RELATIONSHIPS TO KNOWLEDGE AND (SELF) EDUCATIVE EXPERIENCES IN PHYSICAL EDUCATION: TEACHER EDUCATORS' PERSPECTIVES ON CONFRONTING SOCIAL JUSTICE ISSUES IN ADVERSE TEACHING-LEARNING SITUATIONS

RELAÇÕES COM OS SABERES E EXPERIÊNCIAS (AUTO)FORMATIVAS NA EDUCAÇÃO FÍSICA: PERSPECTIVAS DOCENTES AO CONFRONTAR INJUSTIÇAS SOCIAIS EM SITUAÇÕES ADVERSAS DE ENSINO E APRENDIZAGEM 🔗

RELACIONES CON EL SABER Y EXPERIENCIAS DE (AUTO) FORMACIÓN EN EDUCACIÓN FÍSICA: PERSPECTIVAS DOCENTES AL ENFRENTAR INJUSTICIAS SOCIALES EN SITUACIONES ADVERSAS DE ENSEÑANZA Y APRENDIZAJE 🔗

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Abstract: Although new forms of media and technology have contributed to teaching and learning in Physical Education Teacher Education (PETE) since the turn of this century, an abrupt expansion in the use of interactive technologies occurred more recently due to the need for social distancing on a global scale because of the covid-19 (SARS-CoV-2) pandemic. In the Brazilian context, pedagogical relationships became mediated synchronously and asynchronously via online platforms. This reconfiguration restricted movement-related experiences in Physical Education, which affected the diversity of students' embodiment of knowledge and their relationships to knowledge as "subject-bodies". We understand that there is an anthropological foundation in the theory of the relationship to knowledge — pointed out by Charlot (2020) — that comes close to the anthropological demands explained by Daolio (2001) in Physical Education.

Keywords: Self-study. Relationship to knowledge. Physical Education. Educational technology. Social justice.

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1 INTRODUCTION

According to Venâncio (2019), Physical Education lessons foster experiences, reflections, and arguments that students make explicit as language practices that, in turn, are different from the statements of other school curriculum subjects. Curriculum making in Physical Education is complex and linked to space, activity and relationship (CRAIG, 2020; CRAIG; YOU; OH, 2012, 2013). When we add technological considerations to the mix, there is a "pedagogically necessary time" that needs to be socially just for all students within Physical Education classes (VENÂNCIO, 2019). Furthermore, for Charlot (2020), advocacy for education is the ongoing choice we all should make to confront prejudice, discrimination and social injustice. In this sense, how can Physical Education effectively contribute to promoting social justice when schooling is forced to go online? How can Physical Education contribute to a socially just present and a future worth living in world facing global pandemic?

These questions critically direct this self-study and draws on the reflections and perceptions of two university professors for preservice and in-service teacher education of teachers working in basic education (K-12). The objective is to problematize the relationships to knowledge of the two university professors (Luciana and Luiz) – as teacher educators – and their (self)educative experiences shared within a collective of teachers from three public schools in Fortaleza, the capital city of Ceará, in northeastern Brazil. The context includes remote teaching (synchronous and asynchronous) in a school site linked to two institutional programs of preservice teacher induction (PIBID and Pedagogical Residency)[1] over eighteen months, from September 2020 to March 2022.

Concomitantly, there were a range of other issues influencing our research context over the time of this study. For example, there was a lack of available vaccinations (while we wrote this self-study proposal in June 2021), and an increasing number of fatal cases of covid-19 in the country (over 610,000 Brazilians died as of mid-November 2021 when we wrote this self-study draft, and 650,000 as of early-March 2022 when we revised our manuscript).

The question, proposed by Charlot (2000, p. 81): "What is the relationship to knowledge of researchers who investigate their relationship with knowledge?" underpins the study. We used a self-study methodology (CRAIG; CURTIS, 2020) to examine the assumptions and experiences of the two university professors (Luciana and Luiz) through discussion with two professors/researchers who are, respectively, experienced on the theory of the relationship to knowledge (Bernard) and on the methodology of self-study (Cheryl), in a collaborative process defined as "critical friendship" (SCHUCK; RUSSELL, 2005). In this sense, this article is an introduction to ongoing collaborative self-study with self-study being understood as "the study of one's self, one's actions, one's ideas, as well as the 'not self'" (HAMILTON; PINNEGAR, 1998, p. 236).

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1 The Institutional Program of Scholarships for Initiation to Teaching (PIBID) and the Institutional Program of Scholarships for Pedagogical Residency (PR) are ruled by the Brazilian Ministry of Education.

1.1 CONTEXT OF THE SELF-STUDY

The study was initiated by Luciana and Luiz who teach a degree course in Physical Education and who found themselves challenged to maintain the integrity of their teaching in the context of the covid-19 pandemic. For nearly a decade, self-study-based research initiatives in the field of Physical Education teacher education (PETE) have been promoted as an effective way to study, adapt and understand one's own practice (OVENS; FLETCHER, 2014). In line with this, we begin by explaining the reflections while formulating our assumptions. Through this reflective process, we uncovered our initially hidden assumptions that would be later analyzed and articulated. We understand that critically oriented teaching and learning processes are based on sharing experiences about circumstances experienced in classroom environments. These processes have become even more challenging in the current covid-19 era of social distancing and remote teaching in basic education and in the initial PETE in higher education. Uncertainties regarding the origin, consequences, and duration of the pandemic caused by the coronavirus (SARS-CoV-2) created mismatches in educational processes that have traditionally relied on the physical presence of human beings.

As a precaution, on-campus teaching was suspended because of social distancing and other sanitary measures. In the Brazilian context, basic education has been the main focus of concern for researchers in education in the five regions of the country, especially given the different realities experienced in schools that make up public education systems. Problems are structurally severe in the country as even before the pandemic there was a decreasing enrollment of students in basic education. About 50 million students were enrolled in public schools at the beginning of the first year of the pandemic, and the total enrollment had already decreased by 1.21% compared to the previous year (BRASIL, 2020).

Although the Brazilian birth rate is constantly decreasing in this century, this apparently insignificant figure means mostly marginalized Black students in public schools. It affected about 360,000 out-of-school children and adolescents in 2019 prior to the pandemic[2]. The white population is not the majority in Brazil but is the majority in private schools and carried on with schooling uninterrupted. The systemic social injustices that underlie Brazil's infrastructure became even more evident with the implications of covid-19 in the delivery of schooling, which demanded the emergency use of digital information and communication technologies (DICT) and interactive devices in all curriculum subject areas, including Physical Education (SILVA *et al*., 2021).

Data from the last school census estimated that since March 2020, about 48 million students have stopped attending in-person activities, as a way of preventing the spread of the coronavirus disease. In 2021, 46.7 million enrollments were registered in the 178,400 basic education schools in Brazil, around 627,000 fewer enrollments compared to 2020, which corresponds to a 1.3% reduction in the total. The reduction in the percentage of enrollments does not reveal the real conditions of students to

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2 According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) Institute of Statistics. Retrieved from: http://uis.unesco.org/en/country/br. Accessed: 20 Feb. 2022.

effectively remain in schools. Due to marked inequalities, the North and Northeast regions are the most affected (BRASIL, 2022).

Twenty-five years ago, the Law of Guidelines and Bases of National Education (LDB) (BRASIL, 1996) advised that DICT should be incorporated to meet the most diverse characteristics of schools throughout the nation. As a justification for the urgency, the LDB also predicted possible emergency situations. In early March 2020, the world was attacked by a deadly virus that created a pandemic and confined, spontaneously or necessarily, the vast majority of the world's population. If the LDB's warning had been respected, technology could have better supported the Brazilian educational response to the pandemic.

According to the World Health Organization (WHO, 2020), "pandemic" is not a word to be used loosely. It is a word that, if used inappropriately, can cause fear out of proportion to the threat and/or unwarranted acceptance that engaging in the fight would be futile, leading to unnecessary suffering and death. Thus, describing a situation as a pandemic does not change the assessment of the threat caused by the virus, nor does it change what each country should do in its fight against covid-19. In this sense, a series of measures started to be taken by countries that had the opportunity and conditions to anticipate how to modify the schooling processes.

Brazilian public universities developed emergency plans to provide quick responses to reduce the negative impacts and the widening of inequalities, seeking to maintain conditions of access to virtual learning environments (VLE) for students in higher education, both in graduate and postgraduate courses. Collaborative networks of professors and teacher-researchers were created in all areas to share possibilities of remote teaching. For example, in the federal public university context in which we work, located in northeastern Brazil, we had to wrestle with several political measures – some of them very confusing regarding lockdowns and mask mandates – and pedagogical dilemmas due to the uncertainties of the pandemic. Schools and universities had different procedures to align and cope with leading to changes in their academic activities calendar. Then, teaching induction activities such as practicums were uncertain. An important question that we had to reflect on was: "How do we maintain mandatory supervised curricular practicums and institutional programs of initial PETE in dialogue and collaborative partnership with those in the public schools?"

1.2 ASSUMPTION HUNTING IN THE SELF-STUDY

Although we were not required to visit on practicum it was both a political and pedagogical dilemma for us. How could we advise students to attend hybrid (*in loco* and remote classrooms) practicums without any risks to their health? Political guidelines and pedagogical decisions regarding remote teaching took a long time to converge (SILVA *et al.*, 2021). Besides, supervising teachers[3] were at risk as well as working under pressure and unsafe conditions at schools. This dilemma implied our

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3 Practicums have been organized collaboratively between supervising teachers (at schools), advising professors (at university) and PETE students (from the degree course). These roles are similar within the two teaching induction programs (PIBID and PR). The main difference is the governmental funding for scholarships in both programs, generating for each the amount of 110,340 (in Brazilian currency; the exchange rates are over 5:1 to dollars, 6:1 to euros, and 7:1 to pounds). PR in PETE is coordinated by Luciana and PIBID by Luiz.

commitment to breaking a vicious circle because, since the political re-democratization in the late 1980s, Brazilian public schools have suffered attacks questioning the quality of the country's education. These discourses considered the learning experiences of students in public schools as unsatisfactory, arguing falsely that this was the result of "school failure". The charge of school failure is a fallacy because what exists, according to Charlot (2000), are specific situations in the trajectories of students that lead them to failure. Besides, the "quality of education" discussion put forward – a decoy as highlighted by Charlot (2021a) – disregards the success rate for students taking the National High School Examination (ENEM) and other demands that students have to cope with today in their lives.

On the one hand, around this atypical pandemic time, the social isolation imperative demanded urgent actions and, on the other hand, it compromised the collective reorganization of our actions with other teachers due to daily uncertainties and loss of human life[4]. After a brief interruption in the academic calendar, the public schools with which we collaborated in the PETE practicums and institutional programs for teaching induction continued their work in a remote environment. In the following months, education professionals were concerned with preserving their own lives, and those of students and their families. It was now up to us to revisit our question: "How do we collaborate for the continuity of curricular practicums in schools and of the PETE programs for future teachers in an effective and remote way?" We were overwhelmed by the magnitude of the problem as we tried not to remain neutral and immobile in the face of a national and international emergency situation (GOMES, 2021).

The first action we took was to articulate with colleagues in our community a specific emergency plan for the continuity of supervised curricular practicums in a remote format. This plan was meant to mobilize teachers and researchers in the field of school Physical Education and curricular practicums to organize a collaborative network. The purpose would be to welcome students from the degree course in Physical Education so that they could complete their disciplinary studies in the first pandemic semester and continue their initial PETE. The plan was completed; however, at the time of enactment, we were faced with another series of problems.

From the point of view of the student body, several students did not report their real barriers to access and that their ability to participate in the VLE was precarious. From an institutional point of view, the university took a long time to make alternatives viable. One of these VLEs was used by the groups prior to the pandemic as a space for recording activities, polls, a forum for questions, etc. However, when a different VLE was preferred as the Institution's platform for sharing in the medium and long term, we asked ourselves what the implications for the students would be. The university already had a specific VLE (*Solar*) available for free but contracted another paid VLE (*Google Meet*) instead. For students who "enjoy" staying on social networks, it would not be new, as everyday technology and/or living in digital environments for some was already an environment in which they were immersed.

However, our dilemma of establishing an effective means to keep students engaged in a VLE intensified when we appreciated that the students' daily immersion

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4 A colleague – Prof. Dr. Alex Soares Malheiros Ferraz (1976-2021) – with whom we shared common projects at the Institute of Physical Education and Sports of the Federal University of Ceará, died as a result of covid-19.

was done by choice and not by obligation. The response to the pandemic forced higher education students to deal with situations in which they would need to be virtually meeting with colleagues who would not necessarily generate likes on their social networks. Many were not even able to stay connected on a daily basis, as their data networks – used to post images of themselves or of cool places – became insufficient with the increased competition from remote format classes, from people living lives in isolation, and those experimenting with innovative online methodologies. When we reflected, we realized that students' daily immersion in VLE was done by choice rather than obligation. Then, regarding our teaching, it is interesting that we seem to be using VLE and social media as one and the same thing.

We reflected and the solution for us was to try to find out what would be the best strategies to maintain attendance, invite participation, and create interactive involvement and, at the same time, contribute to the expectations of the schools and their mandates. In the beginning, we believed that the students in the classes would bring a series of critical suggestions to keep everyone connected to the VLE. For example, we had the expectation that the lyrics of the songs chosen by us for the opening of the classes, images, and videoclips would provide a synthesis of the collective indignation to which the majority of the Brazilian population was subjected. The State was uncaring, incompetent, and unable to attend to fundamental rights. We comprehended that both the State was putting the students' lives at risk and the students were putting their own lives at risk if they went into the schools. Another hidden assumption[5] is that we believed our students were driven by the same indignation of ours towards the conditions and uncertainties of the general population.

It was important – underpinning our assumption[6] – to include the students collectively and collaboratively, in a dialogic way, sharing the decision-making process with them. Transitioning from being university students to being PETE student-teachers who see themselves as teacher-researchers – critically aware of their social and political responsibilities – is a worthwhile aim for us as teacher educators. However, with each class in the VLE, new concerns arose: "How many students are in the environment? Who was absent today and who was present at the previous meeting? Is there anyone who entered the environment for the first time? Why does that student no longer respond with such enthusiasm to the questions raised? Was the student able to hear the question? Was the question well asked? Who could see in the chat if there is any demonstration?" The focus of attention became technological, and arguably not pedagogical or educational in the broader sense of the terms. Often there was no response at all. So, in this latter case, we reflected: "How to continue the class – dialogically – without any response or feedback from the students?"

Despite the frequent silence of the classes – intentional or caused by the quality of the DICT in use – keeping to the course syllabus of the class was an attempt to resist the pandemic and give pedagogical intention to moments of connection,

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5 We have reframed this assumption while revising our manuscript. We would like to thank Prof. Dr. Dawn Garbett and acknowledge her thoughtful review and insightful suggestions to improve previous drafts of this article.

6 In the self-study methodology, the search for assumptions is an important ontological aspect, in the sense of explaining the beliefs and assumptions underlying the formulation of our statements (CRAIG; CURTIS, 2020). The assumption that we assume in this self-study has a dialogical character (FREIRE, 1996).

with manifestations of indignation and attempts at transgression in full view (HOOKS, 2013). During those interactions, we believed – without naivety – that we would be able to provoke them so that they could explain the relationships to knowledge, and that these relationships would need to be questioned in dialogue with those in the schools. We reflected on the theory of the relationship to knowledge and the configuration of knowledge-domains, knowledge-objects, and relational devices (CHARLOT, 2000). This reflection raised a whole new set of self-study questions: "How do we know the real human conditions of those who attended the VLE? How do we create conditions so that practicum students and scholarship holders of initial PETE programs could share – in their remote contexts – their knowledge-domains, objects-knowledge, and relational devices?"

In this regard, we identified three challenges that we would need to face in our work in higher education. The first one is to learn the DICT tools to clarify certain knowledge. The second was to coordinate the intersubjective conducts for teaching – and also for learning – in the VLE. For that, we tried to establish conduct protocols for teaching and learning in the VLE that were agreed to by the staff and students. The third challenge was to mobilize and use our relational devices with human beings who do not even share *memes* or posts. We understood that these challenges were ours, but they were also challenges faced by our students in the process of becoming – themselves – Physical Education teachers. We structured our self-study based on these three challenges, with the objective of problematizing the relationships to knowledge and (self)educative experiences shared by us with teachers from three public schools in Fortaleza – the capital city of Ceará – who have collaborated with us in the two institutional programs for initial PETE that we coordinate.

2 METHODOLOGICAL PATHWAY

This self-study is based on the *Self-Study of Teaching and Teacher Education Practices* (S-STTEP) methodology (CRAIG; CURTIS, 2020). The focus is on the perspective of oneself (*self*) as university professors, and on the perspective that each one (Luciana and Luiz) of us assumes as a professor/researcher. Both of us have been working together in the PETE degree course at the Federal University of Ceará since 2016, with Luciana's emphasis being didactics and Luiz's emphasis on Physical Education in the schools. The two of us coordinated the supervised curricular practicums, besides the teaching induction programs (PIBID and PR). We have previously employed narratives, which have been investigated through self-study (SANCHES NETO *et al*., 2018; VENÂNCIO; SANCHES NETO, 2019).

Our reflections on the relationship to knowledge in the two programs cover the context of the three field schools that have been formal partners — albeit remotely — from September 2020 to March 2022. The programs are different, PIBID is a program for students who are in the first half of the PETE degree course and RP for those who are in the second. Both have teaching induction as their central characteristic. In the last three months of 2021, the four Physical Education teachers with whom we collaborated in the school sites had a hybrid workday, involving remote and in-person interactions. However, the scholarship students continued to collaborate

only remotely, although – through our sensitive listening – they have expressed the desire to also resume in-person actions in schools. By sensitive listening, we mean paying attention to students' comments through our informal interactions. In addition to the issues pertaining to the elaboration of our assumption – which has a dialogic character (FREIRE, 1996) –, we configured this self-study qualitatively around a question proposed by Charlot (2000, p. 81): "What is the relationship to knowledge of those who investigate their relationship with knowledge?"

As data sources, we used narratives, annotations, and audiovisual records generated throughout the period. We share all data between us. We kept the narratives and annotations on the *Google Docs* platform and the audiovisual records on *Google Meet*. We also use the *WhatsApp* social network to archive communication with the teachers and scholarship students. The volume of data exceeded the storage capacity of our mobile devices (smartphones and notebooks), so we talked periodically before discarding some records – such as long videos – during the research process. These three sources were triangulated and collated according to our underlying assumptions or themes. We systematized the results – grouping them according to the context of remote actions and the use of DICT – and incorporated them into the first version of this article (in Portuguese and English) for discussion with two experienced professors/researchers about the theory of the relationship to knowledge (Bernard) and the methodology of self-study (Cheryl), in a collaborative process defined as "critical friendship" (SCHUCK; RUSSELL, 2005).

An important caveat in our reflections is that we do not constantly monitor Physical Education classes *in loco* (VLE or on-site) in the three field schools. Usually, we do not follow synchronous classes *in loco*, this function is an attribute of the supervising teachers. However, we watched some recordings of the classes and discussed the didactic-methodological advances and obstacles, sharing our impressions and suggestions with the PETE students and school teachers through monthly meetings. In this way, we expand the possibilities of understanding more about our work.

As we coordinate the two PETE teaching induction programs, we share some impressions of how classes are carried out by listening to each program's cohort. At PIBID there are 10 students involved and at PR there are eight. We follow the classes indirectly (through plans, shared VLE images, discussions, evaluations, etc.) and the students follow them directly, constantly on a weekly basis. Thus, our impressions of the classes are based on listening to the students and also the teachers. This sensitive listening occurred systematically, each time a new demand emerged, and in periodic meetings – collective and individual – throughout the process. Our sensitive listening takes place through meetings on the *Google Meet* platform and *WhatsApp* interactions. Since the beginning of the two programs, no in-person meeting occurred on the recommendation of the institution's general coordination. As the demands were frequent, we had to mediate conflicts about re-designing the remote teaching in schools.

We interviewed the four supervising teachers from PIBID and PR – two from each program – and discussed details about their perspective of teaching work

and the supervision of students. Each interview was conducted remotely using the *Google Meet* platform and lasted for 1 hour. The questions sought to clarify the school teachers' perspective on the theoretical-methodological foundation of their own work, on our work as coordinators and on the participation of each student in the programs. The technique used in the interviews was self-confrontation, which allows establishing a dialogue *(rapport dialogique)* with the subjects to transform the lived experience into a means of living a new experience (FAÏTA; MAGALHÃES, 2021; SANCHES NETO *et al*., 2021).

3 REMOTE ACTIONS AND RELATIONSHIPS TO KNOWLEDGE IN THE PANDEMIC CONTEXT

In order to understand the remote actions of PIBID and PR in the school sites, it is necessary to connect them to the lack of wide-scale vaccinations (only 10% of the population had been fully vaccinated by the beginning of the 2nd semester of 2021, even though vaccines had been available since 2020), allegations of corruption (establishment of a Parliamentary Inquiry Commission and reluctance in acceptance of several requests for impeachment against the President of the Republic), and governmental pressure to re-open the schools (with flexible activities being essential and teachers feeling coerced because they could only be vaccinated upon agreement to return to school in-person **before** being fully vaccinated). The Plenary of the Brazilian Federal Court (STF) decided that each State[7] can determine citizens to submit, compulsorily, to the covid-19 vaccination, provided for in Law 13,979/2020. According to the decision, each federal unit and its municipalities have autonomy to carry out publicity campaigns and restrictions but cannot force immunization.

It is important to highlight that the Brazilian Black population was the most affected in its human condition in the pandemic context (GOMES, 2021), which was also the case in the United States of America for example. In Brazil the Black population is the majority. Here discrimination and prejudices buried deeply in the Brazilian system came fully and irrefutably into view. Data from governmental agencies are not conclusive but a study – by the Health Operations and Intelligence Unit of the Scientific Technical Center (CTC, 2000) – indicates 55% of people who died as a result of covid-19 within the Black population, while 38% of fatalities within the white population in the first pandemic year. According to Araújo *et al*. (2020), the low quality of health information regarding the morbidity and mortality of the Black population by covid-19 reveals racial inequities in health for this disease, confirming the history of structural and institutional racism. The lack of political representation and distrust in the Black population, as well as its low schooling level, social and economic conditions, etc., are aspects that justify the low adherence in the demand for vaccines among Black Brazilians.

Brazil, since 2016, with the completion of the political coup from the result of the 2014 democratic elections, has lived in a context in which conservative, denial

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7 The Federative Republic of Brazil is formed by 26 States and one Federal District, equally organized as 27 federative units. Retrieved from: https://portal.stf.jus.br/noticias/verNoticiaDetalhe.asp?idConteudo=457462&ori=1. Accessed: 25 Feb. 2022.

discourse has expanded. Dubious information circulated on social networks has been disseminated to deter the population's political awareness (SANCHES NETO; VENÂNCIO, 2020). *Fake news* is another word for it. It has changed the political, economic, social, and personal course of life, eventually leading to the election of a politician who explicitly used social media to speak explicitly speak words of hate, misogyny, racism, etc. Charlot (2021b), when conjecturing why Paulo Freire is the focus of constant attacks in social network communications, emphasizes awareness-raising education, based on freedom, hope, and transformation of the world, as defended by Freire – as the most recognized Brazilian educational reference. This stance is rejected by those who promote the denial of covid-19 and that there is no scientific evidence to support the use of vaccines; and also threatens the human rights of women and homosexuals and attempts to dehumanize Indigenous and Black populations.

According to Arroyo (2021), exceptional times expose injustices that official history, civilizing policies and even educational research try to keep hidden and submerged. These hidden injustices when revealed, have been both the truth and the norm for the victims. For oppressed people (Black and Indigenous people) the injustices have been the norm since the country was colonized in 1500. The pandemic has only made the injustices clearer so everyone can see. This enduring situation in Brazil is what Charlot (2020) is calling "barbarism". Experiencing injustices continues to be a historical rule learned in a hidden way, even in the curricula by the oppressed. Crises – such as the pandemic – invariably expose truths, untruths, values and persistent counter-values in the memories and experiences of the oppressed, whether they are students or educators (ARROYO, 2021).

The pandemic also generated a macabre curiosity to know who was alive or recovering from covid-19. New fallacious information circulated daily without any grounding in truth. One example was the irresponsibility of those who could remain in place with comfortable living conditions, but who took to the streets recklessly unconcerned about the increase in cases or, even more serious, denying the existence of the pandemic. In these cases, being asked to confine meant more than taking care of yourself or someone else. Being confined in social isolation in your own home, also meant sharing habits that were previously hidden when you did not coexist in the simultaneity of digital platforms. This invasion of privacy exposed varied living conditions. We identified students who participated remotely in PIBID and PR, but who, before completing the vaccination cycle, performed in-person actions in different workplaces, including paid extra-curricular teaching activities in other schools. Here the lack of respect for others and the sanctity of their lives presents yet another manifestation of social injustice.

Furthermore, although media and technology have supported teaching and learning processes in Physical Education in schools since the turn of this century (ZYLBERBERG, 2003), the abrupt expansion in the use of interactive technologies due to the need for social distance on a global scale intensified due to the pandemic (SILVA *et al.*, 2021). In the Brazilian context, as in several countries, pedagogical relationships were mediated by synchronous and asynchronous approaches on

online platforms (VENÂNCIO *et al.*, 2021). These reconfigurations unduly constrained the human experience of physical education, which affected students' embodiment of knowledge as embodied persons (CRAIG, 2018) or as subject-body people (CHARLOT, 2009).

We understand that there is an anthropological foundation in the theory of the relationship to knowledge – pointed out by Charlot (2020) – that comes close to the anthropological demands explained by Daolio (2001) in physical education. For Charlot (2021c), the relationship to knowledge is, at the same time, unique and social. It has to do with relationships with the world, with other human subjects, and with oneself. It reflects an epistemic stance, identity, and social dimension. In this way, education is inseparably humanization, socialization, and singularization. These principles are anthropologically based on paleoanthropology, through the idea that "humanity is not an essence present in each individual, but the product of the activities of previous generations of *Sapiens* and the human species that preceded them and their sedimentation in a world" (CHARLOT, 2021c, p. 1).

Education is the process in which the human being becomes human by appropriating the humanity that the pre-existing world offers them. Furthermore, for Charlot (2020), education is the permanent choice to confront inhumanities and social injustice. In this sense, we ask: "How can Physical Education effectively promote social justice based on schooling, rather than barbarism? How can Physical Education contribute to a socially just present and a future worth living?" Our understanding is that both questions have connections to the deepest meaning of why we work as teacher educators, and how we keep searching for the "best-loved self" (CRAIG, 2013) inside of us and of our students as future teachers.

According to Venâncio (2019), experiences in Physical Education foster a flow of experiences, reflections, and arguments that students explain as language practices that, in turn, are different from the statements in other components of the school curriculum. The construction of the Physical Education curriculum is complex – as far as school-based narratives are concerned – and linked to space, activity, and relationship (CRAIG; YOU; OH, 2012, 2013). Thus, there is a pedagogically necessary time that needs to be considered in technological mediation so that classes are socially fair for all students (VENÂNCIO, 2019). In order to prevent social injustices, it is important to respect the flow (living, experiential, reflective, and argumentative) of the temporality of each human being in their relationship to knowledge.

As precarious as teaching in the remote format is, we found that it was possible – for ourselves and for the supervisory teachers – to be at home and at school at the same time, as well as preparing food and taking care of others in the family, and even entering another VLE or participating in a work meeting. It did mean trying to find out if everyone, in each VLE was okay, – as if it were, in fact, possible to "be okay" when more than 4,000 Brazilians died in a single day. We found that meeting institutional demands occurred at the expense of care for one's own health, both on our part and on the supervising teachers' sides as well. This finding is similar to the findings of the collaborative self-study by Garbett and Thomas (2020) on the excess of institutional demands in the academic career — the pandemic's extreme demands aside. It is

important to better understand the specificity of teaching, as well as aspects that affect the assessments of student learning (CHARLOT, 2021a).

4 THE USE OF DICT AND THE FIGHT AGAINST BARBARISM

DICT and social networks cannot be demonized or interpreted as a disguised pedagogical moral discourse (CHARLOT, 2018). Charlot (2020) points out that DICT can yield very interesting expressive possibilities, with emphasis on hypertexts and hypermedia, as forms of fast communication – of the "ping-pong" type – in which there is a message sender who immediately receives an answer. This behavior induces abbreviated expressiveness. There is a competing innovation in techniques "that accelerate, intensify and complicate the processes of expression and communication" (CHARLOT, 2020, p. 109). As the logic of desire has become hegemonic in the contemporary world, immediacy is valued and complicates seeking solutions together with students to foster educational processes that are collaborative and socially fair.

According to Charlot (2020), the same DICTs that enable interesting new forms of expression are in deep discrepancy with the academic logic considered classic, that is, DICTs are not consistent with the schooling process – were questioned in the current context of the pandemic – regarding long-term teaching and learning processes and the progressive maturation of students. Young people live with "ping-pong" communication, as Charlot (2020) warns us. School and university value printed texts (with progressive logic), while students read on screen and express themselves through images.

When we use DICT in our remote environments, we face the dilemma of creating knowledge alongside students and not becoming purveyors of information, because online search engines – such as *Google* – already do this with mastery. In fact, for Charlot (2005, 2020), the information teacher is historically dead. However, this led our reflections to a new self-study query: What relational devices could be used when students do not give teachers "the right words in the search engine"? (CHARLOT, 2020, p. 109).

> [...] knowledge is a set of articulated, hierarchical, ordered, sometimes systematized information that allows one to answer a question, solve a problem, enter a universe of meaning and senses. In a world increasingly saturated with information, it is the teacher of knowledge that we will need, capable of managing information effectively, of building and transmitting meaning, of encouraging and supporting in young people a mobilization for learning that goes beyond simple gathering information (CHARLOT, 2020, p. 109-110).

Silva *et al*. (2021) explained the technological distance in which several teachers working in public schools in four Brazilian capitals – including Fortaleza – found themselves in the context of remote education caused by the pandemic. In addition to their own difficulties with the DICT, teachers had to identify how many students at their schools were able or not to access the VLE chosen by those responsible for administering the teaching networks. The choices of VLE, devices, tools, and teaching work schedules were not consensual. What dictated the pedagogically necessary time – as an act of resistance – was the very human condition experienced by each

student in their own residences. In many cases, the human condition negated access to VLE in schools and universities.

We seek to maintain sensitivity in the use of DICT and one of the strategies we use to understand the concrete conditions experienced by students from PIBID and PR (and also from teaching subject courses and practicums) was to listen carefully to them. Here we are dealing with "sensitive and attentive listening". It means not just opening a channel of communication in the VLE or using DICT, but putting ourselves in the listening of the other – even if virtually – because we recognize them as a human being who wants to talk. The shared explanations indicated that teachers in schools are trying to teach, but students do not open cameras, do not turn on audio, do not write in the chat forum, do not submit assignments via *Google Classroom*, etc. However, as we listened to the manifestations of future teachers, we reflected: "But the PIBID and PR student-teachers who are indignant with the behavior of students in the VLE of the school, they do not have their cameras open in our classes either!" They also have been asking for a deadline extension on the tasks because they did not have time to perform them, although we know of their posts on social networks. And, occasionally, they do not register when we request their contributions via audio or chat.

The DICT provoked a turnaround in the ways and reasons of knowledge from the experience of teachers. The DICT posed a challenge – or an epistemological obstacle – that strains learning when we reflect on the importance of experiences, thoughts, and arguments in Physical Education classes (VENÂNCIO, 2014, 2019). This experiential flow is important to qualify the senses and meanings of the convergence of the dynamics of culture, movement, body, and environment in line with the new possible forms of human expressiveness.

When teachers – whether from basic education or higher education – place themselves between hypertext or hypermedia, they are putting themselves in a position of sharing knowledge as someone who wants the discovery of knowing how to be. Thus, there is an expectation of reciprocity of the desire to be in the presence, whether virtually online or in-person. This desire is important for the aesthetic-corporeal discovery when each student is also able to mobilize their own knowledge (objects, domain, and relational) to learn what they know makes sense (GOMES, 2017). In this logic, listening to students in their PETE process to become teachers of basic education is also to make them question what attitude they can have in the face of so many challenges already named by those who have been working in teaching before them.

5 CONCLUDING THOUGHTS

Through self-study of our teacher education practices, we have drawn the conclusion that in some cases in the pandemic context, DICT slowed down the momentum of those who believed that they would dominate the VLE and all platforms and devices, that synchronous and asynchronous remote actions would only take moments to share and then lead to an increase in followers on social networks.

However, reports of anxiety, anguish, uncertainties, fears, depressive behavior etc. were frequent. These aspects forced some students to request a period of time to remain silent, away from devices and social networks that no longer gave them so many likes or followers. We ourselves – as knowledge teachers – have persevered since the beginning of the pandemic. We were not naive about our limits, and we indicated possible paths for the students' discoveries. Those who noticed this turned on their cameras, shared the movements and sounds of their homes, and the strange noises of their neighborhoods and domestic animals that became intermingled with our dialogues. There were several efforts to keep attempts of transgression from the norm alive. In some circumstances, attempts to attract likes or followers disappeared in the short term.

The dimensions of knowledge – identity, social, ontological, and epistemological – were placed in the focus of interactions to give meaning to the relationships to knowledge in the pandemic context. Our doubts increased and student silences became more intense, while new ways of being present at the VLE emerged. The sharing of asynchronous times and spaces allowed each student, in their own way, to interact. However, some students remained mute, only registering in the chat with name and registration, to have guaranteed their presence in class, without the participation and effective involvement. Nevertheless, we understand that the remote presence in the class needed to be brief because the expected and desired virtual space was that of social networks to resume socializing with apparent equals. On social networks, the circulation of information was brief and the students' impetus to talk did not exist; the important thing was to post, even if it delayed the posting of the collective task in the VLE of the classes.

The pandemic accentuated the different conditions with which teachers (and professors like us) and future teachers confront the world they experience based on their realities. The experiences carried out in homes are momentarily displaced to the homes of colleagues, which have become a kind of a new "school" site of education. This diffuse arrangement was configured while the students carried out the activities of the PIBID and the PR and also in the mandatory curricular practicums in the remote format. In short, there are many challenges in the initial PETE in the context of the worldwide pandemic. Some of these challenges were investigated in this self-study, which we summarized throughout the text in the form of questions and reflections that guided our self-study inquiry. In this sense, we understand that teachers of knowledge – in an insistently political and pedagogical way – place themselves in relation to others, in defense of life and well-being. Therefore, we cannot be dislocated to the margins of decision-making that disregards our own relationships to knowledge as we also face the contemporary world and its educational demands.

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Resumo: Embora novos aportes midiáticos e tecnológicos subsidiem os processos de ensino e de aprendizagem na Educação Física Escolar desde a virada deste século, houve ampliação abrupta mais recentemente no uso de tecnologias interativas pela necessidade de distanciamento social em escala global, como decorrência da pandemia da covid-19 (SARS-CoV-2). No contexto brasileiro, as relações pedagógicas têm sido mediadas por ações síncronas e assíncronas em plataformas *online*. Essa reconfiguração restringiu as vivências no âmbito da Educação Física, que afetam a diversidade dos saberes incorporados e das relações com os saberes dos(as) alunos(as) como "corpos-sujeitos". Entendemos que há uma fundamentação antropológica na teoria da relação com o saber — apontada por Charlot (2020) — que se aproxima das demandas antropológicas explicitadas por Daolio (2001) na Educação Física.

Palavras-chave: Autoestudo. Relação com o saber. Educação Física. Tecnologia educacional. Justiça social.

Resumen: Aunque nuevos aportes mediáticos y tecnológicos han subsidiado los procesos de enseñanza y aprendizaje en la Educación Física escolar desde principios de este siglo, más recientemente se ha producido un aumento abrupto del uso de tecnologías interactivas debido a la necesidad de distancia social a escala global, como consecuencia de la pandemia del covid-19 (SARS-CoV-2). En el contexto brasileño, las relaciones pedagógicas han sido mediadas por acciones sincrónicas y asincrónicas en plataformas online. Esa reconfiguración restringió las experiencias en el ámbito de la Educación Física, lo que incide en la diversidad de los saberes incorporados y de las relaciones con los saberes de los/as estudiantes como "cuerpos-sujetos". Entendemos que existe un fundamento antropológico en la teoría de la relación con el saber —señalado por Charlot (2020)— que se acerca a las demandas antropológicas explicitadas por Daolio (2001) en la Educación Física.

Palabras clave: *Self-study*. Relación con el saber. Educación Física. Tecnología educacional. Justicia social.

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CONFLICT OF INTERESTS

The authors have declared that this work involves no conflict of interest.

AUTHORS' CONTRIBUTIONS

Luciana Venâncio: Conceptualization, investigation, and writing – original draft.
Luiz Sanches Neto: Conceptualization, investigation, and writing – original draft.
Bernard Charlot: Formal analysis, validation, and writing – review & editing.
Cheryl J. Craig: Formal analysis, methodology, and writing – review & editing.

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