. To people who are black and see, they say, "My God! For the first time, I can see myself in the position of someone who is being seen by society as an ordinary person or not inferior to other people". (Student P.)*

*[...] For example, the beer commercial is now changing, but it used to be that pattern of white, blonde women and totally macho-oriented. And it doesn't have to be that way, necessarily. It's like an illusion that we create ourselves and then criticize. It is very contradictory and much hypocrisy on*

*the part of all of us. We criticize society so much, but who is society? It's us; we make society. The standards and our way of seeing the world will change when we start to change from within. Because if we don't start talking about what we think about these things and act according to what we think, that's the only way we will change society. So we should stop talking and act much more [...]. (Student AC)*

The testimonies reveal the students’ position concerning images and stereotypes in the media and the importance of the diversity of representations. Acquiring a critical reading of popular culture and the media involves learning deconstruction skills, understanding how cultural texts work, signify and influence people (Kellner, 2001), resulting in critical and emancipatory education.

Also, in this class, we show the video “Anxiety and panic crisis in the pandemic: how to calm down?” by psychiatrist Jairo Bouer (Ansiedade..., 2020), highlighting that covid-19 is a disease that deserves attention from young people as well. As he explains in this video, the anxiety peak of many people during the pandemic is different from a normal anxiety level.

*Anxiety is an apprehension; you become more attentive, a little more connected to everything that is happening. It creates a little agitation, a little discomfort, but it's a manageable situation. It's different from the anxiety peak, which can take 15, 30 minutes, even an hour, and when the person feels terrible. It is a feeling of imminent death or loss of control, rapid heartbeat, sweating, shortness of breath. [...]. (Ansiedade..., 2020, 2'07")*

Bouer also offers some tips for managing anxiety: (1) organizing a routine to create a sense of normalcy in this “new order”; (2) unfocus, trying to focus on some activity that makes the person a little more relaxed (examples: watching a TV series, reading a book, meditating); (3) try to control the flow of information; (4) do not isolate yourself emotionally, but seek to contact friends and support networks; (5) seek professional help if the situation worsens.

We agree with Armor et al. (2020) by supporting the idea that physical education teachers need to expand existing digital, critical, and ethical skills and should take advantage of the educational potential of digital technologies and health social media websites. In this way, we tried to apply this concept throughout this project.

It is essential to highlight that the first classes of this teaching project were constituted as a phase of experience and discovery of the virtual environment. It was the first time we teachers were teaching, remotely and in an emergency, using digital technologies. Initially, we were a little apprehensive, but we began to adapt to this form of teaching over time.

## Roundtable: “What can bodies do in times of pandemic?”

On June 26, 2020, the third class took place, based on the historical and everyday events that took place during the covid-19 pandemic, involving episodes of racism, violence, and vulnerability of women, indigenous people, and the LGBTQIA+ population<sup>2</sup>, we organized an online roundtable with the theme: “What can bodies do in times of pandemic?: risks, vulnerabilities, and resistances.”

On the concept of vulnerability, Ayres et al. (2006) explain that individual vulnerability refers to the quality of information about a specific disease and the ability to prevent it. Social vulnerability is related to contextual factors that influence personal vulnerability; institutional vulnerability, on the other hand, has to do with the response capacity of public institutions in fighting and overcoming diseases (Ayres et al., 2006).

To talk with our students, we invited Marcos Terena, indigenous leader, Julianne Caju de Oliveira Souza Moraes, black journalist and teacher, and Clovis Arantes, LGBTQIA+ activist.

Marcos Terena recounted his trajectory as an indigenous activist in Brazil and abroad. Regarding indigenous peoples' situation during the pandemic, he highlighted that, like many communities in the interior of Brazil, they did not know what covid-19 was, nor how to protect themselves from this disease. He criticized the government policy that has no clear guideline concerning the new coronavirus and the lack of guidance from the National Indian Foundation (Funai) and the Special Secretariat for Indigenous Health, which negatively contributes to the vulnerable situation of the indigenous peoples.

Terena reported what a shaman of the Terena ethnicity said to him after a fire in the Amazon Forest<sup>3</sup> that hit an indigenous village:

*“Now that these men have set fire to the forest, the jaguar has nowhere to drink water; the monkey has nowhere to sleep; they have destroyed the animals' house. So now that the forest has been cut down, the wind will come, and it will bring punishment for these people, a disease that we do not know about and will kill many people.” By coincidence or by an indigenous prophecy, that time has come, the so-called pandemic.<sup>4</sup> (Verbal information)*

Julianne Moraes said that meetings like this one are essential to reflect on social problems, but also to point out solutions, to “hope” in the Freirean sense, i.e., not to give up, to stand up and move forward, to join with others to make another world possible (Freire, 1997). Then she asked:

*How are the bodies of women, employed and unemployed, self-employed, homemakers, and employees of private and public companies at this time of pandemic? What are the challenges, what are the struggles and instruments to maintain physical, mental, spiritual, and financial health*

2 For example, the death of George Floyd by white police officers in the United States and the struggles of the “Black lives matter!” movement, the lack of policies to protect indigenous populations and homeless people in Brazil, the increase in violence cases against women during the pandemic.

3 When we held this roundtable, the fires in the Amazon and the Pantanal had not worsened as much as in August and September 2020.

4 Speech by Marcos Terena during the Physical Education class/live, IFMT, on June 26, 2020. Available at <https://bit.ly/3uJU3d4>. Accessed on June 02, 2021.

*at this moment so unique, delicate, and complex?*<sup>5</sup>  
(Verbal information)

She highlighted that the pandemic does not manifest itself in the same way in social groups and classes, arguing that women are part of a group of significant vulnerability. Thus, she cites some data: poverty mainly affects the black or brown population (38.1 million people), with 27.2 million women (Nery, 2019). Informal work is performed by 41.1% of the Brazilian population without guaranteed labor rights, and women are the most affected (Sudré, 2020). 92% of domestic workers are mostly black women, with low education and income (Ipea, 2019); while the female population works in domestic tasks 21.7 hours a week, the male population dedicates only 11 hours/week (Gandra, 2020). Women make up almost 85% of the nursing sector (caregivers for the elderly, nurses, technicians, and nursing assistants) (Alessi, 2020), and 45.6% of medical professionals in Brazil are women (Proporção..., 2018).

Another highlighted aspect is that female productivity during the pandemic decreased, and telecommuting caused them to spend more time on domestic tasks. This is also due to machismo and patriarchy in our society: many men “even want to help more” but feel intimidated by this culture. Furthermore, there was an increase in domestic violence and femicide during the pandemic (ONU, 2020). Being at home in isolation, for many women, also means being locked up with their aggressor.

The pandemic has exposed the human ailments of Brazilian society, but what to do about it? One of the solutions suggested by Julianne Moraes would be to dialogue, do lives, talk with family and friends about subjects considered taboo. Moreover, the speaker suggested: reflect and be an agent of change; share household chores; help the people; seek information, read books, participate in lives; seek self-training; follow bloggers and YouTubers who promote effective actions (for example,

support for women’s entrepreneurship, innovation startups, etc.).

The third speaker, Clovis Arantes, highlighted how the pandemic had intensified the vulnerability of LGBTQIA+ bodies. Being an LGBTQIA+ person exposes issues of life and norms and morals, as our heteronormative, racist, and sexist society advocates eliminating bodies that do not fit into this system. Arantes drew attention to the fact that the number of LGBTQIA+ people murdered grew 48% during the pandemic, according to data from the National Association of Transvestites and Transsexuals (Antra, 2020). Talking about these bodies raises moral and morality questions because the bodies of these subjects have been “pathologized” throughout history.

Therefore, in this project, we seek to break with cultures denied in the school curriculum, such as minority ethnic groups, the female world, homosexuality, the world of the working class, and poor people. We agree with Santomé (2001) that schools can be spaces for cultural struggle. They have the mission of expanding human capacities and processes of reflection on reality, developing skills for students’ performance in society in a responsible, critical, democratic, and solidary way.

## Students as cultural producers

Regarding the work produced by the students, the first was to answer a questionnaire on physical and mental health and healthy eating. We make available on Google Classroom two texts on the importance of physical activity for physical and mental health and nutrition in adolescence. Also, two videos produced by Dr. Dráuzio Varella: “150 minutes of exercise per week” and “Too lazy to exercise” were available for the students to answer the questionnaire. We aimed to present information that would contribute to the promotion of students’ health.

Another type of work was the production of videos. In the first, students created a video with

---

<sup>5</sup> Speech by Julianne Moraes during the Physical Education class/live, IFMT, on June 26, 2020. Available at <https://bit.ly/3uJU3d4>. Accessed on June 02, 2021.

images of themselves exercising. To do so, they would have to carry out a previous survey of bodily practices on the Internet, choose one, and produce it. The videos were very creative, whether because of the chosen scenarios, the editing, information about the chosen body practice, or the diversity of practices.

In this sense, Goodyear and Armour (2019 apud Armour et al. 2020) highlight that digital technologies are making a difference in the health and well-being of young people. One of the most significant challenges today is preparing young people to maximize the opportunities of the digital age and minimize risks. Thus, we seek to encourage students' bodily practices, combining them with the production of cultural content.

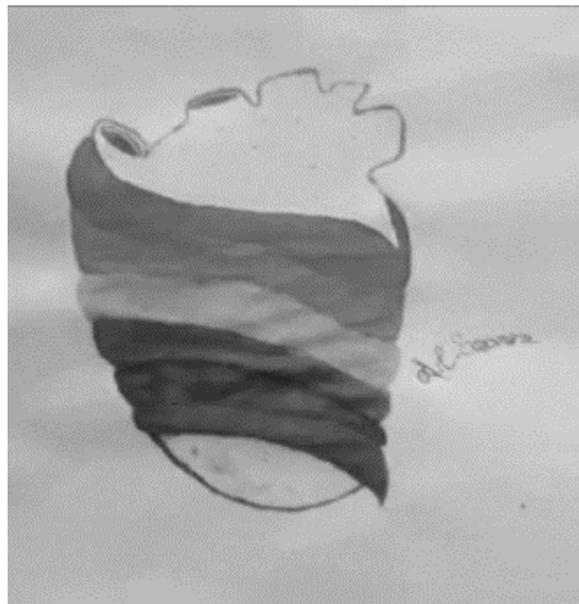
Another video requested was about the theme addressed in the roundtable, "What can bodies do in times of pandemic?" and the vulnerability of indigenous, women, black, and LGBTQIA+ populations. Students could elaborate the video using different languages such as poetry, rap, or monologue.

In one of the videos, the student read her poem with voice over:

*Who was supposed to be a voice does not make a voice. We live in make-believe and pretend everything is fine. Does this sound good? And article 5 of the Constitution, which became just a number? How long will the pain travel in time? Do we make laws for people thinking about people? Or do we just pretend to care about people? A war waged between races and ethnicities. Prejudice and racism hidden in their hypocrisy. Heresy? What makes you better or worse than this petty bourgeoisie? Hypocrisy and ignorance. It's a fact. And we hear things like, "It was her fault!" And then the deaths come, and let's examine the afterword: "And you, how long are you going to hear all this in silence? Be strong, and you will see that there are strong people on your side!". (Student A's video)*

This video has background music and an image of a drawing (Figure 1) that she produced to illustrate the video:

**Figure 1 – Drawing prepared for student A's video.**



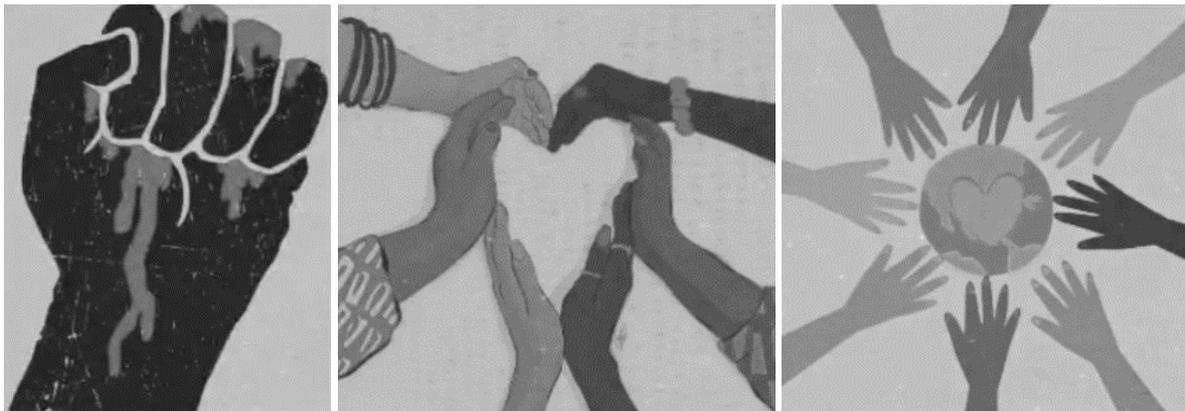
Source: Image taken from Student A's video (2020)

In the second video, the student read a poem written by her, with voice over:

*Racism. Man translates into color what suits his race. The important thing is what you do, be it done with love, as the creator commands. On the paths of hope so that the light may be true, God created humanity, in his image and likeness. The racist brings bitterness, thinking he is in the right, everyone has a defect. With white or dark skin, to have a pure soul, you need confidence. Without inequality, God created humanity in his image and likeness. Prejudice is a weak act, people ignoring people, not knowing their relatives, call black people a monkey. But it goes to the same hole and sins to the scale. In order to have freedom, God created humankind in his image and likeness. White, Black or Northeastern, Spiritist, Catholic or believer, rich, poor or handicapped, Indian, caboclo or Latino, Japanese, Chinese, Filipino. Life is the greatest inheritance, and love has no evil. God created humankind in his image and likeness! (Student B's video)*

This student also used background music and several images; we selected three of them (Figure 2).

**Figure 2 – Images used in Student B's video.**



Source: Images taken from Student B's video (2020)

In the third video, a student recorded himself in black and white, with a light reflecting off his face as he read the monologue:

*It's not my birthday or any other special day. Yesterday we had our first fight. It was so horrible; he told me words so cruel and so severe that they really hurt me. But I know he's sorry because today he brought me flowers. Yesterday he hit me and smothered me with a pillow. It felt like a nightmare, but we know that nightmares aren't real and that we wake up from them. [...]. Today is a very special day, it's my funeral day. He managed to kill me last night. If I dared to leave him or if I had sought professional help, today I would not have received flowers [...].*  
(Student C's video)

It is interesting to observe his exercise of alterity, i.e., a young man who wrote his text as if he were a woman who suffers aggression from her husband and who, in the end, fatally dies a victim of her partner.

In this task, the students acted as cultural producers, revealing the process of reflection on

current and socially relevant themes. Importantly, multiculturalism and critical pedagogy seek to challenge the persistence of racial, gender vigorously, and class inequalities, whether based on property, patriarchy, or homophobia (Mclaren, 2001).

## **Seminar Body image, care and health risks**

After the school holidays in July 2020, we started to allocate class time (around 15 to 20 minutes) to practice stretching and yoga exercises.

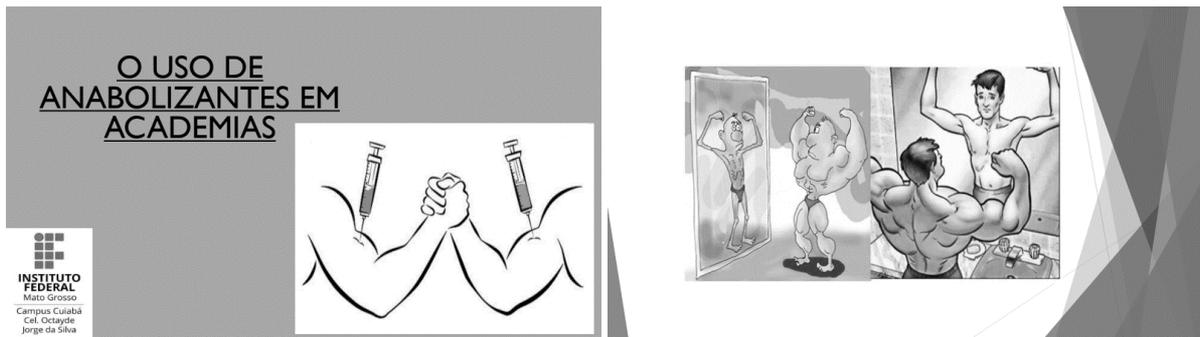
On the 17<sup>th</sup>, 24<sup>th</sup>, and 31<sup>st</sup> of July, 7<sup>th</sup>, and 14<sup>th</sup> of August, we held a thematic seminar entitled "Body image, care, and health risks." Twelve groups (doubles or trios) of students presented at the seminar, and the topics covered were: the influence of the media in the search for the "perfect" body; bulimia, anorexia, vigorexia, binge eating, bodybuilding, body modification, self-mutilation, use of anabolic steroids in gyms, use of doping in sports, veganism, meditation, fatphobia, and black power culture. Here are some images of the students' presentations:

Figure 3 – Slides on bulimia and anorexia.



Source: Images taken from student presentations in the IFMT Virtual Learning Environment (2020)

Figure 4 – Slides on the use of anabolic steroids and vigorexia.



Source: Images taken from student presentations in the IFMT Virtual Learning Environment (2020)

Figure 5 – Slides on fatphobia and vegetarianism.



Source: Images taken from student presentations in the IFMT Virtual Learning Environment (2020)

In this seminar, students highlighted the causes, symptoms, consequences, treatments of body image disorders, or the use of toxic substances to modify the body and promote the discussion of bodily prejudices and movements to resist hegemonic esthetics.

After each presentation, we open for questions and comments. It was evident that the themes were related to their lives; when it did not affect them directly, they knew someone close to them who was going through that problem. They were able to reflect on these themes and take a stand, vent,

share experiences of helping and overcoming, for example, related to racism, bodily standards, or gender.

## Final considerations

In this experience report, we present activities carried out remotely with high school students at the IFMT, in the physical education discipline, during social distancing due to the covid-19 pandemic. To close the classes for the 1<sup>st</sup> bimester of 2020, we created the teaching project “What can bodies do in times of pandemic?” developed over eight double classes.

The themes addressed in this project were: concepts of health, well-being, quality of life, risks and vulnerabilities; tips for maintaining physical and mental health during the pandemic; vulnerabilities of indigenous, black, women, and LGBTQIA+ populations during the pandemic; and body image. The classes were developed using digital technologies, synchronously or asynchronously, with students’ activities and tasks using the Google Classroom platform. We used different methodological strategies in online classes, such as brainstorming, group discussions, a roundtable with external guests, individual and group work, texts and videos by students, and seminars.

Among the difficulties encountered during this teaching experience, we highlight that not all students participated in online classes; the average participation was 50 to 60%. However, students who were unable to participate could consult the materials (videos and texts) and perform the tasks proposed on the online platform<sup>6</sup>. Another difficulty was that some students could not attach the videos to the platform and sent them via email or WhatsApp. This required an effort to locate these works to give feedback.

On the positive points of this experience, we highlight greater use of TDIC in the teaching-learning process, diversification of teaching strategies, participation of guests outside the

institution in classes/lives to dialogue with our students, approach to relevant social issues, and cultural production of students, developing creative skills and using technologies. In this sense, like Palmer (1999 apud Hooks, 2019, p. 201), we understand that:

[...] Education at its best - this deep human transaction called teaching and learning - is not just about getting information or getting a job. Education is about healing and integrity. It’s about empowerment, liberation, transcendence, about renewing the vitality of life. It’s about finding and claiming ourselves and our place in the world.

In this sense, more than educating students and preparing for the job market, we are educating human beings who daily experience many challenges in their daily lives, even more so in the exceptional context of the covid-19 pandemic. Therefore, we sought to address topics that were relevant and useful to their lives.

We believe that this remote teaching experience in Physical Education, unprecedented from the perspective of social, economic, and health conditions, was very significant and challenging both for us, teachers, and our students. We will not give up on life; we will continue to resist, teach, and learn from each other with respect, commitment, solidarity, and brotherhood for humanity.

## References

ALESSI, G. A luta contra o coronavírus tem o rosto de mulheres. *El País*, 2 de maio de 2020. Disponível em: <<https://brasil.elpais.com/brasil/2020-05-02/a-luta-contra-o-coronavirus-tem-o-rosto-de-mulheres.html>>. Acesso em: 15 jun. 2020.

ANSIEDADE e crise de pânico na pandemia: como se acalmar? Boletim com Jairo Bouer. 9’49”. *MOV*. YouTube. 2020. Disponível em: <<https://bit.ly/3uLtkfW>>. Acesso em: 10 jun. 2020.

<sup>6</sup> It is essential to highlight that IFMT, Cuiabá campus, launched a public notice to donate 1,500 chips for Internet access and 750 scholarships of R\$ 1,500 to purchase notebooks or tablets for low-income students.

- ANTRA - ASSOCIAÇÃO NACIONAL DE TRAVESTIS E TRANSEXUAIS. Assassinatos de pessoas trans volta a subir em 2020. *Boletim*, Rio de Janeiro, n. 2, 2020. Disponível em: <<https://bit.ly/3plDbrR>>. Acesso em: 15 jun. 2020.
- ARMOUR, K. M. et al. The digital age challenge: preparing physical and health educators to understand and support “online” youth. In: McPHAIL, A.; LAWSON, H. A. *School physical education and teacher education: collaborative redesign for the twenty-first century*. Londres: Routledge, 2020. p. 91-114.
- AYRES, J. R. et al. Risco, vulnerabilidade e práticas de prevenção e promoção da saúde. In: CAMPOS, G. W. S. et al. *Tratado de saúde coletiva*. 2. ed. São Paulo: Hucitec, 2006. p. 375-418.
- BRASIL. Ministério da Saúde. 8ª Conferência Nacional de Saúde. *Relatório final*. Brasília, DF, 1986.
- BRASIL. Ministério da Saúde. *Saúde e prevenção nas escolas: guia para profissionais da saúde e educação*. Brasília, DF, 2006.
- COMERCIAL Skol - Skolors. 1'22". *SKOL*. YouTube. 2017. Disponível em: <<https://bit.ly/3pjt32L>>. Acesso em: 10 jun. 2020.
- FREIRE, P. *Pedagogia do oprimido*. 17. ed. Rio de Janeiro: Paz e Terra, 1987.
- FREIRE, P. *Pedagogia da esperança: um reencontro com a pedagogia do oprimido*. Rio de Janeiro: Paz e Terra, 1997.
- FREITAS, F. F. *A educação física no serviço público de saúde*. São Paulo: Hucitec, 2007.
- GANDRA, A. Mulher tem peso importante no chamado “trabalho invisível”. *Agência Brasil*, Rio de Janeiro, 4 jun. 2020. Disponível em: <<https://bit.ly/3uL6Xav>>. Acesso em: 15 jun. 2020.
- GIROUX, H. Praticando estudos culturais nas Faculdades de Educação. In: SILVA, T. T. (Org.). *Alienígenas na sala de aula: uma introdução aos estudos culturais em educação*. Petrópolis: Vozes, 2001. p. 85-103.
- HOOKS, B. Educação democrática. In: CÁSSIO, F. (Org.). *Educação contra a barbárie: por escolas democráticas e pela liberdade de ensinar*. São Paulo: Boitempo, 2019, p. 199-207.
- IPEA - INSTITUTO DE PESQUISA ECONÔMICA APLICADA. *Estudo do IPEA traça um perfil do trabalho doméstico no Brasil*. IPEA, 2019. Disponível em: <<https://bit.ly/3ceCoVL>>. Acesso em: 2 jun. 2021.
- KELLNER, D. Lendo imagens criticamente: em direção de uma pedagógica pós-moderna. In: SILVA, T. T. (Org.). *Alienígenas na sala de aula: uma introdução aos estudos culturais em educação*. Petrópolis: Vozes, 2001. p. 104-131.
- LUZ, M. T. *Novos saberes e práticas em saúde coletiva: estudo sobre racionalidades médicas e atividades corporais*. São Paulo: Hucitec, 2007.
- MARTIN, A. J.; STOCKLER, M. Quality of life assessment in health care research and practice. *Evaluation & Health Professions*, Thousand Oaks, v. 21, n. 2, p. 141-156, jun. 1998.
- MCLAREN, P. *Multiculturalismo crítico*. São Paulo: Cortez, 1997.
- MCLAREN, P. *Pedagogia da utopia*. Santa Cruz do Sul: EdUNISC, 2001.
- NEIRA, M. G. *Ensino de educação física*. São Paulo: Thomson Learning, 2007.
- NELSON, C. et al. Estudos culturais: uma introdução. In: SILVA, T. T. (Org.). *Alienígenas em sala de aula: uma introdução aos estudos culturais em educação*. 3. ed. Petrópolis: Vozes, 2001. p. 7-38.
- NERY, C. Extrema pobreza atinge 13,5 milhões de pessoas e chega a maior nível em 7 anos. *Agência IBGE Notícias*, [S.l.], 7 nov. 2019. Disponível em: <<https://bit.ly/3zoz2hl>>. Acesso em: 2 jun. 2021.
- OMS - ORGANIZAÇÃO MUNDIAL DA SAÚDE. *Declaração de Alma-Ata sobre cuidados primários de saúde*. Alma-Ata, 1978.
- ONU - ORGANIZAÇÃO DAS NAÇÕES UNIDAS. Chefe da ONU destaca “crescimento horrível de violência doméstica” e pede cessar-fogo globalBR. *Violência doméstica*. 2020. Disponível em: <<https://news.un.org/pt/story/2020/04/1709542>>. Acesso em: 10 jun. 2020.

PROPORÇÃO de mulheres e jovens na população médica cresce no Brasil: Demografia médica 2018. PEBMED, [S.l.], 23 mar. 2018. Disponível em: <<https://bit.ly/3cfY6qS>>. Acesso em: 25 maio 2020.

SANTOMÉ, J. T. As culturas negadas e silenciadas no currículo. In: SILVA, T. T. (Org.). *Alienígenas em sala de aula: uma introdução aos estudos culturais em educação*. 3. ed. Petrópolis: Vozes, 2001. p. 159-177.

SUDRÉ, L. A crise tem rosto de mulher: elas são as mais afetadas pela precarização no país. *Brasil*

*de Fato*, São Paulo, 8 mar. 2020. Disponível em: <<https://bit.ly/3fJWbgv>>. Acesso em: 25 maio 2020.

THE WHOQOL GROUP. Development of the WHOQOL: rationale and current status. *International Journal of Mental Health*, Ann Arbor, v. 23, n. 3, p. 24-56, 1994.

UNESCO - ORGANIZAÇÃO DAS NAÇÕES UNIDAS PARA A EDUCAÇÃO, A CIÊNCIA E A CULTURA. *Global monitoring of school closures*. 2020. Disponível em: <<https://en.unesco.org/covid19/educationresponse#schoolclosures>>. Acesso em: 11 maio 2020.

---

### Author contributions

Godoi and Novelli designed and developed the project and wrote the initial text of this experience report. Kawashima contributed to the theoretical discussion, writing, and reviewing the text.

Received: 03/22/2021

Approved: 05/03/2021