

ORGANIZATION  
ANA PATRÍCIA DA SILVA  
MÁRCIA MIRANDA

# DIVERSITY AT THE TOKYO 2020 OLYMPIC GAMES

Gender, Race and Refugees

1ª EDITION

IN

ES

PT-BR



CAp-UERJ

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**ORGANIZATION**  
**ANA PATRÍCIA DA SILVA**  
**MÁRCIA MIRANDA**

# **DIVERSITY AT THE TOKYO 2020 OLYMPIC GAMES**

**Gender, Race and Refugees  
in discussion**

**1ª EDITION**



**CApp-UERJ**

**RIO DE JANEIRO  
2023**

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# **PREFACE**

This book is very special for us from the extension project “Práticas pedagógicas em educação física escolar: outras possibilidades” (Pedagogic practices in school Physical Education: Other possibilities) because it represents our staff’s effort to organize and operate the training of teachers in a quite complex period.

It is of ultimate relevance in a teacher’s training to think about education beyond the classroom walls through incentives to research and extension. We will present here an experience in teach through the aforementioned extension project, we organized and offered free “Rodas de conversa” (conversation groups) for Physical Education teachers and teachers-in-training, and educators in general. Three groups were operated, which included the following topics: genre, race and refugees. The “Rodas de Conversas” (Conversation Circles), also called “Círculos de Cultura” (Culture Circles) by Paulo Freire, aimed to analyze inclusive democratic pedagogic practices which enable us to anticipate, question, and get over potential difficulties of didactic and epistemological nature, which will be used in person or remotely in Physical Education lessons.

It’s worth noting that the experiences related here are real and represent considerations and practices from the school’s basis. Beyond that, they represent the obstinacy for a model of education which is fairer and richer in quality for everyone – for him, her, and them.

It is idiosyncratic of our extension project’s events to dialogue with many different institutions – both national

and international ones – which in our view enriches our learning and teaching processes. In the case of the “Rodas Olímpicas” (Olympic Conversation Circles), we have dialogued with 44 educational institutions – both informal and formal ones.

The will to register the aforementioned experience has emerged from these dialogues so that more and more people have access to this discussion, which is so rich and necessary to both our initial and continuous training. It is important to note that the topics which are dealt with in the “Rodas de Conversa Olímpicas” (Olympic conversation groups) are presented as curricular gaps.

Considering the real approach of our theoretic discussions which were made in “Rodas de Conversa”, we have invited some colleagues from partner educational institutions to talk with us, which enriched our reflections.

As we recognize and reaffirm the women’s protagonism in the Tokyo Olympic Games, we invited three women who are outstanding in their areas of knowledge to open reflections and share with us their perceptions regarding the themes of gender, race, and refugees in the games.

This book was organized into different parts that articulate theoretic aspects and practical experiences which are complementary and dialogue with each other.

In the “**Presentation**” section of the text called “Jogos da Diversidade Tóquio 2020/2021” (Tokyo 2020/2021 Games of Diversity) by Ana Patrícia da Silva

(Fernando Rodrigues da Silveira Institute of Application Cap-Uerj), the professors Márcia Miranda (Fernando Rodrigues da Silveira Institute of Application Cap-Uerj), Camilla Ribeiro Ramos Antunes (Institute of Sport and Physical Education – IEFD UERJ) and João Victor de Oliveira Pinto (Institute of Sport and Physical Education – IEFD UERJ) present the “Rodas de Conversa Olímpicas” made by the project.

The section entitled “**Gender**” is initiated by the careful consideration of the pedagogue and sociologist Professor Dr. Amanda André – Teacher Training University of São Gonçalo (FFP/UERJ) and shows two texts that complement each other:

- » “*Diversidades nos Jogos Olímpicos de Tóquio 2020: Em pauta Gênero*” (Diversities in Tokyo 2020 Olympic Games: Discussing gender) by Denize Sepulveda (FFP/UERJ), Juan Leal Garcia (FFP/UERJ), Gabriel Magalhães (FFP/UERJ), and Marco Antonio Xavier (FFP/UERJ) and
- » “*Protagonismo Feminino no Esporte*” (Women Protagonism in Sport) by Márcia Miranda (Fernando Rodrigues da Silveira Institute of Application CAP-Uerj), Eduardo Carpinelli dos Santos, Luzandra Siqueira Lima e Simone Parreira Correia (Unisuan).

For the “**Race**” section, we have invited the journalist Janaína Gomes Lopes from @afroesporte, who covered the Olympic games under the perspective of “Race” to present this theme. The reflections and notes are conducted by the following texts, in sequence:

- » “*Raça nos Jogos Olímpicos*” (Race in the Olympic games) written by professor Rosineide (Fernando Rodrigues da Silveira Institute of Application CAP-Uerj).
- » “*Capoeira e seus atravessamentos na Educação Física Escolar: possibilidades no ensino remoto*” (Capoeira and its correlation in school physical education: possibilities in remote teaching) by professors Michele Pereira de Souza da Fonseca (Universidade Federal do Rio de Janeiro IEFD UFRJ) and Maria Luíza Mendes Santos (LEPIDEFE).

The “**Refugees**” section begins with the reflections of Professor Karla Noelia Cruz Morales from the Autonoma University of the West – Mexico, followed by the following texts:

- » “*Refugiados e olimpíada no contexto acadêmico: um espaço de invisibilidade ou potencialidade?*” (Refugees and the Olympics in academic context: a space of invisibility or potential?) by Maicon Salvino Nunes

de Almeida (Federal University of Rio de Janeiro/Education faculty LaPEADE UFRJ).

- » “*Reflexões da funcionalidade do esporte com as pessoas em situação de migração forçada*” (Reflections on sports functionality to people in forced migration situation) by Leonardo José Mataruna-Dos-Santos (Canadian University Dubai- United Arab Emirates) Andressa Fontes Guimarães-Mataruna (Beira-Interior University – Portugal) and Carlos Alberto Figueiredo da Silva (Salgado de Oliveira University – Brazil).

In the “**Considerations**” section, Camilla Ribeiro Ramos Antunes (Institute of Sport and Physical Education – IEFD UERJ), João Victor de Oliveira Pinto (Institute of Sport and Physical Education – IEFD UERJ), and José Guilherme de Oliveira Freitas (Federal University of Rio de Janeiro/ Education Faculty – LAPEADE UFRJ) present their considerations in the text “Legados dos jogos olímpicos: Nossas percepções” (The Olympic Games legacy: Our perceptions).

In short, it was a great challenge, which made us reflect upon many issues regarding many matters in our teaching practice. However, the “Tokyo 2020 Olympic games” left us some legacies, such as: that all the medals deserve to be appreciated; that there’s no such thing as “sports for boys” and “sports for girls”, as sports are for everyone – for him, for her and for them; that if you

fall you may rise again and even win; that the feminine soccer and our female athletes need support not only during the Olympics, and that the fight against the sexualization of women in sports continues.

Ana Patrícia da Silva<sup>1</sup>

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1. Coordinator of the extension project “Pedagogical Practices in School Physical Education: Other Possibilities” at the State University of Rio de Janeiro (UERJ).



# **PRESENTATION**

# DIVERSITY GAMES: TOKYO 2020/2021<sup>1</sup>

Ana Patrícia da Silva

Márcia Miranda

Camilla Ribeiro Ramos Antunes

João Victor de Oliveira Pinto

## 1. INTRODUCTION

It is extremely relevant in teacher training to think about education beyond the classroom through incentives to research and extension. We understand that teachers are in constant training throughout their careers. Therefore, we can think of “initial training” as the graduation teaching and the “continuing training” as the extension acts that try to sort out the curricular gaps from these teachers’ “initial training”. Hence, the research advances and experiments can and must be shared with these teachers who are in their “continuing training” through the acts which are offered by the university extension.

In the year 2021, the extension project entitled “*Práticas pedagógicas em educação física escolar: outras possibilidades*” decided to offer the “*Rodas de Conversa*” which aimed to analyze pedagogic practices which were inclusive and democratic and would enable us to anticipate, question and get over potential difficulties of

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1. Text adapted from the original published in Endipe 2022 – Uberlândia.

didactic and epistemological nature, which will be used in person or remotely in Physical Education lessons during and after the pandemic.

The motivation behind the making of “*Rodas de Conversa*” revolves around the promotion of reflections concerning pedagogic practices which are democratic and liberating to Physical Education teachers during the pandemic (COVID-19) period.

We understand that “sport is a subject which mobilizes people the most in the world; it is a meeting place which is full of strong emotions, breakthroughs, unlikely connections, stories, accomplishments and struggles.” (NINJA ESPORTE, 2022 s/p). As sport is one of the contents of Physical Education, the *Tokyo Olympic Games* couldn’t fail to inspire our “*Rodas de Conversa*”. Consequently, we have established the organization of such groups in three different moments which could contemplate the following themes: genre, race, and refugees.

## **CAFÉ COM PROSA (SMALL TALK WITH COFFEE): OUR METHODOLOGY**

Why Conversation Circles? According to Moura e Lima (2014) “conversation is a space of formation, experience exchange, fraternization, heart-to-heart confession; it’s a space which changes paths and makes up opinions, which is the reason why the Conversation Circle arises as a way of reviving the pleasure in exchanging and producing rich data into content and significance to researches in the education area.” (p.98).

It's a practice that revolves around dialogue and Freirian dialectic theory, in which people gather to know and transform the world in collaboration. Communication in form of dialogue establishes the collaboration which is made among people. As a result, "to teach is not to transmit knowledge, but to create the potentialities of its own production or its own construction" (FREIRE, 2007, p.47).

The Conversation Circles took place remotely and were broadcast by Web conference – RNP or Google Meet – and the applications were filled in via Google Forms. The event had both institutional and interinstitutional partnerships and had international and national coverage. Our target audience was composed of teachers in initial training, teachers in continuing training, and education and physical education professionals in general.

We dare to define and use "Roda de conversa", also called "Círculo de Cultura" by Paulo Freire, as a data production instrument that normatizes our "Rodas Olímpicas". In order to give the coming diversity in Tokyo Olympic Games a voice, our planning contemplated the organization, disclosure, and operationalization of three Conversation Circles: gender, race, and refugees.

## **DIVERSITY AS A GUIDING PRINCIPLE**

The Tokyo 2020 Olympic Games, which took place from July 23rd, 2021 (opening ceremony) to August 05th, 2021 (ending ceremony) registered the biggest participation of women in

history. There were not only black and “LGBTQIA+ athletes, but also a team composed exclusively of refugee athletes and the presence of trans athletes for the first time. These athletes have been struggling for decades to earn visibility, investments, and inclusion” (NINJA ESPORTE, 2022 s/p).

As we see diversity as a guiding principle in our “Rodas Olímpicas”, we understood that it would be necessary to choose “didactic material” of analysis that gave diversity a voice to both the target reader and the producers of the material to be read.

We chose publications from NINJA Esporte Clube to guide our conversations since they are “a free communication network which seeks new forms of information production and distribution through technology and collaborative work logic”. The team which composes NINJA Esporte Clube (@ninjaesportecube) has aimed to “tell other narratives of this so important event to athletes and national teams around the planet” (2021 s/p). We also chose publications from Afro Esporte (@afroesporte), whose focus is to tell the stories of black and LGBTQIA+ athletes in the sports world.

## WOMEN’S PROTAGONISM

The Tokyo Olympic Games was characterized by the participation of women, which is the same as saying that the Tokyo 2020 Olympic Games stood out for its protagonism of women.

Regarding gender, the protagonism of women isn’t a Brazilian uniqueness in Tokyo Olympic Games. In 2020, the

number of female integrants in the International Olympic Committee (IOC), which is the Olympic Games organizer, increased by 50% in relation to 2013. Women represented 37,5% of the total COI employees. The number of women in COI committees also doubled during the same period and they now represent 47,8% of the total members.

Among athletes, women represent 48.8% of participants. It is the highest female participation in history. In 2016, female representation was 45%, a significant advance when compared, for example, to the year 1980, where they were 21.5% of the total, (IOC, 2021)

In Brazil's case, 140 out of 303 Brazilian athletes are women, who participate in 28 modalities. Regarding medals conquered by the country, women were the protagonists, as they got 9 of them, which means they were responsible for almost half of the conquered medals.

According to Carvalho (2021, s/p), the great highlight was Rebeca Andrade in artistic gymnastics, who conquered two medals to the country: a gold one in the vaulting event and a silver one in the individual general scoring. Another woman who also got an unprecedented gold medal was Ana Marcela Cunha in the water marathon as she overcame her adversities. Martine Graef and Kahena Kunze from the class 49er FX of sailing also came back home with gold medals on their chests.

In the words of Carvalho (2021), Rayssa Leal, who was only 13 at the time, got the silver medal in the street category of the skate competition and captivated the world. On the last day of competitions, it was Beatriz Ferreira's turn to get a silver medal in boxing, followed by the female volleyball team, who

also won a silver medal. In judo, Mayra Aguiar got a bronze medal to add to her collection – her third medal. Finally, we had a historical bronze medal in the doubles competition in tennis, won by Luisa Stefani and Laura Pigossi (s/p).

## LGBTQIA+ ATHLETES IN TOKYO

Based on Lance (2021), the Tokyo 2020 Olympic Games opening ceremony was distinguished by the message of inclusion and diversity. In accord with the ‘Outsports’ website, the 32nd edition of the Olympics had at least 163 LGBTQIA+ athletes, which is unprecedented in this event’s history (s/p).

The amount of LGBTQIA+ athletes outnumber the last two editions combined. In the Rio 2016 Olympic Games, there were 56, while in London 2012 there were 23., which totals 79 LGBTQIA+ athletes. Therefore, Tokyo 2020 had more than twice as many LGBTQIA+ athletes as the last two events combined.

There are 27 countries with LGBTQIA+ sportspeople in Tokyo. The U.S.A. is on the top of this list with more than 30 athletes, followed by Canada, the United Kingdom, and The Netherlands with 16. Brazil has 14, being 6 of them in football, and showed progress in this amount in relation to Rio 2016 (LANCE 2021).

## RACISM IN TOKYO

The Tokyo Olympic Games “were an opportunity for women and non-white athletes and their allies to bring into attention themes related to racism and prejudice”. Racism has been in on the agenda in discussions involving athletes and supporters during the Tokyo Olympic Games. Some national teams and athletes gave voice to the anti-racist demonstrations and protests through individual actions. “Female football national teams knelt on the court before the match in protest”. In this sense (G1,2021 s/p)

The Tokyo Olympic Games were the games of representation. Both an athlete and an activist inside and outside the courts, tennis player Naomi Osaka was chosen to light the Tokyo Olympic Games’ cauldron. This act brings up the importance of representation and anti-racist acts during the event.

“Before being an athlete, I am a black woman”. This is an excerpt from a post from Naomi on a social medium in August 2020, when she forced the postponement of the Western & Southern Open championship semi-finals. On the occasion, she left a match in protest against the police officers who shot Jacob Blake, as she followed the same act as NBA players. (G1, 2021 s/p)



## REFUGEES IN THE TOKYO OLYMPIC GAMES: A “POLITICIZED” ISSUE

The Refugees delegation brought visibility to a humanitarian issue, as it was their second participation in the Olympic Games. In 2016, when the group debuted in the competition, there were ten integrants; in 2020, this number tripled, now 29 the number of athletes who composed the team to compete in Tokyo.

Most of these athletes were born in Syria and Iran, but there are also people from countries such as Venezuela, Congo, and Afghanistan. In total, the delegation was present in 12 modalities and competed under the International Olympic Committee (IOC). The refugees’ delegation was the second to parade in the opening ceremony, on July 23rd, 2021.

According to William Douglas de Almeida, doctor by the Sport and Physical Education College (EEFE) of USP and member of the Olympic Studies Group (GEO-USP), the team foments the debate about issues on nationality in sport and confers visibility to the refugees’ situation. “From the moment a sports event brings this up, it fulfills its role which is bigger than the mere competition.”

According to the most recent report from the United Nations High Commissioner for Refugees (UNHCR), more than 82 million people in the world were forced to move from their homeland. About 26 million people are in a refugee situation, a number which has grown over the last few years.

The perspective is that the international committee will keep on following this subject and keep the Refugees Delegation to the next Olympic Games editions.

Regarding humanitarian issues, the IOC supports a total of 55 athletes in refugee status recognized by UNHCR. Both institutions invited the 29 selected athletes to compete in Tokyo according to sportive and personal criteria.

As stated by Almeida, a ranking system based on performance and group modalities will be the next issues to be debated.

“No athlete who comes to the Olympic Games should have their trajectories diminished. They have merit to be there, even if by an invitation”, he claims. However, an athlete who manages to come and make an index as a refugee – that would be indeed a new landmark and it could bring a new dimension to this Olympic delegation (2021 s/p).

According to him, the creation of the team by IOC was guided by the 20+20 Agenda and shows that the committee is interested in working with humanitarian issues. This measure is also adapted to the Olympic values of friendship, respect, and excellence.

It means to respect someone who is in a certain condition and can't be appointed by a international committee because there is some sort of conflict in his place of origin. This can't be an obstacle for this athlete to take part in an event (2021 s/p).

## **RODAS DE CONVERSA OLÍMPICA (OLYMPIC CONVERSATION CIRCLES)**

The reason behind our choices. As we chose the guests taking part in our “Rodas Olímpicas”, which included quite rich interinstitutional dialogues, we looked for teachers who were not only specialists in gender, race, and refugees but also could dialogue with the specific subjects related to school physical education who could encompass the school grounds.

### **OUR GUESTS**

*Diversidade nos Jogos Olímpicos de Tóquio: Em pauta gênero* – Guest – Ph.D. professor Denize Sepúlveda – Assistant coordinator and professor at the postgraduate program in Education Forming Processes and Social Inequality at the Teacher Training Faculty of UERJ; Assistant professor at the Education Department of the Teacher Training Faculty of UERJ; Leader of the Group of Research and Gender Studies, Sexualities and Differences in Varied Historical and Daily Space-Time (GESDI) of the Teacher Training Faculty of UERJ; Vice-leader of the Research and Studies Group of The Impacts of Conservatism on Brazilian Education (GEPCEB) of The Fluminense Federal University (UFF); holds a Bachelor's degree and is Licensed in History; Specialist in Education for Special People from UFF; Specialist in Psychopedagogy from PUC – Rio; Specialist in Early Childhood Education from PUC – Rio; holds a Master's degree in Education from UFF; Ph.D. in

Education from Proped/UERJ. Post-doctor in Education from UFF.

*Diversidade nos Jogos Olímpicos de Tóquio: Em pauta raça* – Guest Rosineide Freitas – Assistant Professor at UERJ / Cap- UERJ Unit. Ph.D. student from the Postgraduate Program – Proped- UERJ. Researcher on racial issues in Brazil. RJ Regional 2<sup>nd</sup> vice-President of ANDES-SN.

*Diversidade nos Jogos Olímpicos de Tóquio: Em pauta refugiados* – Guest Maicon Salvino Nunes de Almeida – Ph.D. student in Education from the Federal University of Rio de Janeiro (2020-2024); Master in Education from the Federal University of Rio de Janeiro (2020); Graduated in Pedagogy at the Federal University of Rio de Janeiro in 2017; He has experience in the education area with researches that emphasizes Inclusion in Education, Democratic Education and Refugees Education; Since 2016 he's been a member of the research group LaPEADE (Laboratory of Research, Studies and Support for Participation and Diversity in Education, of the Postgraduate Program of the Faculty of Education /UFRJ).

## **DIVERSITY IN THE TOKYO OLYMPIC GAMES: GENDER IN DISCUSSION**

Guest: *Professora Doutora Denize Sepulveda*



*Source 1: Roda Olímpica – Gênero, Projeto de Extensão Práticas Pedagógicas em Educação Física Escolar: Outras Possibilidades.*

PEDAGOGIC PRACTICES IN SCHOOL PHYSICAL EDUCATION /Conversation Circle Diversity in the Tokyo 20 20 Olympic Games: Gender in discussion”

18/08/2021

Time: 19 o'clock

Where: <https://meet.google.com/wvh-acss-two>

Applicants: 85

Initial training: 83,5%

Continuing training: 16,5%

Participating institutions: 14, being them:

- » UNIFACVEST University Center
- » Augusto Motta University Center – UNISUAM
- » Cidade Verde University Center – UNIFCV
- » Teacher Training Faculty – FFP (UERJ).
- » Gammon Presbyterian University – FAGAMMON
- » Norte do Paraná Integrated Universities – UNOPAR
- » Castelo Branco University – UCB
- » State University of Rio de Janeiro – UERJ
- » Federal University of Rio de Janeiro – UFRJ
- » Fluminense Federal University – UFF
- » Rural Federal University of Rio de Janeiro – UFRRJ
- » Gama Filho University
- » Education Bureau – SEEDUC / City Education Bureau – SME
- » Other: Gol de Letra Foundation

## **DIVERSITY IN THE TOKYO OLYMPIC GAMES: RACE IN DISCUSSION**

Guest: *Professora Doutoranda Rosineide Freitas*



*Source 2: Roda Olímpica – Raça, Projeto de Extensão Práticas Pedagógicas em Educação Física Escolar: Outras Possibilidades.*

PEDAGOGIC PRACTICES IN SCHOOL PHYSICAL EDUCATION /Conversation Circle Diversity in the Tokyo 20 20 Olympic Games : Race in discussion”

31/08/2021

Time: 19 o'clock

Where: <https://meet.google.com/icj-ioio-agb>

Applicants: 51

Initial training: 66,7%

Continuing training: 33,3%.

Participant institutions: 13, being them:

- » Augusto Motta University Center – UNISUAM
- » Cidade Verde University Center – UNIFCV
- » UNIABEU University Center
- » UNIFACVEST University Center
- » Gammon Presbyterian University – FAGAMMON
- » Southern Minas Gerais Federal Institution – IFSEMG
- » Rural Federal University of Rio de Janeiro – UFRRJ
- » Castelo Branco University – UCB
- » University of São Paulo – USP
- » State University of Rio de Janeiro – UERJ
- » Federal University of Rio de Janeiro – UFRJ
- » Gama Filho University
- » Education Bureau – SEEDUC / City Education Bureau – SM



## DIVERSITY IN THE TOKYO OLYMPIC GAMES: REFUGEES IN DISCUSSION

Guest: *Maicon Salvino Nunes de Almeida*



*Source 3: Roda Olímpica – Refugiados, Projeto de Extensão Práticas Pedagógicas em Educação Física Escolar: Outras Possibilidades.*

PEDAGOGIC PRACTICES IN SCHOOL PHYSICAL EDUCATION /Conversation Circle Diversity in the Tokyo 20 20 Olympic Games: Refugees in discussion

14/09/2021

Time: 19 o'clock

Where: <https://meet.google.com/gac-szws-btj>

Applicants: 104

Initial Training: 54,8%

Continuing training: 45,2%.

Participant Institutions: 40, being them:

- » UNIABEU University Center
- » UNIFACVEST University Center
- » Augusto Motta University Center – UNISUAM
- » Cidade Verde University Center – UNIFCV
- » Geraldo Reis University College – COLUNI UFF
- » Multivix University – Castelo
- » Gammon Presbyterian University – FAGAMMON
- » Rio Branco Integrated Universities – SP
- » Gestor Cultural Imigrante
- » IKMR Institution (I Know My Rights)
- » Southern Minas Gerais Federal Institution – Barbacena Campus – IFSEMG
- » Higher Institute of Education of Rio de Janeiro – ISERJ
- » Homeless Population National Movement – Feira de Santana Nucleus – Bahia
- » Pontific Catholic University – PUC Minas
- » Pontific Catholic University – PUC Rio
- » Pontific Catholic University – PUC SP
- » Ponte Project – Sedes
- » Education City Office – SME DF
- » Education City Office – SME SP
- » Chapecó Education City Office – SC
- » Universidad Simón Rodríguez
- » Anhanguera University – Jacareí – Sp
- » Anhanguera University – Sorocaba
- » Castelo Branco University – UCB
- » Vila Velha University – UVV

- » State University of Rio de Janeiro – UERJ
- » Estácio de Sá University
- » Júlio De Mesquita Filho State University of São Paulo – UNESP
- » Federal University of Alagoas– UFAL
- » Federal University of Rondônia – Porto Velho Campus
- » Federal University of Roraima – UFRR
- » Federal University of Pará – UFPA
- » Federal University of Rio de Janeiro – UFRJ
- » Federal University of – FURG
- » Fluminense Federal University – UFF
- » Federal Rural University of Rio de Janeiro – UFRRJ
- » Gama Filho University
- » São Caetano do Sul City University – USCS
- » Universidade UP – Moçambique
- » Veiga de Almeida University

## CONCLUSIONS

We understand that our extension actions to teacher training (initial and continuous) that are offered by the project “Pedagogic Practices in School Physical Education: other possibilities)” thought the practices of “Olympic group conversations (Rodas Olímpicas) – Diversity in the Tokyo 2020 Olympic Games – Gender, race and refugees in discussion” have fulfilled their objectives, which were to analyze pedagogic practices that were democratic and inclusive and that enables us to anticipate, to question, and to overcome possible difficulties

of didactic and epistemologic nature, which are to be used in person or remotely during the post-pandemic period.

The public who has applied for our Conversation Circles were mostly undergraduates who were in initial training, but, when the theme was “refugees”, the search for the group had the highest number of teachers in continuing training. Out of 240 people who applied for our Olympic Conversation Circles, for reasons that we still need to investigate, only 50% of it showed up and participated.

It is idiosyncratic of our extension project’s “Pedagogic Practices in School Physical Education: other possibilities” to dialogue with many different institutions which in our view enriches our learning and teaching processes. In the case of the “Rodas Olímpicas” (Olympic group conversations), we have dialogued with 44 educational institutions – both informal and formal ones.

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**GENDER**

“**W**omen can be whatever they want, wherever they want, whenever they want”. This declaration from Brazilian swimmer Ana Marcela after she got on the podium represents the olympic spirit that prevailed in the Tokyo 2020 Games. In this edition, women, trans people, non-binary people with multiple gender identities and sexual orientation broke down historical barriers and made the Olympic Games into a portrait of the changes that reverberate around the world – a non-romanticized portrait, in fact. On the contrary, as it is full of complaints involving harassment, violence, discrimination, and inequalities. However, at the same time it was a portrait guided by politic debate, by dispute and, especially, by the affirmation of the presence of different bodies and identities in all spaces.

The Tokyo games, which took place amid the COVID-19 pandemic, intensively mobilized the feelings of union and the celebration of diversity commemoration which characterized the Olympic Games.

The 2020 Olympic games had at least one female athlete in all the delegations. According to the International Olympic Committee (IOC), it is expected that the Paris edition will have 50% of all athletes will be women. In order to make that happen, some measures



have been taken in recent years by the committee to fight gender inequality in the sports environment. Among these measures are the inclusion and increase of mixed gender sports in games. They are sports competitions in which both genders compete in the same category.

If we stop to think that, in the Modern Era, women started to watch the competitions but couldn't compete as it was thought that they didn't have enough physical preparation, that only in 1900 during the Paris Olympic Games, women participation was allowed, but without the right of receiving medals in case they won the competition, and that ONLY in 2012 women were allowed to compete in all modalities of the Olympic Games we are able to understand the uneven and harsh scenario that still structures the Games. In Rio de Janeiro 2016 Olympic Games, for instance, only 11% of all the technical delegation was composed of women regardless the Sport, including women exclusive categories, such as the Rhythmic Gymnastics.

The sports field and the Olympic Games as one of the pinnacle moments for those men and women who compose this field are parts of the social gear. They produce and/or reflect not only the social inequalities, but also the political struggles in course. It is not possible to think of the Games as a space of fraternization and union as we watch repeatedly in speeches and broadcasts when the so-called "Olympic spirit" is addressed. They follow the social dynamics and, therefore, in 2020

this spirit was guided by discourses about equality, inclusion and solidarity.

As athletes were negated of any kind of politic and racial demonstration in the Olympics before, the IOC broke the rules so that people could express themselves, even if it was done in a controlled way. According to the new manual, athletes can express themselves politically in interview zones inside the Olympic installations, in press conferences, in team meetings or in social media. We watched many of these protests in 2020. Female competitors from both opposing teams kneeled in a characteristic gesture against racism. Medallists from several categories crossed their wrists above their heads on the podium, as a gesture to support minorities.

It's worth mentioning other forms of political protest, such as that of the American gymnast Simone Biles, who forfeited many events due to her depression. The athlete has spoken publically about the harassment and violence cases against gymnasts and brought to light the debate about psychological violence, anxiety disorder, and mental health. That was an unprecedented and brave act which was done by a black woman. Another example of such unprecedented political protest was that of the New Zealander trans athlete Laural Hubbard. The powerlifter became the first trans athlete to participate in an Olympic Game. Her body and identity inside the Games also represent a form of political dispute in this space. Athletes who are mothers as well have also starred in the Games through their

presence, which is an act of political resistance against those who believe that maternity represents the end of career to many women or those who justify breach of contract, recourses cut, and end of sponsorship using motherhood as an argument.

The struggle regarding the unequal salaries of male and female athletes in the Olympic and Paralympic Games still needs to be ended. Sexist acts, harassments, and many forms of violence against gender identities and sexual orientation need to be unveiled and faced. It is also necessary to reinforce everything that needs to be discussed and changed because we believe that the significant progress that we could see during the Tokyo Olympic Games regarding gender and sexual orientation issues was a product of much fight and not of concession.

The Olympics is indeed a place that is historically political. Although it is also a place guided by business which serves the elite's, the global consumptions, and the investment fluxes' interests, it is at the same time popular, unitive, and transformation encouraging. The Tokyo Games were proof of that. In our case, we saw: the female athletes lead Brazil's conquest of medals and declare their love to their female partners on national television, young female skaters who moved the the whole country and said that girls should play with whatever they want, and the so-called football nation turn into the nation of Rebeca Andrade.

This overview which involves all gender issues and the Tokyo Games as well as its legacy were the inspira-

tion to all the texts that you will find in the following pages. The conversation circles about the principle of inclusion as the indiscriminate participation of everyone – of him, her and them – regardless their prior intellectual or physical capacities, race or gender compose the acts of political resistance and transformation, which aims for a fair and equal society and counts sports as one of the battlefronts.

# **DIVERSITY IN THE TOKYO 2020 OLYMPIC GAMES: GENDER IN DISCUSSION**

Denize Sepulveda

Juan Leal Garcia

Gabriel Magalhães

Marco Antonio Xavier

## **INTRODUCTION**

We were invited by the dear professor Dr. Ana Patrícia da Silva in August 2021 to take part in a group conversation which addresses gender issues, more specifically the participation of women in the Tokyo 2020 Olympic Games; an invitation that was accepted willingly and with much enthusiasm, since sport is an important issue in our lives.

One of us was a “Artistic Swimming<sup>1</sup>” athlete in the 1980s, has a sister<sup>2</sup> who not only is an athlete, but was also a coach at this same sport in the Brazilian National team from 2008 to 2017. In 2019 she assumed the post of technical director of the Peruvian Swimming Federation, and she is also the head coach of the Peruvian Artistic Swimming National Team.

Currently, Denize Sepulveda is a professor of the permanent staff of “Postgraduate in Education: Formative Processes

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1. Nado Artístico or Artistic Swimming is the current name given to this sport in Brazil, in other Latin American countries it is called “Natação Artística”, in the 1980s it was called “Synchronized Swimming”.

2. We refer to Maura Lúcia Xavier, Denize Sepulveda’s sister.

and Social Inequalities”, in the Teacher Training Faculty (FFP) of the State University of Rio de Janeiro. Consequently, she guides master’s and doctorate students who come from many college degree courses, among which is the Physical Education degree. As her research’s theme revolves around gender and sexuality issues and History of women, many Physical Education teachers seek her to be guided through these themes.

Juan Leal García is a Physical Education teacher in a public school in Macaé, more specifically in Sana’s City College. He has been working for 18 years with korfbal, which is a dutch sport that questions the gender issues that involves social spaces and, as an education activity, kornball lessens the exclusion processes which occur due to patriarchal culture standards. Thus, it is a court sport that is necessarily mixed, with teams composed with the same number of men and women, thus subverting the frontiers that are delimited by normative standards, which make the typical patriarchal hierarchies cease to exist.

The ‘patriarchal culture is developed in the interior of a social system in which male adults have the control, the power, and the political leadership. For this reason, they have the moral authority, enjoy privileges and keep properties under control. (SEPULVEDA & SEPULVEDA, 2019).

In the household domain, the father (or father figure) keeps the authority over women and children. Historically, the patriarch has expressed itself in social, political, and economic organization of several different cultures. The patriarchal culture developed a discourse in which

women are naturally inferior to men and, thus, can't have the same rights. (SEPULVEDA & SEPULVEDA 2019, p. 61-62)

Gabriel Magalhães Rodrigues Coelho is graduated in Physical Education, post-graduated em Psychomotricity and School Management, master student from the postgraduate project in Education “Formative Processes and Social Inequalities” of UERJ<sup>3</sup> FFP, socio-pedagogical coordinator of Gol de Letra<sup>3</sup> Foundation and an elementary teacher in Rio de Janeiro (currently licensed). Since the beginning of his course as a Physical Education teacher, which involves acting as an educator in social projects located in places of great vulnerability generated especially by poverty and violence, he realized the need to discuss the many forms of oppression that generates inequalities in the classrooms. As a result, he observed that it would be necessary to teach more than sports, games, martial arts and dances; it was important to stimulate a deep discussion about themes which intersect the body practices. Along this course an issue in particular called his attention: gender inequalities bring about serious forms of oppression in Physical Education classes. In 2016, when he already was an elementary teacher in a public school, he noticed some difficulties in school Physical Education, a discipline which has a moving body as the main

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3. Created on December 10th, 1990, which is the Human Rights International Day, the Gol de Letra Foundation is a civil society non-profit organization which was born out of a dream of the world soccer tetrachampions Rai and Leonardo. They wished to contribute to children and youths' education in socially vulnerable communities so that they could have more opportunities and better life perspectives. Source: <https://www.goldeletra.org.br/institucional/>

learning tool to advance in issues related to gender equity and its contents and activities.

He was a sports coordinator and assistant director of the first school directed to sports in Rio de Janeiro from 2019 to 2021. This city, which was about to host the Olympic and Paralympic Games of 2016, inaugurated the first unit of the Olympic Experimental Gyms (GEO) in 2012 as part of the Olympic legacy, which is connected to the City Education Office (SME-RJ) and is called Juan Antonio Samaranch, located in Santa Teresa. The main goal of the GEO would be to incentive a double career (study and sports) and to reveal new athletes (SILVA, 2014, P.52). As this school's coordinator and director, he followed the development of classes and school sports competitions in different modalities, such as: beach soccer, handball, track and field, table tennis, volleyball, chess, judo and badminton. Currently, he does researches about gender issues and sexualities in school territory directed to sport in Rio de Janeiro.

Gabriel started his journey in 2013, when he taught Physical Education in Caju neighbourhood, in the dock area of Rio de Janeiro. At the moment he coordinates two education/sports programs which assist children and teenagers from 4 to 18 years old, during after-school period, with the following activities: beach soccer, judo, table tennis, rhythmic gymnastics, tennis, muay thai, capoeira and psychomotor workshops.

According to Altmann (2015 p.66), To guarantee the equality of opportunity regarding gender is one of the biggest challenges in Physical Education when it comes to sports development in schools. This analysis is paramount to understand the



challenges that schools or organizations which provide sports activities to children and adolescents face to advance and in the mitigation of the oppressive systems and walk towards the respect to diversities. School is many times the inequality reproducer, mainly when it doesn't promote the inclusion of those of all genders. On the other hand, sports practice in Brazil is extreme unequal about men's and women's opportunities. (ALTMANN, 2015, p.62).

Marco Antonio de Aguiar Xavier is graduated from the Federal University of Rio de Janeiro, has three lato sensu postgraduates: two in the area of training and one in school physical education. He's a public-school physical education teacher in Teresópolis, in the State of Rio de Janeiro. During his childhood and adolescence he had a past related to beach soccer and soccer society. Regarding beach soccer, he was an athlete in a traditional team from the State of Rio de Janeiro, a time in which there wasn't a women's team, which highlights once again the kind of patriarchal society we live in. Parallel to beach soccer, he has always practiced soccer society in a traditional club from the north zone of Rio de Janeiro, in which women weren't present. However, for two years in a row and after reaching adulthood, he helped in championship organization and enabled the participation of girls and young women by creating women's teams, which were a total of 6 to 8.

The high demand from young people and girls has made it clear that women also want to participate in football tournaments and competitions in a recreational way. Nowadays, Marco Antonio is no longer part of the aforementioned championship, but he knows that the teams are mixed, where women

play together with men, which gives clues that the opening action for the women's teams made it possible to demonstrate the competence of the women in sport. He cannot say up to which category the mixed activity occurs, as he has no information about it, but he can extol the importance of this integration and the adherence of women to participate in Society Football tournaments, thus signaling that football is not a sport only for men. It is also worth mentioning that in this championship the coaches are the athletes' fathers, but after the adherence girls and young women, some mothers also took up the role of coaches, which once again leads us to the reflection that everyone can participate in all activities – be them sports or recreation – on an equal basis.

However, just like female athletes in general, the women technicians also had to go a longer way to go through, as they had to overcome several obstacles, prejudices, many issues regarding competence, leadership capacity, personal life, low salaries and etc. According to Ferreira (2012, p. 160):

(...) this is because there is an association between sports training and masculinity, which ends up making the access to this job difficult for women. The situation, however, is not unique to Brazilians. Acosta and Carpenter (2014) keep a longitudinal study on the number of women acting as coaches in the United States and point to the discrepancy between the number of men and women acting as coaches in university leagues. According to the authors, in 2014, only four out of ten women's team coaches were women, and this number is increasing.

In the case of men's teams, 97% were commanded by men. When analyzing football, Fastin and Pfister (2000) proved that even male coaches were the majority in European countries such as Germany, Sweden, and Norway. Reade, Rodgers, and Norman (2009) address the same issue in Canada.

Because of all of our professional and personal incursions, we believe that these were the reasons why we were invited to participate in the conversation circle "Diversities at the Tokyo 2020 Olympic Games: gender in discussion" and it is on these questions that this text focuses.

## **II. WOMEN PROTAGONISM IN THE TOKYO GAMES IN 2021**

The theme involving difference has always worried us and we have dealt with it since the beginning of our academic journey. We work with people with disabilities from different social classes, women, and LGBTIA+ people (Lesbians, Gays, Bisexuals, Transsexuals, Intersex, and Asexuals), which means we are always concerned with minority groups that suffer processes of exclusion in society and at schools.

Both Exclusion and inequality derive from intricate power webs, from which hegemonic groups establish their languages, ideologies, and beliefs as the dominant norm, implies rejection, marginalization, or silencing of other ways of existing and being in the world. Discussing issues involving equality and difference requires understanding that we are in a context

in which there is no neutrality, as hegemonic groups impose their values and habits as the dominant rule.

Whatever is regarded as different is then discriminated against and seen as inferior. Based on these processes, some social groups are rejected and interdicted, such as women and LGBTIA+ people.

Talking about the right to difference is never the same as caliming equal rights for everyone. The right to difference requires specificity without belittling, alternative without blaming, the strict application of a categorical imperative as stated by Boaventura de Sousa Santos:” we have the right to be different whenever equality de-characterizes us” (1995, p. 45). (SANTOS, A. C., 2003, p. 339).

Combining all these issues, we couldn't help but notice the impressive presence of women at the Tokyo Olympics in 2021. Many of them questioned the behavioral standards imposed on them in the sports world through their actions. We saw empowered women questioning the attire imposed by federations that sexualizes the female body, the makeup that reinforce stereotypes linked to hegemonic femininity and, mainly, the objectification of women in sports practices.

When we talk about the objectification of the female body, we are referring to the trivialization of the image of women, that is: women's appearance matters more than all other aspects that define them as individuals. (...) Nowadays, even though women have achieved more

financial independence, one of the characteristics of the patriarchal culture that remains is the objectification of the female body, since this objectification is closely linked to the function of the woman's body as a mere object of male sexual pleasure. (LIMA, 2016, s/p<sup>4</sup>)

From all that has been mentioned, we can infer that the objectification of women is present in many social spheres, such as sports. Criticism about objectification by athletes was present at the Tokyo Olympics.

On the eve of the competition in the eastern country, German athletes of artistic gymnastics promoted a moment of much reflection about the sexualization of female bodies in sport. The traditional tights were replaced by pants covering the legs up to the ankle, which was unprecedented in sports' history. It is worth noting that the use of clothing that covers most of the body is not prohibited by the International Gymnastics Federation (FIG), however, what the athletes did can be characterized as a political act against the objectification of the female body.

This initiative came from athlete Sarah Voss, the first to use the model in a qualifying phase of the European Championship. The other athletes on the team were influenced by Sarah's attitude and, soon after, also adopted the aforementioned model.

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4. Available on: <https://www.politize.com.br/o-que-e-objetificacao-da-mulher/>. Access on: 01/06/2022.

It was particularly important for us to set an example, to encourage other women, and especially younger athletes, to wear what they feel more comfortable with. This can be the beloved short leotard or the full-body suit. We, the gymnasts of the German national team, reserve the right to decide, depending on the situation, how we feel more comfortable. The new possibility of self-determination regarding the choice of clothes will give us even more strength in the future”, posted Voss on Instagram.<sup>5</sup>

In this way, came to know as an indication that the German athletes intend that their act reverberates in other sectors of society through their questioning attitudes and that it serves as an example so that new athletes do not give up on sport and empower themselves. After all, it is worth noting that women should be evaluated by their athletic ability, not by their physical attributes.

It is also necessary to say that the word “empoderamento” in Portuguese is a translation from the English term empowerment. In the 1970s, it started being used by women’s groups and it means: the process by which women gain inner power to express and defend their rights, increase their self-confidence, strengthen their own identity, improve their self-esteem and, most of all, exert control over their personal and social relationships.

For feminists, empowerment involves radically the alteration of processes and structures that decrease women’s sub-

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5. Available on: <https://www.uol.com.br/esporte/olimpiadas/ultimas-noticias/2021/07/22/contrasexualizacao-ginastas-quebram-tabu-e-se-apresentam-de-calca.htm?cmpid=copiaecola> Access on: 08/06/2020.

ordinate position as a gender. Women become empowered through collective decision-making and individual change<sup>6</sup>.

To better understand the discussion on empowerment, it is necessary to mention what we understand by gender. For that, we bring the contribution of Joan Scott (1990) because this author helps us think about the concept of gender as a useful category to history. It is worth emphasizing that this category allows us to think about the relationship between women and men among the inequalities and social hierarchies that are established between them.

The aforementioned author stresses that the concept was woven as a way of resisting a biological determinism in the relations between male and female sex, giving them a basically social style: “gender also emphasized equally the relational aspect of the normative definitions of femininity”. (SCOTT, 1990, p.5)”.

Thus, the importance of this consideration concerns the relational aspect, which means the science that genders cannot be understood in isolation, women and men need to be perceived in a mutual way. Scott (1990, p.6) emphasizes that genre as an axis of appreciation allows us to develop new themes for studies and research at the same time, enabling a critical re-examination of the premises and critical judgements of existing scientific works.

(...) Feminist researchers pointed out very early on that the study of women would not only add new themes but

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6. (Ana Alice Costa – Gênero, poder e empoderamento das mulheres). Available on: <http://www.adolescencia.org.br/site-pt-br/empoderamento>. Access on: 10/04/2020.

also impose a critical reassessment of the premises and criteria of existing scientific work. “We have learned,” wrote three feminist historians, “that inscribing women in history necessarily implies redefining and broadening traditional notions of what is historically important to include both personal and subjective experience and public and political activities. (SCOTT, 1990, p. 5).

Based on everything we’ve mentioned so far, we can see how women’s attitudes have changed over time, how much feminist struggle was necessary for us to reach the moment when women played a leading role in the Tokyo Olympics. In the not-too-distant past, women could not play sports or be part of the Olympic Games.

### **III. BRIEF CONTEXTUALIZATION OF WOMEN’S ENTRY INTO SPORTS**

According to Tubino, Tubino and Garrido (2007) the event known as the Summer Olympic Games is of great international prestige, having been held since 1896. This event is directly organized by the Organizing Committees of the Olympic Games (OCOG). The Games are supported by aspects of “fraternity, equality, internationalism, humanistic values, cultural diversity and the defense of a Culture of Peace” (TUBINO; TUBINO; GARRIDO, 2007, p. 366).

According to Tubino, Tubino and Garrido, in the 1896 Summer Olympics, held in the city of Athens (Greece), 13



nations participated. However, there was no female participation in the event.

In 1900, the event took place in Paris (France). At the time, Baron de Coubertin wanted a place with high visibility for the Games, so he chose Paris. This edition of the event was the first one with the participation of women.

Regarding the participation of women in this event Tubino, Tubino and Garrido report:

In total, 11 female athletes from several countries competed. The difference in the participation of male and female athletes was considerable, as 1,319 men competed in the event, with 22 registered nations (TUBINO; TUBINO; GARRIDO, 2007, p. 367).

Besides the low number of female participants compared to men, sports were totally dominated by male culture. Even this year, there was great resistance from society in relation to the presence of women in competitions.

Due to the fact that sports culture was masculine during this period, some families forbade female relatives from practicing an Olympic sport. Many female athletes tried to participate in sporting events and found it quite hard (TUBINO; TUBINO; GARRIDO, 2007, p. 367).

With all these difficulties for the inclusion of women in the games, only in 1912 (Stockholm, Sweden), there was more expressive participation in the number of participating women.

According to Tubino, Tubino, and Garrido, 57 female athletes participated in this edition.

Athletics is known for being the noblest sport of the Summer Olympic Games. Only in 1928 (Amsterdam, Netherlands) did women participate in this modality. In this regard, Tubino, Tubino, and Garrido bring us an interesting question: Baron de Coubertin, the creator of “Modern Olympism”, was not present at the arrival of the woman, raising doubts about his approval of the participation of women among Olympic athletes (TUBINO; TUBINO; GARRIDO, 2007, p. 367).

In Brazil, concerning female attributions, throughout the history of this area of knowledge, access to certain practices was prohibited through decrees and deliberations:

DECREE-LAW No. 3199 – 04/14/41 Art. 54 – Women will not be allowed to practice sports that are incompatible with the conditions of their nature and for this purpose the National Sports Council must issue the necessary instructions to the country's sports entities. DELIBERATION – CND – N° 7/65 – Issues instructions to sports entities in the country on the practice of sports by women. N° 1 – Women will be allowed to practice sports in the form, modalities, and conditions established by the international governing bodies of each sport, including in competitions, subject to the provisions of this deliberation. DELIBERATION – CND – N° 7/65 N° 2 – It is not allowed the practice of martial arts of any nature, soccer, indoor soccer, beach soccer, water polo, polo, rugby, weightlifting, and baseball. [...] (CASTELLANI FILHO, 1988, p.61-62-63)

In 1964, through deliberation – CND – N° 7/65 N° 2 (CASTELLANI FILHO, 1988), the National Sports Council prohibited women from practicing certain sports, corroborating the aforementioned decree of 1941.

Thus, we can infer that there was a concern with the standards of femininity. Women should only practice sports that in accordance to “feminine characteristics”. Surveillance and control procedures have always been more striking to female bodies.

When we participate in championships on open sports fields, or when there are sports performances in public squares, we notice, quite often, how female bodies are observed. Physical attributes, not athleticism, are under observation at all times by the male audience. It is the consequence of a period when [...] legislation only allowed women to participate in modalities in which a woman’s alleged natural beauty was considered clearly visible – such as volleyball [...] (GOELLNER, 2005, apud, FERRETI & KNIJNIK, 2019, 107).

Women who defied norms were marginalized and classified as: classless; coarse; malodorous. However, as a result of the struggle history of these women, decree-law 3,199/1941 (CASTELLANI FILHO, 1988) was only overturned in 1979.

Some basting

Based on everything presented in this text, we can infer that the struggles of women who preceded us were fundamental to question and challenge the foundations of patriarchal culture. However, we also need to admit that many battles still needs to be fought, some of the athletes’ attitudes and issues at the Tokyo 2020 Olympic Games signal that this dispute is still taking place and that it needs to continue.

Just as our female ancestors fought to participate in the Olympic games – and so that their physical attributes were not the only ones to be evaluated and highlighted – we see the need for more women to join this battle so that future generations can be even more empowered!!!

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# **WOMEN PROTAGONISM IN SPORT**

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## **INTRODUCTION**

The insertion of women in society has undergone several advances throughout history. According to Ribeiro (2011) over the years, men and women have played very different social roles, but what is a social role? According to the author, they are the functions performed in society, the social relations between them and the group living of these individuals.

According to Matos and Gitahy (2007) women lived trapped in their tight corsets for centuries, regarded as insignificant beings. They had no rights, no chance and not even voice in society. Those totally submissive to male authoritarianism and machismo were considered respectable women, but, once they refused to accept the impositions, asked questions, took a stand or even rebelled against this sexist authoritarianism, they were seen as courtesans and marginalized. Still according to the authors, women, through their observation, have always carried with them a lot of wisdom and experience over the years in many matters. However, men and society generally re-

jected her advice. The authors also mention men, thinking he was superior, the bearer of all intelligence, was incapable of perceiving his acts of stupidity when cutting down trees, on which his very life depended, or when manufacturing bombs that, in a matter of seconds, could destroy the human species. The authors also point out that if women had previously conquered the place and social protagonism they occupy today, we might not be living in such a violent and selfish world. After all, sensitivity is part of female nature.

Giglio et al (2018), Costa (2018) e Azambuja et al. (2019) point out that the most common challenge that women faced in ancient times to be “accepted” and to have their space in society was the prejudice generated by the patriarchal social system, which regarded women as being fragile, putting them in a situation of vulnerability, total dependence on the male figure – the father, brother or husband; a woman whose function, according to Ribeiro (2011), was only to take care of the family and their home, which brings the idea of the female figure in an apron and with curlers in their hair, in a kitchen, surrounded by pans, a stove and other domestic utensils, giving rise to the construction of sexist culture molds.

According to Azambuja et al (2019), in the 18th and 19th centuries women sought and fought for the right to life, education, politics, the right to divorce and free access to the job market. In 1827 they won the right to education. According to Ribeiro (2011), in the 20th century they earned the right to vote, and the more they were involved in education and politics, the more they advanced in their struggle for more egalitarian rights and the more they assumed a position of



empowerment. Female empowerment is the ability of women to have control over their own lives, their wills and their bodies; It suggests a radical change in the sexist and patriarchal structures, which has subordinated women for many years, curtailing their rights to culture, decent work, leisure and sport. It means to be able to make decisions based on your knowledge and your own will and thus free yourself from the judgement of machismo and gender prejudice. It means to be able to assume a leading role and continue the fight for equal opportunities and rights. (FIRMINO, 2019; ALVES, 2016; SOARES AND ALENCAR, 2017).

All the machismo and patriarchy mentioned above, which led women to fight for civil rights, was also a reason for prejudices regarding women's inclusion in sport. While they fought for insertion in society, they also fought for the right to practice physical activity and the right to compete in the Olympic games.

According to Giglio et al (2018), physical activities and sports in general was restricted to men; women could not go to the stadium to watch a competition if they wanted, let alone participate in them. The justification was that sport was a man's thing; sport would make women masculinized; their bodies could not be exposed in public, or even with the allegation that they would not have the physical/physiological conditions to do so, which means they were too weak to play sports and compete at high performance. This fact still occurs in present time, although in a subtler way. With this scenario, there were few and rare appearances of women in competitions, or in the practice of physical activities, a fact that lasted until the end of the 19th century and the beginning of the 20th century.

The author also mentions that some women were fundamental for the inclusion of women in sports competitions and, in particular, in the Olympics. One of the most important personalities for the inclusion of women in the Olympics was Alice Melliart, a French woman who demanded, together with the International Olympic Committee, the entry of women in athletics competitions and other modalities at the Olympic Games in 1936 through the International Women's Sports Federation. The process of women's exclusion from sports and physical activities in Brazil followed the same international pattern, including the same discourses, and Maria Lenk was an icon in the representation of women in sports and physical activities. speeches, and had Maria Lenk as an icon in the representation of women in sports and physical activities.

Ribeiro's ideas (2011) show that women have increasingly become a protagonist in today's society. Beyond being housewives, mothers, and wives, they are assuming new roles, occupying positions in the job market as well as leadership positions in schools, companies, universities, cities, and countries. According to the Education of Glance report (2019), Brazilian women are the majority in terms of access to higher education; 25% of women in the country get into universities, while the number of men is only 18%. The author also highlights that, even though it is far from being recognized and valued as deserved, it cannot be denied that the growth in the number of women in many areas has been increasing, whether in the job market or sports, even if with much difference when compared to men.

Throughout history, for every advance women conquered in their struggle for rights and equity, there has always been a con-

trary movement. According Jesus e Silva (2018), with advances in women protection laws, the fact that women assume and play their role in society ended up eliminating some old ideas of excessive fragility, submission, and male dependence, which made bigots innovate their methods of oppression, which led to the use of mechanisms such as moral disengagement.

For Azzi (2011); Albertoni (2018) and Ferreira et al (2019), moral disengagement is a practice that shows an individual's ability to elaborate explanations to justify antisocial, violent, and prejudiced acts while eliminating or minimizing the feeling of guilt or censorship by transferring the blame to the attacked one or by attributing social circumstances that exempt him from any blame, and consequently, from the penalties for the immoral and aggressive act that was committed. For example: to say that a woman deserves to be raped because she was wearing short clothes, to assault a woman verbally because talking is better than beating, and to beat a woman up because she hurt his honor. No type of aggression or prejudiced act should be tolerated or encouraged, but we know that in our society this is a reality, despite being veiled and often masked by moral disengagement.

Thinking about all this historical, social, cultural, and sporting complexity concerning the gender prejudice that was discussed so far, the present work intends to promote, disseminate, make known, and show the female protagonism with an emphasis in sport, through cases and reports that will be mentioned here, to help readers to build a closer look at issues related to prejudice against women in sport, so that they can unite and militate in this journey for a fairer society for all, including women.

Sports is then presented as an important tool for women to show all their physical, mental, social, and moral capacity, to show that they got here with a lot of struggle and that it is not over yet, to state that they came to stay and need support to keep breaking paradigms (BRAUNER, 2015).

## **DEVELOPMENT**

According to Rubio and Simões (1999), when it comes to women's participation in sport, it is impossible not to correlate it with the historical context of the entire trajectory of advances in the field of female protagonism over the years.

In the 2nd edition of the Olympics held in Paris in 1900, women were able to participate unofficially in golf and tennis competitions, as they were considered beautiful sports and did not involve physical contact. As they were not considered athletes, they did not earn medals, only a certificate of participation.

The number of women athletes increased in every new edition, in a way that the participation of women in the Olympic Games dialogues with their participation in economic, social and political life, with greater insertion in education and in the job market (MAEDA, 2019).

It was in the middle of the 20th century, which was marked by women's struggles and achievements in political and social issues, that women's approach to competitive sport began. However, it was only in the 50's and 60's that the effective occupation of women in sports took place (RUBIO and SIMÕES, 1999).

With the arrival of the 21st century, there is a period of

great excitement in the search to promote a balance of the last and next hundred years, with regard to the insertion of women in sport. It marks an era of great transformation of female roles, attitudes and perceptions of women of themselves, reflecting directly on the female role in sport.

This protagonism was confirmed at the Tokyo Olympic Games. Such historical diversity, at least in terms of gender, is not unique to Brazil at the Tokyo Games. In 2020, the number of female members in the IOC, the organizing committee for the Games, increased by 50% when compared to 2013. They represent 37.5% of the total IOC staff. The number of women on IOC commissions also doubled in the same period, and they now account for 47.8% of the members. Among athletes, women represent 48.8% of participants. It is the most expressive female participation in history. In 2016, female representation was 45%, a significant advance when compared, for example, with the year 1980, when they were 21.5%.

According to Oliveira and Teixeira (2009), the difference between men and women in Brazil regarding sports participation has decreased. For instance, our delegation at the Athens 2004 games had a total of 246 Brazilian athletes, of which 124 men and 122 women. However, it is necessary to understand that this does not correspond to the participation in the power exerted in sports, often restricting female participation only to the areas of training in competitive sports.

Brazil had in total 303 athletes, 140 of which were women, who participated in 28 modalities at the 2021 Tokyo Olympics. Of all the medals won by the country, women were the protagonists, with nine of them, which mean they were responsible

for almost half of the conquered medals in the total, according to the IOC.

This female protagonism crescendo is being registered and disclosed by media channels through reports, which adds value and brings to light the advances and achievements of women in sport. (MÍDIA NINJA; UOL.COM.BR; IMPULSIONA.COM.BR; ESPORTELÂNDIA, 2021)

Costa (2019) highlights that there is still a long way to go to correct the historically created chasm between men's and women's football in Brazil. One of the examples that is mentioned in the studies are the sports journalism or football journalism news that focus on football, but with an emphasis that is almost always on men's football and very little on women's, that is, even female athletes with their achievements as the seven-time champion of the Copa América 2018 conquered by the Brazilian women's soccer team, did not obtain as much repercussion and prominence in the main pages of the country's newspaper. They tend to gain visibility in competitions that alone capitalize a wide media attention, taking as an example the Olympic Games.

Therefore, we are going to present reports from women who made history in Tokyo/2021 and women who represent such significant victories in the Brazilian growing sports protagonism.

**Emma McKeon** – The 27-year-old Australian won seven medals in the competition and left Tokyo pools as the greatest medalist of the edition. Furthermore, she made her mark by matching gymnast Mariya Gorokhovskaya as the greatest single-edition medalist among women. After her second Olympic

participation, she accumulates a total of 11 medals, five of which are gold.

**Yulimar Rojas** – She was elected the best athlete in the world in 2020 by the World Athletics (the federation that manages world athletics), the Venezuelan became the Olympic champion of the triple jump in women's athletics in Tokyo, breaking the Olympic and world record, with the 15.58 m mark. She became the first woman in Venezuela's history to win a gold medal, which is only the fourth one won by her country at the Olympic Games.

**Laurel Hubbard** – The 43-year-old New Zealander failed to advance to the medal dispute in weightlifting. However, she made history in Tokyo; she was the first transgender woman to compete in an Olympic Games. She has always dedicated her life to the sport, but in 2001, at the age of 23, she gave up the sport because she couldn't stand being in an environment where she felt she didn't fit in. In 2012 she began her transition and after more than a decade, she returned to compete in 2015 – this time among women.

**Simone Biles** – Appointed the biggest star of the Tokyo Games, the athlete shocked the world when she announced that she would not participate in the team final in gymnastics. She was preserving her mental health, so she gave up competing. She only returned to compete in the beam competition final, on the last day of gymnastics, and won bronze. The American woman leaves Japan with much more than two

medals in her pocket; she helped to highlight a subject of extreme importance.

**Ramla Ali** – She and her family took refuge in England amid the Civil War in Somalia. As a teenager, she started boxing without letting her parents know to lose weight, and soon fell in love with the sport. In Tokyo, she arrived as one of the favorites for gold in her category, but her presence had much more important than any medal. Ramla was Somalia's first male and female representative in Olympic boxing. She ended up losing her fight during round 16, yet she left her name written in history and inspired many Somali girls.

**Hidilyn Diaz** – Being her fourth Olympic participation, she was aiming to go beyond her silver medal in Rio in 2016. At the age of 30, the weightlifter that competes in the up to 55kg category reached her goal and made history by winning the Philippines' first gold medal. After the feat, she returned to her country with a new status: that of a national idol.

**Elaine Thompson-Herah** – She was the fastest woman in the world at the previous edition of the Games, in Brazil, and repeated the feat in Tokyo. Elaine won gold in the 100m, with the right to break a world record in 200m and women's 4x100m relay. Thus, she became a two-time Olympic champion in individual events. At 29 years old and with two Olympic participations, she accumulates 5 gold and 1 silver medals.



**Flora Duffy** – The triathlete won gold after crossing the finish line at the 1:55:36 mark. Born in Bermuda, a British island territory located in the North Atlantic, Flora is the first gold medallist in her country's history at the Olympic Games. With a population of around 63,000, Bermuda has become the smallest country to win a gold medal.

**Sifan Hassan** – This Dutch woman was born in Ethiopia but came to her country as a refugee when she was 15. In Tokyo, she drew attention when she tumbled at the beginning of her 1,500m qualifying heat and still came first. On the same day, a few hours later, she still won the gold medal in the 5,000m event. She ended up taking bronze in the 1500m and in the 10000m, she repeated the gold.

In the Brazilian sports scene, we also have records of great female protagonists in sports. We will now put into discussion some Brazilian women/athletes and historical events in their professional careers.

**Marta Vieira da Silva** – The studies by Silva (2020) reports the life story and career trajectory of football player Marta, who is an example of woman/athlete with so much representation and reference for many women in the world, due to her numerous achievements and achieved records throughout her career, not to mention her struggles against the inequalities that women face in the sports environment. She was born in the countryside of Alagoas, in Dois Riachos, on February 19, 1986. Marta had a long and very complex career in a sport such as football, considered by many specific for the male audience,

but despite this she surprised everyone with her excellent performance as a player. Being of humble origins and family, Marta was abandoned at a young age by her father, at a time when women were not welcome at the football pitch, which rendered their skills as athletes underestimated. The football player opposed her family who did not appreciate her participation in the sport because they considered a girl who plays football “abnormal”. Her training place was on clay areas, as she didn’t have a field to play on. She played barefoot with friends and cousins.

- » When she was 13, Marta debuted in football in the Alagoinho Sports Center youth team (CSA), in 1999. She played at Vasco da Gama team in Rio de Janeiro, Santa Cruz Football Club of Minas Gerais. Even when she started playing professional football, Marta did not receive a salary, but instead only a financial support.
- » In 2003, she played at the Brazilian national team, the World Cup, gaining visibility that opened the doors for her to play in Sweden. She signed with Umea IK in 2006 and 2010. At that time, Marta achieved the impressive title of the best player in the world. In the Women’s Football World Cup, held in China, in 2007, the athlete scored the most beautiful goal of the entire competition.
- » In 2009, she announced her transfer to Los Angeles Sol, from the United States, as a top scorer and she took the club to the runner-up position. At the end of 2009, she returned to Brazil, being loaned out to Santos Futebol Clube, a period in which she became champion of the

Copa do Brasil and Copa Libertadores da América. Afterwards she had passages through several football clubs.

- » In 2015, with 15 goals scored, she became the highest scorer wearing the Brazilian team shirt in history with the mark of 98 goals, surpassing that of Pelé, considered the “king of football” with 95 goals.
- » In 2018, wearing the number ten Brazilian team t-shirt, she broke another record and being elected for the sixth time as the best player in the world by FIFA (International Football Federation). UN Women introduces Marta as a global Goodwill Ambassador.
- » In Women’s World Cup 2019 in France, Marta added one more number for the “queen” of football as she scored a goal against Italy, making a total of 17 goals in World cups, surpassing the now former top scorer Miroslav Klose, from the German national team, who has 16 goals in cups.
- » Marta chose to play without sponsorship in her soccer cleats in the 2019 World Cup, which was black and with the pink symbol, in response to the contracts offered for women’s football by sponsors being lower than those for men’s football, a gesture to defend equal rights in the sport.

Despite countless achievements and being highly respected, the athlete still suffers from gender inequality in sports.

**Rebeca Andrade** – According to Santos (2021), it was in a social project (Sports Initiation) that Rebeca started her career in gymnastics at the age of 4, who took two hours on foot to get to her training sessions. Daughter of a housekeeper, the

family struggled to keep the gymnast's dream. She once had to stop training at some point due to lack of financial conditions. Rebeca earned the nickname "Daianinha", which was a tribute to Daiane dos Santos, who, before any man or woman, was the first Brazilian gymnast to win a gold medal in a World Championship. The project was kept by the city authorities for children and young people between 7 and 17 years old.

- » A curious fact: it was a woman called Mônica Barroso dos Anjos, the team's coach, who soon identified that the jumps and pirouettes performed by Rebeca, who was among her six siblings, could become serious and professional.
- » The 15-year-old gymnast could not participate in the Nanking Youth Games 2015 or the Pan American Games in Toronto-2015, because she tore the back ligament of her right knee. She then had the first of three surgeries she would undergo.
- » In 2017 and 2019, she underwent the other two surgeries, so she did not go to the Pan American Games in Lima 2019 nor to the World Cup in Stuttgart-2019, which were necessary to try to qualify for the Tokyo Olympics 2020. She performed the third surgery, guaranteeing the Olympic spot only in the Gymnastics Pan, in Rio de Janeiro.
- » She won the silver medal for Brazil in artistic gymnastics at the Tokyo 2020 Olympic Games, the first Brazilian medal in the history of this modality among women. At the age of 22, Rebeca won the artistic gymnastics all-around contest.

**Ana Marcela Cunha** – She started swimming when she was 2 at a day-care she attended in Salvador. She already participated in competitions since she was 13 in open-water disputes against more experienced athletes. Brazilian and specialist in aquatic marathons Ana Marcela was born on March 23, 1993, in Salvador. She is considered the greatest medalist in history in open-water world championships, with 11 podiums. She has been named the best swimmer in the world in aquatic marathons six times.

- » The first national title she won in major competitions was in 2006 when she was only 14. She was the champion of the Travessia dos Fortes in Rio de Janeiro.
- » She also joined the Brazilian open-water team in 2006.
- » She made her Olympic debut two years later. When she was 16, she placed fifth in the 10 km race in Beijing.
- » She is a four-time world champion of the 25 km race, with gold medals in 2011, 2015, 2017, and 2019, and also winner of the 5 km race in 2019.
- » From the Fina Marathon Swim World Series, she has 49 medals, being the record holder of victories in the competition with 23 gold medals.
- » In the Fina Ultra Marathon World Series, she was a three-time champion.
- » She also has a gold medal in the Pan American Games 10 km race, which she won in the Lima's edition, in 2019.
- » She recently won gold in the aquatic marathon of the 2020 Tokyo Olympics.

**Rayssa Leal** – She liked to practice skateboarding (a sport considered a man's sport) in Imperatriz, in the southwest of Maranhão, Jhulia Rayssa Mendes Leal saw her life change the moment her gift for the sport was shown to the world, in 2015. At the age of 7, among her colleagues, she insisted on mastering a maneuver known as “heelflip”, which is considered quite difficult. Despite her falls during several attempts, Rayssa finally succeeded in performing the maneuver dressed as a blue fairy in a video. Her video went viral on the internet; it was seen more than 4.8 million times and shared by more than 60,6 thousand users. Rayssa has always been inspired by the Brazilian skater Leticia Bufoni, one of the greatest athletes in the world in the modality. In 2015, the same year she “went viral” as a little fairy, the girl participated in Esporte Espetacular and was thrilled to meet Letícia in person (CARDOSO, 2021).

- » She participates in competitions in Brazil and around the world and has already accumulated several titles, including national achievements and especially the Olympic medal: the stage of the SLS (Street League Skateboarding), in Los Angeles was where she won at the age of 11. With the title, she became the youngest athlete to achieve the feat.
- » A year later, she was nominated for the Laureus Award, which is considered the Oscar of Sport.
- » The skater came to the Tokyo Olympics as the youngest athlete of the Brazilian delegation and competed in the street category, which focuses on transitions in public places and maneuvers on tables, stairs, iron railings, rails and other urban objects.

**Maria Carolina Santiago** – She was born in Recife with Morning Glory Syndrome, a congenital alteration in the retina, responsible for a decrease in the field of vision. Swimming has always been present in the athlete's life since childhood. She was influenced by her brother, who was a swimmer. The athlete migrated to Paralympic sport in 2018 at the age of 33 and was the world champion the following year. In the first competition, she, who was a rookie at the time, won four gold medals and two silver ones. In the UK, she won the same number of medals as before. She represented the second sport with the most Brazilian athletes in Tokyo, won five gold medals, and became the first Brazilian athlete to achieve three gold medals in a single edition of the Paralympic Games. On top of that, she even got a new competition record (28.82) in the 50 freestyle in class S13 for athletes with milder visual impairment. Nowadays she swims for the Grêmio Náutico União club, in Rio Grande do Sul, where she was first introduced to Paralympic sport. Maria went down in history by ending a seventeen-year hiatus with no medals won by the Brazilian Paralympic swimmers (DOLIVEIRA, 2021).

**Lúcia Araújo** – The judoka got to know judo when she was 15 years old through her brother, who practiced the sport. Her mother contracted toxoplasmosis during her pregnancy and passed it on to her, which affected her vision. In her trajectory, she faced some difficulties; she even trained in secret. After a few years away from the sport, she came into contact with a blind athlete from the Paralympic judo team, which encouraged her to return to fighting. She won her first Paralympic

medal at the London Olympics in 2012. In 2016, she won the silver medal at the Rio Paralympics and in this edition of the Olympics, Lucia was responsible for Brazil's first medal in judo. She won the bronze medal, the third Paralympic medal of her career.

## CONCLUSION

In the presence of so many historical facts and allusions of the “before and after” concerning the role of women – whether in society or in sport – it is appropriate to recognize the advances and female protagonism achieved so far.

Women are more and more assuming their leading role, showing their voice and competently defending their place in different areas of society, such as Marília Mendonça in music, Dilma Rousseff as the first female President in the Brazil's history, Angela Merkel as Germany's Chancellor from 2005 to 2021, Maju Coutinho in journalism, Edna Alves in arbitration, Pia Sundhage as coach of the Brazilian women's soccer team; and finally, Isabel Swan as manager of the Brazilian Olympic Committee.

However, it is important to note that when this protagonism is shown through athletes, it reaches a gigantic visibility. This is because sports have the power to attract crowds of spectators, who not only go to competition venues, but also watch many sports from the comfort of their homes. The publicity surrounding the medallists enables these female athletes to get into the rooms of families, not only in Brazil, but around



the world, without ceremony, which makes them known for their history and their struggle.

When we talk about the visibility of female protagonism, an extremely important point raised in this study refers to newspaper columns that do not highlight the achievements of female athletes on their main pages, their main focus is still the male categories, which is, thus a case of media interference.

Gradually, the idea of fragility and weakness built in the sexist social imagination about women is increasingly being deconstructed through these athletes who stand out in a myriad of sports; they even show better performance and results than some men in their countries and commonly in the world as well. Such is the case of aforementioned Marta, who has scored more goals in world cups than the so-called king of football, Pelé. No Brazilian has more Golden Ball awards as the best player in the world than Marta, who has won it six times. Ana Marcela Cunha is the greatest swimmer and winner of aquatic marathons in the world – no Brazilian man has this feat.

We cannot deny that such facts are far from being considered ideal, but that there have been major changes, which brought upon some discomfort between genders when correlated with inequalities in salary ranges or hierarchic positions held by men and women.

The research in this work mentioned only a few athletes, among many others who had fundamental roles in the advancement of participation and recognition of female protagonism. Examples of overcoming, motivation, and especially female empowerment in the Brazilian and world sports

environment were extolled, in the face of so many challenges and prejudices faced during their professional careers.

The study also highlights that many former athletes kept in touch with sports in the area of management, with the opening of units, social projects, among others, as a way of providing future girls with the possibility of entering the world of sports, empowering themselves and giving continuity to the fight for equal rights for women, through sporting protagonism.

Upon concluding this study, it is necessary to reflect on the achievements that women have been able to accomplish so far, despite much lower salaries than male athletes, in many cases, without adequate training places, a fierce machismo hidden in moral disengagement, and a media that does little to recognize and highlight the achievements of women athletes. Even so, we have several women warriors standing out in life and sport; it is possible to imagine what they could do for sport and world society if they had the necessary conditions and support.

Therefore, the continuity of studies on female protagonism as a way to increasingly elucidate the insertion, participation, and visibility of women in sports and society is urgent and necessary. The role of women in the world and the search for equal rights regardless of social class, race, and gender can no longer wait. Through data and reflection on this theme, it is expected that more people become aware of the leading role conquered by athletes and engage in the search for more recognition for women in sports.

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**RACE**

In order to cover the Tokyo 2020 Olympics with a racial focus, we started a survey a few months earlier based on the guiding questions, such as: “Who were the black athletes representing Brazil?”. During the research, we found some challenges, like the scarcity of information and the romanticization of suffering disguised as resilience.

The three “Ls” of the media for the inclusion of images of black men and women: dismal (lúgubre), playful (lúdico), lusty “dismal” (luxuriOSO “lúgubre”), would be the images of the police approach portrayed by the media; “playful”, would be the stereotype of the happy black person, portrayed in national festivals, such as Carnival; Now, lusty would be to the stereotype of the sensual Black person. (CONCEICAO, 2005)<sup>1</sup>

We recognize in the Olympics the opportunity to shed light on previously racial issues which weren’t discussed. Therefore, we took advantage of the fact that

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1. CONCEIÇÃO, Fernando. **Como fazer amor com um negro sem se cansar: e outros textos para debate contemporâneo da luta anti-racista no Brasil**. Terceira Margem, 2005.

all eyes were on the Olympic Games and used the event as an interesting perspective to retrieve the history and legacy of black athletes.

With a women's team made up of six women from different cities, we produced 1,152 hours of video, reached 150,000 accounts, interviewed athletes and para-athletes, translated content in English, and brought up racial issues in the sports sector – all of this without reinforcing stereotypes.

The coverage of the Tokyo 2020 Olympics strengthened the mission of Afro Esporte and reinforced the importance of giving visibility to black athletes and of making a racial record in the coverage of sporting events.

# RACE IN THE OLYMPIC GAMES

Rosineide Freitas

*“Before being an athlete,  
I’m a black woman”*

## INTRODUCTION

It is well known that we are in a crescent debate on racial issues and racism around the world. The Black Lives Matter movement, which started in the United States, but which has gained worldwide proportions and the advance in the recognition of the black authors’ production on this topic, endorse the emergence of the debate. The Olympic Games, in addition to the particularity of its realization in the face of the global impact of Covid-19, which required not only the postponement of its realization, but also the adoption of security protocols and public restrictions, had other peculiarities.

The peculiarity that will be presented in this dialogue concerns the debate on racism in the context of self-performing sports and during the course of games of this magnitude: from the athlete chosen to light the Olympic cauldron, the Afro-Japanese tennis player Naomi Osaka, to the withdrawal of the favorite in the artistic gymnastics all-around final, the



Afro-American Simone Biles. These two extremes in terms of participation in the Games point to the emergence of this debate in this historical global sports movement. On one hand, the importance of representation, an expression of the cosmopolitan multiracial Osaka; on the other hand, the subjective and psychological impacts of everyday racism, intersected with sexism that is immersed in different sports modalities and beyond, which structure social relations in distinct dimensions of life.

In this sense, the debate intended in this writing aims to present some conceptual notes that, in our understanding, are central to conducting reflections on the cultural dimension of race in the context of the Olympic Games and the contributions of this debate to Pedagogical Practices in School Physical Education, intending to boost the development of an Anti-racist Physical Education.

## **FROM WHERE WE STARTED**

We start from our proslave and colonial history. The colonialist roots his basis on one of the western characteristics to which Carlos Moore (2007) draws attention to when mentioning the work “Why the West Won: Massacre and Culture, from Ancient Greece to Vietnam” by David Hanson:

[...] the historian highlights the effectiveness of killing technology as the main factor that allowed Western societies to overcome and dominate all other peoples on

the planet, and not only in Africa. This study, which analyzes the improvement of carnage techniques developed by Western societies, from the Greco-Roman period to the 20th century, leaves no doubt as to the possibility of building hegemonic economies based on efficiency and military supremacy.” (p. 116).

It was colonialism that definitively established the idea of race, in an antagonistic dynamic between the white race and the black race, between civilized beings of light and animalized beings of darkness, which has brutality as a practice, a will, and death (FANON, 2008; MBEMBE, 2018). The racial distinction was configured as “one of the technologies of European colonialism” (ALMEIRA, 2018, p. 22) for the annihilation of peoples in “conquered” lands, like in the Americas and Africa, for example.

Thus, the logic of war and white supremacist domination conducted the colonialist process by establishing political-economic monopoly in the colonies, as well as by globalizing the idea of coloniality, which Frantz Fanon (2008) refers to

[...] to a power pattern that emerged as a result of modern colonialism, but instead of being limited to a formal power relationship between two peoples or nations, it relates to how labor, knowledge, authority, and intersubjective relations are articulated with each other through the capitalist world market and the idea of race. (TORRES, 2007 apud OLIVEIRA; CAUDAU, 2010, p. 18).

When looking at the colonized people's alleged dependency complex. He places the problem of colonization as one that involves "not only the intersection of objective and historical conditions, but also the attitude of man in the face of these conditions" (p. 84). The process of enslaving African peoples determined the scope of the European civilizing process and can be characterized as "the greatest of all scandals, the one that surpassed any other in the history of humanity", as defended by Abdias Nascimento (2016, p. 57).

The characterization of race that is taken here as a reference understands it not as a fixed term:

(...) Its meaning is inevitably connected to the historical circumstances in which it is used. Behind race, there is always contingency, conflict, power, and decision, in a way that it is a relational and historical concept. Thus, the history of race – or races – is the history of political and economic constitution of contemporary societies" (ALMEIRA, 2018, p. 19).

It concerns the dual western construction between white and what is conventionally black, that is: the construction of what it means to be black is done in opposition or denial of what one does not want to be for the white person. Achille Mbembe (2018) draws our attention to this limited relationship in the construction of race:

When seen in depth, "race" is also a perverse complex; a generator of fears and torments, but above all of infinite

sufferings and, eventually, of catastrophes. In his ghostly dimension, he is a figure of phobic, obsessive and, at times, hysterical neurosis. For the rest, it consists of what consoles itself by hating, managing terror, practicing altercide, that is, constituting the other not as similar to itself, but as a properly threatening object, from which it is necessary to protect itself, to get rid of, or to which it would fit. simply destroy, in the impossibility of ensuring its total control. (p. 27).

Thus, the idea of race establishes subjectivities based on the oppositions: good/bad; beautiful/ugly; pure/perverted. Frantz Fanon (2008), when analyzing in depth the construction of what it means to be black in coloniality, from the reflection on the Antillean people and their relationship with French Europe, reflects on the perverse construction of the idea of race.

In a subjective and psychic dimension, race expresses the bylaw of the Being and the Other – of the one who represents humanity and the one who materializes what is outside, which must be fought. Grada Kilomba (2019), when delving into analyses of everyday racism that is reported in details by two women from the African Diaspora, which is characterized in different dimensions of life, as the construction of the other is done from the denial of nature itself (expression by curly hair, historically straightened to approach the white ideal), of the place expected to be occupied (the one that cleans, the one that serves), to the denial of speech and the ability to produce knowledge worth being considered.

Racism then presents itself as a crystallized technology in social relations, based on the ontological idea of the race supremacist. The structural conception of racism is configured as an advance in the observation of reality and historical interpretation regarding the studies of racial relations as it does not consider the type of an individual's power to be exclusive to individual action and/or an institutional imperative, the kind of power or a group over another and over institutions, or of a social order over institutions. About this Silvio Almeida says:

[...] if it is possible to speak of institutional racism, it means that, in some way, the imposition of racist rules and standards by the institution is somehow linked to the social order that it seeks to protect. Just as the institution has its action conditioned to a previously existent social structure – the racism that this institution expresses is also part of this same structure. Institutions are just the materialization of a social structure or a socialization modality that has racism as one of its organic components. Put in a more direct way: institutions are racist because society is racist. (ALMEIDA, 2018, p. 36).

Since it is structural, racism is expressed in social life in its different dimensions and places the black person in an equally structural exclusion. These are the ones that figure in the social labor division in the most precarious positions up to today, being most of them in the suburbs of large Brazilian cities and, as Beatriz Nascimento pointed out at different moments in her intellectual production, “to be black is to face a history

of almost five hundred years of resisting pain, physical and moral suffering, the feeling of not existing, the fact of not yet belonging to a society to which they dedicated everything they had and that even nowadays offers them only the its leftovers” (2018, p. 52).

In this way, racism presents itself as an ideological articulation that has guaranteed and still guarantees the development of capitalist societies as

[...] it refers to an extremely useful racial division of labor that is shared by contemporary capitalist and multiracial socioeconomic formations. In terms of maintaining the the system’s balance as a whole, it is one of the most important criteria in the articulation of recruitment mechanisms for positions in the class structure and in the social stratification system. (GONZALEZ, 2018, p. 268).

This racial division can still be perceived in the context of sports today. When gazed upon closely, it can be seen that there are sports where black people predominate as well as those where white people do. And in addition to this characteristic, in general, black majority sports are practices that require less financial resources compared to their mostly white opposite. Talking directly about this aspect of the sports world should lead to deep reflections that culminate in actions to face such racial division.

## **TRANSITORY CONSIDERATIONS ABOUT RACISM IN SPORT**

Reflections on the construction of the concept of race, on racism that derives from colonialism, and coloniality allow us to characterize racism in Brazil as what still impacts and, in many moments, determines social and power relations. These relationships are experienced in the context of high-performance sports, whether due to the Eurocentric tradition or the conditions for their practice.

The predetermination that the white supremacist race imposes on people of color, regarding their strength, personality traits, sexuality, cognitive ability, beauty, etc., can still be observed, even if in smaller proportions, in the sporting world. Cases such as those reported during the Tokyo Olympic Games, which raised debate during some broadcasts, should not be taken as punctual or circumstantial. On the contrary, they should be considered examples for effective actions to face racism through sports.

In this sense, sports in and at school can play a fundamental role, insofar as it aims to invite students to reflect on images, on preconceived ideas about black men and women in sports and on the white supremacism in some sports and also talk about racist practices, in the sense of making them visible and fighting them. As Angela Davis taught us “In a racist society, it is not enough to not be racist, you have to be anti-racist”. In other words, it is not enough to be vigilant in personal practices, it is necessary to get involved in the fight against racism in the different coexistence spaces in society, and both school and academic spaces are privileged loci for the advancement of the anti-racist struggle.

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# **CAPOEIRA AND ITS CORRELATION IN SCHOOL PHYSICAL EDUCATION: POSSIBILITIES IN REMOTE TEACHING**

Michele Pereira de Souza da Fonseca

Maria Luíza Mendes Santos

## **INTRODUCTION**

The dialectical and procedural relationships between inclusion and exclusion are present in different areas and aspects of our society, including school environment and specifically school Physical Education.

In this study, we rely on a theoretical framework that refers to a broad, dialectical, endless and procedural concept of inclusion. This makes it broad because it considers the different social markers of difference, such as: ethnicity, raciality, sexuality, gender, nationality, social class, among others and it's not merely limited to disability, as it understands and appreciates the differences that constitute us as a society and attends to the uniqueness of each individual. At the same time, it is dialectical and procedural because it emerges from the dialogue with the different kinds of exclusions that exist in our society. Even so this is endless because we understand inclusion as a continuous process, which occurs from new exclusions. (SAWAIA, 2017; BOOTH AND AINSCOW, 2011, CANDAU, 2020).

Therefore, the thematization, debate, and dialogue about these processes of inclusion/exclusion within school becomes fundamental, especially in Physical Education lessons, which is strongly marked by a hygienist, militaristic and sportive history, focused on performance and income. Considering this context, Bracht (1999) reports an increase and an appreciation of athletic sports performance within the school environment, which had as one of its goals the preparation of new generations to represent the country in the area of sports, with the school being a training place for such championships – a “factory” of new talents or the place where they are discovered. However, in the 1980s and 1990s, there was a re-signification and the conceptions of what Physical Education is, in terms of discourse and founding theoretical references were widened.

The Collective of Authors (1992) presents a school curriculum conception that must be linked to a political-pedagogical project, in which the social function of Physical Education stands out mainly by thematizing forms of corporal expressive activities, such as games, sports, dances and gymnastics, which are configured as elements of body culture. In this scenario, although Physical Education has already undergone several modifications and updates in the theoretical field, it is still possible to see remnants of the first aforementioned concept, in which non-reflective and technique focused practice is prioritized.

In this sense, as we are concerned with exclusions that are still present in School Physical Education practices and consider inclusion a broad concept, we understand university extension as a rich field to reflect on and re-signify pedagogical actions. Thus, the “Projeto de Extensão de Educação Física

escolar na perspectiva inclusiva” (PEFEPI) – School Physical Education Extension Project from an inclusive perspective, in English – operationalizes this concept of inclusion by bringing the school and the university closer, helping the student, even during their training, to recognize and build themselves as a teacher.

PEFEPI is linked to the School of Physical Education and Sports of the Federal University of Rio de Janeiro (EEFD-UFRJ) and takes place through a partnership with the Laboratory of Studies and Research on Inclusion and Differences in School Physical Education (LEPIDEFE), with the participation of UFRJ’s students and professors together with Physical Education professors of the Brigadeiro Eduardo Gomes Municipal School. It aims to collaboratively provide inclusive actions in Physical Education classes to the partner school, considering and respecting the differences present among the participating students.

In the project, we use inclusive pedagogical strategies such as content diversification and collaborative teaching to operationalize the concept of inclusion in lessons, planning, and assessments.

Collaborative teaching is an expression that is strongly associated with the field of Special Education, which aims to assist the target audience of Special Education, which is composed of students with disabilities, autistic spectrum disorder, and high abilities/giftedness, while considering legal and pedagogical aspects. Such pedagogical action takes place with a teacher who is an expert in Special Education working with the regent teacher of the regular class, being one of the possibilities

of specialized educational service that is restricted to the aforementioned target audience. (BRAUN E MARIN, 2016; MENDES, ALMEIDA E TOYODA; 2011; VILARONGA AND MENDES, 2014).

In PEFEP's actions, we adopted the nomenclature "collaborative teaching" as an inclusive pedagogical strategy inspired by this aforementioned elaboration. However, we assist all students in the class and they are not just the target audience of Special Education. In addition, collaborative action takes place among regent teachers, extension students, and the project coordinator. This means that all our partnership, dialogic and non-hierarchical actions have as their main assumption the consideration of singularities and specific needs of students in the sense of an inclusive and non-hierarchical perspective of wide participation.

Content diversification is another inclusive pedagogical strategy developed in the project, which, as it is supported by Fonseca and Ramos (2017), uses the variation and appreciation of elements of body culture (dances, fights, sports, gymnastics, fun activities and games) in order to provide more inclusive and participating actions, which increases the possibilities of corporal and reflective experiences of these contents and anus to distance themselves from the priority emphasis on physical fitness that is still present in School Physical Education. In this sense, such diversification is inherent to contents and their consequences, but also to methodologies, approaches and evaluation methods which consider the inclusive perspective.

The operationalization of pedagogical strategies including collaborative teaching and content diversification built



by PEFEPi are recorded in studies by Caloeiro, Coelho and Fonseca (2021); Fonseca et al (2021) and Amorim, Brito, and Fonseca (2022) and dialogue with Freire's assumptions in the sense of dialogical, critical and emancipatory education in collective construction which takes place with students and not only for them (FREIRE, 1996; 2013).

This project was created in 2015 and since 2017 it has taken place in person at the aforementioned school. However, in 2020 several changes were promoted concerning what was once usual in society. On March 11<sup>th</sup>, the new coronavirus was characterized by the World Health Organization (WHO) as a pandemic. This term refers to the diverse geographic distribution, which means recognizing that, at that time, peaks of the new coronavirus emerged in several countries and regions of the world (PAHO, 2021). Then the Covid-19 pandemic began, a pandemic that would last for a long period of time, bringing forth consequences in all spheres of society, such as economic, social, cultural and political ones.

In Brazil, the routine change of all individuals was drastic, with phases of quarantine, restriction of the number of people in closed places, the use of masks, social distancing, the increase in unemployment and the constant fear of the invisible. On this theme, Santos (2020) portrays that:

Differently from what is reported by the media and international organizations, quarantine not only makes it more visible but also reinforces injustice, discrimination, social exclusion, and the undeserved suffering they cause. It happens that such asymmetries become more invisible

in the face of the panic that takes over those who are not used to it. A large part of the world's population is not in position to follow the World Health Organization's recommendations to defend against the virus because they live in cramped or highly polluted spaces, because they are forced to work in risky conditions to feed their families, because they are trapped. in prisons or internment camps, because they don't have soap or clean water, or the little water available is for drinking and cooking, etc. (SANTOS, 2020, p.21)

School and education were intimately influenced by this event, which continues to generate consequences and changes in the Brazilian reality. Even in this context, the guidelines of university extension, which are: dialogic interaction, interdisciplinarity and interprofessionality, the inseparability of teaching, research, extension, impact on student training and impact on social transformation (FORPROEX, 2012), as well as Freire's inspirations, guided the actions of the education project. extension.

Thus, this study aims to report the experience from the thematization of the Capoeira body culture element in remote Physical Education classes for the 8th and 9th grade and its crossings in the light of inclusive perspective in the pandemic context.

## METHODOLOGICAL PATHS

Both in the project and in this study, the methodology that is used is action-research, which consists of the teamed participation of researchers and researched around a planned action, in the form of an intervention with changes in the investigated situation (THIOLLENT, 2011).

This is an experience report, which, supported by Grollmus and Tarrés (2015), constitutes a narrative form that intends to express events and lived experiences in a subjective and detailed way, permeated with scientific input. The experiences which are reported and reflected in this article derive from the content on capoeira from the feedback that was provided by about 26 students from the 8th and 9th grade classes, through *padlet*, discussion in synchronous classes and *google forms*. For the discussion of the reported experiences, we list categories that emerged from the collective construction with the students.

The school is located in Ilha do Governador neighborhood, in the northern part of Rio de Janeiro city, and welcomes students who live nearby and for whom, unfortunately, the necessary technologies for remote teaching have not reached.

## REPORTING THE EXPERIENCE: CAPOEIRA ON SCREEN

Remote teaching led to an organization restructure of the class dynamics, always thinking about possibilities that expand the participation of each and every student in exchange, reflection, and dialogue moments. The solution that best suited to the

reality of the students, was to carry out asynchronous activities once a week and synchronous meetings once a month, during the regular time of the course. This strategy was conceived jointly by teachers in training, regent teachers, and the coordinator and was based on the students' feedback and the dialogue with them.

The work theme proposed for the year 2021, after a period of reflection and dialogue, was to thematize again what had been introduced in 2020 since there were little feedback and few moments of dialogue with these students due to the turbulence and adaptations of school and society the implications of the new coronavirus.

In this sense, the first approach to this topic was made on a digital platform called *padlet*, in an asynchronous activity. This tool was proposed by the group due to the great return it provides, concerning other tools that had already been used. Moreover, this platform enables a better response organization, as well as the possibility of adding photos, texts, and colors, which are factors that seem to help and motivate their returns. At this first moment, a brief introduction was made about the element of body culture, capoeira, which would be introduced in the semester. From this, three questions were proposed to instigate the students, in addition to making them start researching and reach inside their memories this cultural manifestation. The questions were: "What is capoeira for you? Do you know anyone who practices? Have you seen this fight anywhere?" In *padlet*, there were 20 feedback reports for this activity, including students from both the 8th and 9th grades.

Fig.1: A padlet's printscreen used to present Capoeira, with some answers.



Source: the authors' didactic material

Based on the students' feedback, three categories of discussion have emerged. The first category addresses the lack of knowledge on capoeira in some students' lives. However, although some say that they do not know the manifestation of capoeira itself, they have some information linked to this element.

I don't know any films, but I know that Saci from Sítio do Pica Pau Amarelo lost his leg fighting capoeira. (student 1)

I don't know anything about capoeira, nothing at all, not music, video, nothing. (student 2)

I don't know anything about Capoeira. I've never seen anyone doing it, I've never heard music, I've never heard anything about it. (student 3)

In this sense, it is important to think that, despite almost 20 years after the enactment of Law 10,639 of 2003, which makes

the teaching of Afro-Brazilian and African history and culture mandatory in both public and private schools, from elementary school to high school (BRASIL, 2003), little seems to be debated on this topic within the classroom, based on these responses. Starting from this question, it is essential to problematize what are the priority contents to be discussed within the educational environment in physical education classes and to signal the invisibility of whatever is not hegemonic and Eurocentric.

In this way, it is possible to perceive a movement to erase our history, since there is a devaluation of Capoeira and the African and indigenous movements that play a fundamental role in the constitution of Brazilian culture. Thus, we reinforce the importance of content diversification as an inclusive pedagogical strategy, since not only does it widens the possibility of thematizing the different elements of body culture in order to expand the students' participation, but also brings body practices into focus that were made invisible and marginalized for a long time, which ends up enhancing debates, exchanges, discussions and collaborating for the formation of critical and reflective thinking. (FONSECA and RAMOS, 2017; FONSECA, et al., 2021)

Another important question ensues when student 1 answers that Saci lost his leg fighting capoeira. At this point, it becomes interesting to rethink what references and information students have access to about Brazilian folklore legends. To understand the this statement's origin, we googled "saci lost a leg" and as a result we found about 5 sites that tell this story narrated by the student, which is present even in a widely disseminated document on the internet and linked to the Bauru City Education Department:

Saci has only one leg, wears a red cap, and always has a pipe in his mouth. Initially, Saci was portrayed as a very naughty *curumim* (child), with two legs, brown in color, in addition to having a characteristic tail. With the influence of African mythology, the saci became a black man who lost his leg fighting Capoeira. On top of that, he inherited the *pito*, a kind of pipe, and gained a red cap from European mythology.<sup>1</sup>

This reference reinforces a racist view, by pointing out that Saci was dark and “turned into a little black man”, in addition to being ableist when stating that he “lost a leg” fighting capoeira. Both statements result in a prejudiced and problematic view of this history, in which capoeira is inserted in an extremely violent scenario that is not supported or referenced by reliable sources.

Araújo (1973) in his book “Cultura popular Brasileira”, when telling the story of Saci as a primary myth, uses terms such as “negrinho”, “moreninho” and “pretinho”, which can currently be associated with pejorative and racist expressions, however, at no time is it told that he had his leg amputated in a capoeira fight, but rather that he is a one-legged being.

The internet also circulates another version that cites the legend of Saci<sup>2</sup>:

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1. Educação Escolas Municipais de Educação Infantil – To know more, access: CARLOS CORRÊA. VIANNA.

2. Radinho BdF convida você para brincar com o Saci Pererê – To know more, access: RADINHO BDF

Do you know why Saci has only one leg? According to the legend told by Chiara Conte, Saci was enslaved and had his leg trapped so he wouldn't run away. Yearning for his freedom, he cuts off his own leg in order to escape. Therefore, Saci Pererê is not just another character of Brazilian folklore, he is also a symbol of the strength and freedom of black people.

Why is this last version, which is also popular on the internet, not as important as the first one we mentioned from the speech of student 1? Why does this movement, in some way, continue to be made invisible? It is interesting to rethink and problematize the materials that are widely accessible on the internet; otherwise such conceptions will be stereotyped and reproduced with these students, which doesn't contribute to the formation of critical and reflective thinking, but instead perpetuates prejudices.

The second category, which contains most of the answers, emerged from the moment when the students associated the issue of capoeira mainly as a fight or a dance.

For me, capoeira is both a fight and art, when I was younger I did two years of capoeira and learned to play the berimbau, but I wasn't very interested. I never watched movies or listened to songs related to capoeira. (student 8)

Capoeira is a dance that can also be used as a weapon, it is a very good martial art I fight jiu-jitsu and want to learn capoeira, capoeira can be used in jiu-jitsu championships,



wrestling, and many others, and many times tatame is not used at the time of the fight (training). (student 9)

Capoeira is a dance/fight from African culture. I don't know any movies or music, but I'd love to! (student 10)

For me, capoeira is a style of martial art and dance with a unique history. I don't know anyone who practices it. I've probably seen it somewhere, but I can't remember exactly where. I don't know any example of a movie, song, series, or video about it. (student 11)

From these answers, we can see that, as discussed above, there is a predominance of capoeira that is associated with fight/dance as an eminently practical manifestation. According to Pasqua (2011) supported by Araújo (1997), Capoeira in its genesis is close to the concept of struggle that is crossed by playful and festive issues. In this sense, we can understand that this bodily manifestation, despite having proximity to the martial arts in its origin, is also linked to dance manifestations, expanding what is understood by Capoeira.

The third category based on the students' answers associates capoeira not only with the context of a fight and/or dance but is also strongly linked to a cultural context. In addition to this factor, we can see that in these statements, capoeira is already more present in the daily lives of these students, whether by some of them having already practiced or having seen someone practice, and thus, they even manage to associate the theme with some movies or songs.

Brazilian cultural capoeira, which mixes martial art, sport, popular culture, dance, and music. I've seen capoeira practices in neighborhoods, I've also seen the movie *Maré Capoeira*. (student 4)

Capoeira is a Brazilian cultural expression that comprises the elements: of martial art, sport, popular culture, dance, and music. (student 5)

Capoeira is a Brazilian culture I've already fought I've seen on film the name of the film is *besouro corda de ouro* (student 6)

Capoeira is a cultural representation that mixes sport, fight, dance, popular culture, music, and play. I don't know anyone who practices it. I haven't seen this fight anywhere either. There is a song that plays when people fight capoeira, its name is *paranauê*. (student 7)

Capoeira is a dancing style of fighting, where you move according to the rhythm that the music is playing, these movements are such a way of fighting and communicating with your body, which can bring physical and spiritual satisfaction. Many say that capoeira emerged in Africa, but in fact, it is a Brazilian heritage, it is a mixture of Brazilian and African culture. (student 12)

Pasqua (2020) supported by Tavares (2012), point out advances related to the definition of Capoeira when they state

that it is constituted as an art-game-fight, in an “intersectional performance, which is built as a moving art” (p.33). From this factor, it is important to rethink the plurality of crossings that this same manifestation has and that it cannot be reduced to merely practical labeling, without the knowledge or a problematization on this theme.

Therefore, it was possible to observe that some students already had contact with capoeira, in addition to having very enriching experiences that made it possible to aggregate and exchange with other classmates, teachers, and extensionists. This is how we operationalize collaborative teaching in the actions of the project, with Freirean inspirations, by moving away from a banking education and thus considering students transforming subjects of the world, developing their critical awareness, being in constant dialogue with them and not only for or about them (FREIRE, 2013).

In a second moment, about a week after such returns were made asynchronously, a synchronous meeting was made possible with the school's consent, which was held on the day that the slavery abolition in Brazil is celebrated. During this meeting, there were about ten students present within a class of thirty-five.

In this sense, it is important to problematize the issue of these students' access, especially at synchronous moments, which require a stable connection and a higher quality internet, in addition to a device in order to access the class, be it a computer, cell phone or tablet, factors that, unfortunately, are not common to most students of this specific reality. This fact corroborates data from the Public Defender's Office of the State

of Rio de Janeiro in 2020: “more than half (54%) of students across the State of Rio de Janeiro face problems with internet access; of these, 10% do not have any type of connection. (...) Not more than 12% can access online classes”.

The class lasted about 50 minutes and in addition to the students, the extension students were present, as well as two teachers responsible for the Physical Education classes. This moment's beginning took place with capoeira music in the background, which was playing while the students were entering the virtual classroom. This fact has already caused reflection, as some students reported that this song referred them to experiences they have already lived within the universe of Capoeira.

To start the dialogue on the subject, it was proposed to boys and girls to tell their experiences with capoeira, considering what had already been discussed in the previous class, through the *padlet* platform. A student reported that his mother is a capoeirista and that in his first participation in the roda (a circle of people where they practice capoeira), he was shy and afraid of making mistakes, but he received support from the group, which made him feel more confident and comfortable with trying to perform the movements.

At that moment, the issue of perfect technique was problematized, which, as in this roda environment, physical education classes should be a space for welcoming and open to different forms of bodily manifestations, allowing students to try different means of performing the same movement. Thus, we can see the importance of diversifying not only the content, but also the teaching methodologies and approach-

es, both in face-to-face and remote environments to reach the largest number of students and expand participation. (FONSECA AND RAMOS, 2017; CALOEIRO, COELHO AND FONSECA, 2021).

In other words, when we talk about participation, we move away from the idea that everyone must produce the exact same gestures to attain success in the activity, but we consider the student's real motor possibility, the attitudes and intentions shown by him, as well as the knowledge that is brought, reflected and resignified by him during the class. (FONSECA and RAMOS, 2017, p. 199)

In this sense, it is important to consider that for an education based on an inclusive perspective, it is essential to expand the concept of participation that respects each student's singularities and appreciates their potential within the school context.

Even during this moment of opening and exchange, some students stated that they had never practiced Capoeira, while others brought the information that they had practiced it very young but did not remember. From this context, it can be seen that the majority showed great interest in learning and continuing to discover new information on this topic.

The regent teachers carried on with the class, emphasizing the history of capoeira, bringing up the issue of Quilombos, and questioning whether they knew what it symbolized. One student responded by giving an example of Quilombo dos Palmares and stating that it was a place that housed several other quilombos. From this dialogue, the theme of Capoeira as a

resistance movement was reinforced, as well as the quilombos being understood as escape communities. In this sense, we can be based upon Camille Adorno (1987) when he states:

Resistance expressed itself in their cults, where domination was symbolically contested. Candomblé was – and still is – a ritual of freedom, protest, and reaction to the cruelty and oppression of white people's God. Dancing, drumming, praying, and singing were ways they found to find relief from the suffocation of slavery. Domination was also contested on real level – in the escape from farms and in the formation of quilombos, villages of fugitive black people, where they tried to re-establish the way of life they led in Africa in Brazilian forests. (ADORNO, 1987, s/p)

Thus, after such presentations and a proposal for reflection, a dialogue introduced by the teachers and extensionists began, which was about the consequences of the marginalization of this bodily manifestation and its practitioners, who were mostly black and enslaved people and which have repercussions to this day; A fact that even nowadays, more than 130 years after the formal abolition of slavery, brings forth the consequences of a structural racism in which black people are continually subordinated and which has consequences of prejudice and stigma that affect the society as a whole.

When specifically addressing details about the history of Capoeira, it is essential to consider that this practice was prohibited in public spaces by the penal code of 1890 (BRASIL, 1890). However, nothing was said about its manifestation

indoors. Despite the Brazilian government's bigoted and problematic idea to eradicate this practice, it continues to make its way in the History of Brazilian culture as a resistance movement. Only in 1934, during the government of Getúlio Vargas, did Capoeira gain recognition and greater prestige within society (CORDEIRO and CARVALHO, 2013). However, it is important to emphasize that this recognition is also the result of governmental interests, thus reflecting the environment of disputes connected to Brazilian politics, as well as the fact that its main practitioners, the black people, continue to be on the sidelines of these decisions and subordinated inside society.

Today it is possible to perceive that capoeira as an Afro-Brazilian cultural practice has gone through several struggle and affirmation processes to achieve its national recognition as a Brazilian Cultural Heritage declared by Instituto do Patrimônio Histórico e Artístico Nacional (National Historical and Artistic Patrimony Institute) in 2008, and internationally as a Intangible Cultural Patrimony, recognized by UNESCO (United Nations Educational, Scientific and Cultural Organization) in 2014, being the only martial art in the world which is considered a patrimony.

In a second moment, still during the synchronous class, the students were encouraged to think about this situation of exclusion, which resulted in a dialogue about racist and prejudiced expressions and comments that are rooted in our daily lives and are commonly reproduced without there being any problematization or reflection on its origin. In this sense, the debate started with some expressions pointed out by the students, such as “criado mudo” (an expression for nightstand), “lapis cor de pele” (a way to call a pinkish white colored pencil) and “ovelha

negra da família” (the family’s black sheep, used to describe someone who brings shame to the family), understanding their meaning and starting an activity that would be continued. asynchronously on *google forms*. Although the dialogue and exchange are very enriching, the synchronous meetings last only one hour per class, and there had to be a closing with such expressions that would be resumed in the next asynchronous activity.

In the following week, respecting the agreement of a weekly activity to resume the debates proposed in the synchronous activity, an asynchronous activity was carried out this time on *google forms*. Being in line with the inclusive pedagogical strategy and the diversification of content, we understand the need for other platforms and methodologies, with the aim of motivating and contemplating the largest number of students and the multiple possibilities of learning inside this virtual space, Capoeira and the transversal themes that were approached, in order to understand, emphasize and record the learning process of the groups.

Thus, it was noticed that 8th and 9th grade students participated with 26 responses, the highest number since the first activity. However, it very far from what was expected in face-to-face teaching. The form that was proposed for the classes and conceived jointly by the extension workers, the regent teachers and the project coordinator proposed four questions, namely: “Tell me what influenced the origin of capoeira”, “Capoeira is a resistance struggle – explain this expression”, “What happened to enslaved peoples, after the abolition of slavery” and “There are many expressions used in the Portuguese language that are considered racist, mention the ones you know”.



Fig. 2: Print Screen from the activity that was proposed on google forms to the male and female students

ATIVIDADE DE EDUCAÇÃO FÍSICA - CAPOEIRA	
<p>CONTE O QUE INFLUENCIOU A ORIGEM DA CAPOEIRA. *</p> <p>Sua resposta</p>	
<p>A CAPOEIRA É UMA LUTA DE RESISTÊNCIA, EXPLIQUE ESTA EXPRESSÃO. *</p> <p>Sua resposta</p>	
<p>O QUE ACONTECEU COM OS POVOS ESCRAVIZADOS, APÓS A ABOLIÇÃO DA * ESCRavidÃO?</p> <p>Sua resposta</p>	
<p>O POVO AFRICANO FOI ESCRAVIZADO PELOS PORTUGUESES, COM O DISCURSO DE SUPERIORIDADE DE RAÇA, PELA COR DA PELE E POR TER UMA CULTURA DIFERENTE DA EUROPEIA. ESTE DISCURSO FORTALECEU A DESIGUALDADE E A FORÇA DE TRABALHO BARATA. NESTE CENÁRIO, AS PESSOAS LIBERTADAS DA ESCRAVIDÃO SOMARIAM-SE AOS POBRES, ALÉM DE SEREM DISCRIMINADOS PELA COR, FORAM MARGINALIZADOS PELA SOCIEDADE. COM O PASSAR DOS ANOS, RECONHECENDO AS DIFERENÇAS, O POVO NEGRO, COM MUITA RESISTÊNCIA, CONTINUA LUTANDO PELA IGUALDADE DE OPORTUNIDADES PARA TODOS E TODAS, SEM DISTINÇÃO DE RAÇA, A FIM DE ROMPER COM O PRECONCEITO RACIAL, MAS SERÁ QUE REALMENTE JÁ CONSEGUIMOS ALCANÇAR ESTE, A NOÇÃO DE QUE TODAS E TODOS MERECEM RESPEITO E CONQUISTA DE DIREITOS?</p> <p>ANIMA-SE PARA RESPONDER AS INTERROGANTES PROPOSTAS NESTA HISTÓRIA, TENHO!</p>	
	<p>EXISTEM MUITAS EXPRESSÕES UTILIZADAS NA LÍNGUA PORTUGUESA, QUE SÃO CONSIDERADAS RACISTAS. CITE AS QUE VOCÊ CONHECE. *</p> <p>Sua resposta</p>
	<p>FICOU ALGUMA DÚVIDA? O QUE GOSTARIAM DE SABER MAIS SOBRE A CAPOEIRA?</p> <p>Sua resposta</p>

Source: The authors' registry

The first question that asked what influenced the origin of capoeira resulted in some very interesting answers such as:

Capoeira was a form of fight and resistance, but so as not to be suspicious, the slaves adapted the movements, thus making everything look like a simple dance. (Student A)

Many place people were brought from Africa to Brazil to work on sugar cane plantations, on coffee farms, in the fields or in lords' houses. Capoeira was a form of struggle and resistance. Capoeira was banned for a long time. (Student B)

As slaves were attacked by their slaveholders, capoeira was invented with the goal of being able to defend them-

selves from attacks and to have experience in escapes, thus being disguised as a dance so as not to be discovered. (Students C)

The scenario of violence and exploitation during the colonization of Brazil. (Student D)

The Brazilian Penal Code of 1890 stated in article 402 “to perform in the streets and public squares exercises of agility and corporal dexterity known by the denomination *capoeira-gem*” as a crime (BRASIL, 1890). Through this we can see that although this information was not shared with the students, they already had prior knowledge about the historical aspect of *capoeira*, as well as a critical position on its origin, within a socio-political-cultural context. It is always essential to understand students as beings who hold knowledge, understanding education as a process of construction with them and not exclusively for them, as Freire (2013) points out.

Besides this factor, it is essential that the thematization of *capoeira* take place not only on dates that refer to historical events such as May 13th, when the *Lei Áurea* (The Golden Law which extinguished slavery) was signed or November 20th, which is called Black Consciousness Day, otherwise it could culminate in reinforcing stereotypes and conditioning this discussion only to these specific moments.

The second question proposed to the students was asking if *capoeira* was a struggle of resistance and asking them to explain this expression.

Not only capoeira, but also African culture was and is undervalued, this fight is not only for physical defense but also resistance and cultural preservation. (Student D)

Capoeira is a resistance struggle, as it is a cultural resistance and is also one of the symbols of Brazilian cultural identity. (Student E)

Because they were enslaved for many, many, many years, capoeira became a symbol of resistance and struggle because of its principles of defense. (Student C)

Capoeira was declared an Intangible Patrimony of Humanity in 2014 by the United Nations Educational, Scientific, and Cultural Organization. It represents the slaves' resistance to the brutal violence to which they were subjected in colonial and imperial times in Brazil. (Student F)

From the answers that were brought by the students, we can see that once again the concept of resistance is closely linked to their imagination about capoeira. Student F even mentioned the fact that capoeira was recognized as an intangible patrimony of humanity by UNESCO in 2014, emphasizing that either they were interested in the subject and sought information beyond the discipline of Physical Education or they already had prior knowledge of the theme. In both cases, it is understood that disciplines at school can hardly contemplate all the bodily manifestations and their crossings, due to their limited time and the infinity of content possibilities, but

instead provide subsidies for them to build their knowledge and to possess critical thinking by questioning what is both in books and on the internet, contributing to the formation of an autonomous and critical citizen.

The third question proposed to the students was asking what had happened to the enslaved peoples after the abolition of slavery, and some answers were:

They had nowhere to go, what to eat or wear, so they put themselves in precarious work situations to get by.  
(Student A)

They continued, for many years, to be totally oppressed, not having the right to anything, going so far as to make the practice of capoeira prohibited, which fortunately was overthrown by Getúlio Vargas, turning it into a sport.  
(Student C)

Blacks had no guaranteed rights (Student G)

The Brazilian government offered no reparations for the years of slavery. Black people had neither land and housing nor employment. The white elite wanted to transform Brazil into a new Europe. It was a project of the whitening of the Brazilian population. (Student D)

Blacks had no guaranteed rights, no land and housing, no jobs, the white elite wanted to turn Brazil into a new Europe and a project to whiten the population (Student H)

The students' statements in this third topic of discussion are strongly linked to critical and politicized content, in which they criticize the absence of rights and the precarious living conditions imposed on the black population after the slavery abolition. However, as we understand these young people as public-school students, in which the majority is composed of black people, we wonder about the detachment of the answers when they refer to this people as "the black people", with no recognition or identification with the stories and prejudices attached to it. In this sense, it is interesting to problematize the difficulty of self-declaration as black people as still being a taboo and a mark that is deeply connected to stigmas and stereotypes, making this recognition difficult.

According to Sawaia (2017), exclusion does not have a single form, it is not a naïve process, nor is it conceived as a system's failure, but rather is constituted as a product of its functioning – a historical strategy for societal order maintenance, in a complex and multifaceted way. Recognizing exclusions, therefore, is essential to understand the configuration of the material, political, relational, and subjective dimensions that surround us.

In this sense, Ribeiro (2019) states that from a very early age black people are led to think about their racial condition, which makes them understand they a problem to society and are cursed and belittled. In a context in which the main references in the media and prominent places are still mostly white people, recognizing black people needs to be part of a policy of appreciating Afro-Brazilian history and culture and the school has a fundamental role in the critical and reflective

exercise of everyday situations.

Finally, the last question proposed to the students was for them to cite some racist expressions they know, as a continuation of the activity proposed in the synchronous class and some answers were:

Negão (a Portuguese equivalent to “nigga”), Mulata (mulatto), da cor do pecado (of the color of sin), denegrir (denigrate), inveja branca (white envy) (Student I)

Criado mudo (nightstand), denegrir, cor de pele (pinkish white), doméstica (housekeeper), meia tigela (expression that means “useless”), cor do pecado, moreno (dark tone), cabelo duro (a deprecating expression to illustrate black people’s hair), mercado negro (black market), magia negra (black magic), humor negro (black humor), ovelha negra (black sheep) and mulata. (Student A)

Meia tigela (related to slaves who worked “badly”, receiving only half a bowl of food); Criado mudo (Known as furniture, but in the old days, slaves played this role, not being able to speak or move, only holding the belongings of their slaveholder). (Student C)

In this last block of discussion, it is essential to address the weight of racist expressions that are commonly reproduced in our daily lives and in a few moments, we are invited, as a society, to reflect on them – expressions that reinforce stigmas and prejudices linked to characteristics of raciality and subordinated ethnicity. We thus stress the importance of dialogues about the

problematization and resignification of these expressions especially within the school environment and encompass possibilities of reflection on replacements of these expressions in everyday life, thus collaborating for the formation of critical citizens who rethink not only their speeches, but also their practices. This concern is in line with the elaborations of Gomes (2012) when he points out the emphasis on building an anti-racist education.

## **FINAL THOUGHTS**

By aiming to report the experience lived at PEFEPi from the theme of Capoeira in remote Physical Education classes in a public school in Rio de Janeiro, we realize this discussion's potential, but also the gaps upon which we still need to reflect.

Despite difficulties concerning the limitations of remote teaching and the pandemic, we noticed an important participation of students with deep and reflective dialogues, which may have been encouraged by the proposed theme and also by many platforms and methodologies.

The content diversification and collaborative teaching as inclusive pedagogical strategies, therefore, can expand the possibilities of participation, even under the challenges of remote teaching, and in the case in question, they highlighted the element of capoeira body culture, valuing aspects beyond the practice by itself, which collaborates for the formation of critical and reflective citizens about their own history.

Thus, our joint objective in this whole process is to encourage questioning and problematization from the proposed

activities, in which the student is the protagonist when thinking, exchanging, producing knowledge in collaboration with teachers and other students and not just reproducing already crystallized content, speeches, and opinions.

For extension workers, teachers in training, these moments are also enriching, as they have opportunities to tighten their relationship with the school environment, despite the physical distance due to the pandemic problem, thus collaborating for a training which is anchored in praxis and based on an inclusive and participatory perspective in every way.

Even in such dark times, the struggle against racism and all forms of oppression are unyielding searches and in this experience, we perceive debates raised by a discipline that has an excluding record, but now is resignified by having possibilities of discussing the origin of capoeira, the contextualization about its historicalness, the social consequences of marginalization that still impact society, prejudices about Afro-Brazilian culture, and structural racism. Such debates place Physical Education at school as a space for reflections and bodily practices that materialized the guidelines of university extension and the teachings of Paulo Freire that inspire us to build collectively in favor of a more inclusive, critical, dialogic and emancipatory education.

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**REFUGEES**

**G**lobal migration is a social phenomenon that happens in many parts of the world. Refugee camps are spaces with characteristics that allow the application of distinct programs related to physical activity and the development of sports skills.

Major sporting events such as the Olympic Games, World Cups, international events, among others, are trustworthy witnesses of extraordinary stories of athletes with a migration trajectory background; some of them were even part of a refugee camp at some point in their lives.

Our planet's racial wealth is divided into different somatotypes according to the individuals' original region, genetic inheritance and many biological factors that influence the development of the human body. Due to this, the physical capabilities of athletes can be classified by historical results by countries and sports disciplines. With this background, it was possible to identify the participants' sporting profile in the refugee camps to develop training programs that can improve their physical abilities and train high-performance athletes for world competitions.

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1. Vázquez Fernández, M., & Martínez-Gorroño, M. E. (2018). A real aplicação dos princípios olímpicos: a criação da equipe olímpica de refugiados para o Rio 2016 e a experiência de um atleta espanhol. *Citius, Altius, Fortius*, 35-45. doi: <http://dx.doi.org/10.15366/citius2018.11.1.003>

It is important that countries and many organizations in the sports area support athletes who were trained in refugee spaces so that they continue to prepare themselves and continue their sports careers, as is the case of athletes from Ethiopia, Syria, the Democratic Republic of Congo, among others who received grants from the International Olympic Committee in 2016 (Vázquez and Martínez-Gorroño, 2018), besides creating adequate and safe spaces for the displaced people's sports practice.

Written by professors Mataruna-Dos-Santos, Guimarães-Mataruna, and Figueiredo-Da-Silva, the text presents us with critical thinking about opportunities, tolerance, inclusion, and acceptance of human beings. The authors show that it is not enough to only receive refugees, but to make acceptance easy when it comes to social, economic, health, and sports aspects so that all sides can help one other with mutual benefits. These mechanisms can use sport as a tool for diplomatic relations for a better future.

# **REFUGEES AND THE OLYMPICS IN THE ACADEMIC CONTEXT: A SPACE OF INVISIBILITY OR POTENTIALITY?**

Maicon Salvino Nunes de Almeida

## **INTRODUCTION**

Refugees, according to the United Nations High Commissioner for Refugees, are people who “are out their country due to well-based fears of persecution related to race, religion, nationality, being a member of a particular social group or political opinion” (UNHCR, 2020)

The first time that the word “refugee” appeared to identify this group was in 1951, in the “Declaration Relative to the Status of Refugees”, which happened shortly after the Second World War and dealt specifically with displaced Europeans. This concept expanded to all people who needed and still need to forcibly immigrate after that date. This document thus highlights and intensifies the refugees’ rights to education, health, and housing like any national person.

After 65 years, refugees were finally able to compete in the Olympics. The first Olympics in which refugees competed under the Olympic flag was Rio 2016. A total of 10 ath-



letes performed: Rose Nathike Lokonyen, 23 years old, South Sudan, 800 meters run; Popole Misenga, 24 years old, Democratic Republic of Congo, judo; Yonas Kinde, 36, Ethiopia, marathon; Anjelina Nadai Lohalith, 21, South Sudan, 1,500 meters run; James Nyang Chiengjiek, 28, South Sudan, 800 meters run; Rami Anis, 25 years old, Syria 100 meter butterfly stroke; Yolande Mabika, 28 years old, Democratic Republic of Congo, judo; Paulo Amotun, 24 years old, South Sudan, 1,500 meters run; Yusra Mardini, 18 years old, Syria, 200 meters free-style run; Yiech Pur Biel, 21, South Sudan, 800 meters run. (UNHCR, 2016)

Medals were not won for the refugees, but these people's appearance at the Olympic Games brought international prominence to the refugees. Much was discussed about refugee status and how hard they were trying to be there.

In 2020, at the Tokyo Olympics, 35 refugee athletes competed, 29 in the Olympics and 6 in the Paralympics (UNHCR, 2021). Unfortunately, there were no medals, but once again the topic of immigration was once again discussed in the media. The Olympics, as a global event, has become critical for refugees, since by competing they are exposing the unseen reality of millions of people who need to immigrate forcibly.

My relationship with the Olympics went beyond watching the games on television and cheering for our country in each competition. I was a volunteer at the Rio 2016 Olympics, the state where I was born and raised. I was able to closely follow all the preparation and backstage of the biggest sporting event in the world. I saw a commercial about volunteering at the Olympics on a social medium. I registered on the Rio 2016

website and was invited. I still keep my badge, pendants, and shirts that I used as a volunteer in the games with me to this day. The work of a volunteer at the Rio Olympics was related to the color of their shirt: green, yellow, or red. I acted wearing the green one.

The yellow-shirt volunteers were responsible for the operational sector, which means they checked the ticket, gave people permission to enter the event site, and appointed the responsible sector to enter the arena. The green shirt volunteers served the public inside the arenas, guided them to the place of seating in the competition, and gave other information about the game space. The red-shirt volunteers were on the medical team and worked directly with the players.

I worked for 17 days during the Olympics at the main event center, at the Olympic Park, in Barra da Tijuca, where Water Polo and Diving contests took place, and at Maria Lenk Aquatic Center. The atmosphere was very happy. Everywhere we saw people speaking different languages trying to interact with each other. We saw and talked with people from different cultures and languages, with different clothes and traditions. There was competition, but only in sports. The atmosphere was festive and everyone was open to talking; a climate that was complete opposite of the war.

I am immensely grateful for the invitation made by Professor Ana Patrícia da Silva, which was possible thanks to our mutual friend Professor Doctor José Guilherme de Oliveira Freitas, to talk about refugees and the Olympics with her class because, even though I experienced the Olympics and researched the theme of refugee children in schools since 2016, I had never

focused on refugees in the Olympics as a research theme. The teacher's invitation was the fundamental start to add study to my experiences in the Olympics with refugee research.

Since I've written my graduation final paper in 2016, I have been researching the education of refugee children in schools. My focus has always been to understand how they were being included despite cultural and linguistic differences and the trauma resulting from the flight from their country of origin. I research this topic until today and it will culminate in my Thesis in March 2024.

What I can point out to those who read this article is that, with each new trip to fieldwork, I realize more and more that our country does not know the dramas that refugees live and we constantly deal with refugees as if they were Brazilians, which they are not. They do not have support networks like us, they need to rent precarious spaces to live in, and they accept jobs and low wages, as many of them are left to their own devices since both the Federal Government, the states, and cities still do not have inclusion policies for this people.

That being said, when we think about refugee athletes, we must think they need to face more challenges than we Brazilians do, because they are far from home with issues related to their shattered minds. They constantly receive news of relatives who died there. So, in addition to cultural and linguistic adaptation, precarious work, and housing, they have to deal with the longing and loss of a distant country and, in many cases, they will never be able to return.

My objective in this article is to start a mapping of the theme "refugees and the Olympics" in the academic databases

and the curriculum of the Pedagogy and Physical Education courses at the Federal University of Rio de Janeiro, State University of Rio de Janeiro and Fluminense Federal University. I want to understand if this topic is researched in academic spaces, after two editions of the Olympics with refugees playing under the Olympic flag.

The academic space is of paramount importance for the target audience – the refugees, that is – since students who graduate from universities will be able to work directly with refugees at some point in the exercise of their professions, be it in schools, in gyms, or other social spaces. There is a necessary urgency that universities work on this subject in order to sensitize the eyes of its students and prepare them to work with this public, which is an important democratic space for debate in favor of a community that was excluded from their country of origin and which needs inclusive policies and actions.

The development of inclusive cultures involves the adoption of values and concepts that imply positive expectations concerning the participation and development of all students, which to a certain extent imposes the questioning of the social consequences of non-learning and the determining factors that facilitate the school life for some students and imposes barriers to school success for others. (SANTIAGO; SANTOS, 2015, page 493)

This is, therefore, an embryonic article. I will develop in other works the interview with the target audience: the refugee athletes. I believe that this speech protagonism does not belong

to me; it is the refugees who can talk about what it is like to be a refugee and an athlete in our country, which gives very little support to sport.

## **BIBLIOGRAPHIC SURVEY**

To understand the theme of refugees in the Olympics, I surveyed the following Platforms: Biblioteca Digital Brasileira de Teses e Dissertações (Brazilian Digital Library of Theses and Dissertations) (BDTD), SciELO, Portal de Periódicos do CAPES/MEC (CAPES/MEC Periodicals Portal) on 02/26/2022. I didn't use filters for the search because I wanted to find and analyze as many results as possible. I only found results on the CAPES/MEC Journal Portal, with the first result dated 1995.

Tabela 1: bibliographic survey of the last 27 years using the keywords “Olympics refugees”

Keywords: “Olympics refugees”												
Biblioteca Digital Brasileira de Teses e Dissertações (BDTD)												
1995/2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	Total	
0	0	0	0	0	0	0	0	0	0	0	0	0
SciELO												
1995/2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	Total	
0	0	0	0	0	0	0	0	0	0	0	0	0
Portal de Periódicos do CAPES/MEC												
1995	2003	2005	2007	2006	2009	2010	2011	2012	2013	2014	Total	
1	1	1	4	1	2	1	2	0	1	1	47	
2015	2016	2017	2018	2019	2020	2021	2022					
3	8	7	7	2	4	0	0					

Source: prepared by the author.

I found results only on the CAPES/MEC journals portal; 47 papers were found. I read each paper to understand which were talking about “refugees and Olympics” and which only had the word “Olympics” or “refugees”.

*Tabela 2: Bibliographic survey on the Brazilian Theses and Dissertations Library Platform in February 2022, with the keywords “olympic refugees”*

Research profile	Quantity found
“Refugees” and “olympics”	1
Only the keyword “olympics”	1
Only the keyword “refugees”	16
Works that do not have either of the two keywords as a subject, but mention “olympics” or “refugees” in the text.	25
The word “sport” only and not linked to the keywords “olympics” or “refugees”	4
<b>TOTAL</b>	<b>47</b>

*Source: prepared by the author*

The only result that was found and addressed both keywords’ “refugees” and “Olympics” talked about the Brazilian Cartography Olympiad. The article entitled “Refugees Stories Told by Maps: A Challenge For Students In A Scientific Olympiad” (Maio et al, 2020) aimed to show the results of the Brazilian Cartography Olympiad, which took place in 2020, in which the Olympics’ theme was the refugees. Unfortunately, it does not directly dialogue with what we are looking for, but

I consider important to highlight it, after all, it was the only result found.

## **REFUGEES AND OLYMPICS IN THE UERJ, UFF, AND UFRJ CURRICULAR PROGRAMS**

To better understand such absence of scientific articles on refugees and the Olympics, I sought to understand whether these subjects were highlighted in the curricular programs of some reputable universities. I chose the three best-positioned universities in Rio de Janeiro in the Ranking Web of Universities (2021). I chose Rio de Janeiro as a focus, as it is the state where I live. This ranking highlights the best universities by continent and around the world.

The survey is an initiative of CybermetricsLab, a research group belonging to the Superior Council for Scientific Investigations (CSIC) of Spain. The ranking analyzes digital impact criteria related to visibility, transparency and academic excellence. (UFF, 2021)

I cut out by continent and highlighted Latin America. In this survey, I chose the best-positioned universities in the state: the Federal University of Rio de Janeiro, which appears in 4th place, the Fluminense Federal University in 14th, and the State University of Rio de Janeiro in 16th place.

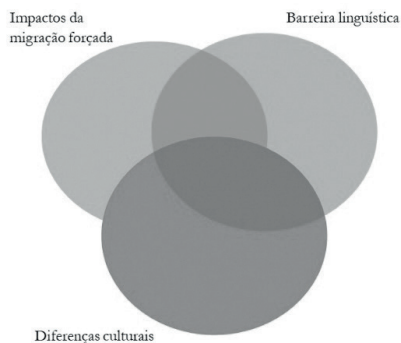
Regarding these three universities, I chose to analyze the curriculum of the undergraduate courses in Pedagogy and



Physical Education (bachelor's and licentiate). I chose Pedagogy as it is the area graduated at and Physical Education for its proximity to the sports theme. I used the keywords "refugees", "immigrants", "foreigners", "Olympics" and "Olympic Games". The access to the curricular programs of these courses is in the references section of this work.

The results are not surprising for those who attend the academic space; no results were found with the keywords in the disciplines' names. Without a doubt the theme can be worked on cross-sectionally in different subjects, but, mainly in the case of refugees, not having their own discipline to discuss their many problems in Brazil highlights that the aforementioned universities are still in a very embryonic process for this target audience's inclusion.

This absence of a closer look at a subject in the curriculum may reflect on the training of the professional who will work in the school or a company. Without knowing the refugees' demands, we can make the mistake of treating them as Brazilians. The demands that involve a refugee are totally different. These public faces, in my view, three processes that Brazilians do not experience:



*Source: prepared by the author, based on the figure developed by him in Almeida, 2020.*

This picture is adapted from my dissertation entitled “Om-niletic Reflections on Access and Permanence of Congolese Refugee Children in Rio de Janeiro”. In the original picture, I analyze the profile of refugee children who entered the school in Duque de Caxias, but I also had access to data on these refugee children’s parents through an interview with the Núcleo de Projetos Especiais (NUPE) (Special Projects Nucleus), a nucleus of the City Hall that works with refugee children.

In this interview with the vice coordinator of NUPE at the time, in 2018, she highlighted to me these difficulties which were exposed in this picture in the adaptation of adults. The Pedagoga of Cáritas Arquidiocesana do Rio de Janeiro (Arch-diocesan Cáritas Pedagogue of Rio de Janeiro), in 2017, also pointed out these problems involving forced immigration and cultural and linguistic differences. Data from the interview with the Pedagogue can be found in my monograph “Education for Congolese Refugees in Duque de Caxias/RJ: The (in) appropriate Inclusion of Children and Adolescents”.

The first major difficulty is forced migration. The refugee people need to flee their country. According to the United Nations (2020), refugees are people who need to migrate to other countries for humanitarian reasons, when the country where they were born can no longer provide security for their lives. Refugee escape is a matter of life and death. Therefore, the natives of a host country have an important mission in favour of these refugees' inclusion.

As much as inclusion is a process, it is necessary to remember that it is a process toward the guarantee of a basic and inalienable human right. This right cannot be fulfilled through the separation of people, but only through the personal, school, academic, social, and cultural coexistence of people. (SANTOS, 2012, page 7)

When arriving in a new country, either by plane or stowing away on a ship, the refugee may face language difficulties. In the research I carried out in the monograph, in 2017, the Pedagoga of *Cáritas Arquidiocesana do Rio de Janeiro*, an institution that receives, welcomes, and offers documentation for refugees arriving in Rio de Janeiro, highlighted in an interview that refugees can arrive on ships that stay in Rio de Janeiro on the open sea for more than 20 days. These people arrive exhausted, in need of help, and with their psychological state completely shaken, as some relatives have already died in their country of origin and they may receive the news of new deaths.

All of this is aggravated because, according to the CARJ Pedagogue (2017), many refugees do not choose their destina-

tion. They board the first ship they see and only later discover that they are in Brazil, for example. After they arrive here, many of them do not speak Portuguese and will need to learn it quickly to find work. It is therefore necessary to listen carefully and be open to dialogue. I understand dialogue as:

And what is the dialogue? It is a horizontal relationship between A and B. It is born from a critical matrix and generates criticality (Jaspers). It feeds on love, humility, hope, faith, and trust; that is why it is only through dialogue that they connect like this, with love, and hope. With faith in each other, they become critical in the search for something. A sympathetic relationship is then established between the two. Only then there is communication. Dialogue is, therefore, the indispensable path (Jaspers), not only in vital matters to our political ordering, but in all the senses of our being.” (FREIRE, 2007, p.115-116).

This gets worse when we think of refugee athletes and differentiates them from Brazilian athletes. While Brazilians have known social ties since childhood, a known language and culture, refugees have nothing more than their willpower. All of this is aggravated, as the refugee bears the marks of a sudden flight from his country of origin, in addition to the loss of relatives.

## CONCLUSIONS

These issues which are discussed in this article make explicit the fragility and vulnerability of the refugee people. The inclusion of refugees under the Olympic flag brings the debate to the table in a political way. This audience needs greater attention in all spaces. Until this attention comes, they will continue to be vulnerable, needing to adapt as quickly as possible as they need to learn a new language to survive and deal with the longing and sadness of lost loved ones. It is necessary, on the part of Brazilians, a refugees' inclusion process.

[...] inclusion is not a final state to be reached, but a process that has neither a recipe nor an end. Inclusion is linked to overcoming barriers and promoting the participation of all, it is a plan that considers the students' context, time and space. (SANTOS, 2013, page 78)

The absence of academic material found in the universities' bibliographic survey and the curricular programs surveyed, without a doubt, opens up a very interesting range of options for those who want to blaze a trail in scientific knowledge.

We can look at this lack of material with a pessimistic look, thinking about how universities still do not see this problem as deeply as they should, but we can look at it as potential for spaces not yet explored for dialogue, seeking ways together to think together with the refugees' ways to educate ourselves in the collective, in a horizontal relationship between one another.

Precisely because dialogue is an I-you relationship, it is necessarily a relationship between two subjects. Every time the “you” of this relationship is converted into a mere object, the dialogue will have been perverted and it will no longer be educating, but deforming (FREIRE, 2007, p. 114).

This horizontal relationship is fundamental not to create policies and curriculum content *for* refugees, but *with* refugees. I believe that only in horizontal dialogue with this target audience will we be able to understand their demands and perhaps re-educate ourselves as a society.

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# **REFLECTIONS ON FUNCTIONALITY OF SPORT ON PEOPLE IN FORCED MIGRATION SITUATION**

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## **INTRODUCTION**

Wars, persecution, natural disasters, violence and discrimination are some of the main reasons for the increase in the number of refugees in 2022, which reached a record 100 million displaced people (UNHCR, 2022). Since half of the number of refugees in the world are children, and it is estimated that 48% are out of school (UNHCR, 2020). This exact pedagogical space that could be welcoming people in a situation of forced displacement ends up suffering from some logistical and management difficulties. Teachers in most parts of Brazil are not prepared to receive refugees and migrants who tend to have communication difficulties due to the new language; for having the cultural barriers to be integrated and included in the new society; and even in some schools the difficulty in giving particular attention, which is restricted due to the high number of students per class.

Sports at school can be a catalyst for citizenship and an enabler for understanding human plurality. Paying attention to people's potential is understanding that sports can act as a pedagogical element of learning and inclusion, but that most of all it becomes a tool as a universal language to establish communication, but also to aggregate, welcome and treat the affective weaknesses generated by the act of migrating by using playfulness, recreation and participation in motor activities.

The War in Ukraine impacted the displacement of more than 8 million people, in addition to the current situation in Afghanistan contributing to the increase in the refugee population. The United Nations (UNHCR, 2022) also mentions the growing violence and conflicts in the regions of: Ethiopia, Burkina Faso, Myanmar, Nigeria and the Democratic Republic of Congo. Reviewing global education to accept others is a contemporary theme that must encompass new curricular programs around the world so that people in forced displacement situations can be welcomed, considering tolerance, resilience and social inclusion, regardless of the economic condition, gender, race, religion, educational level, or the original territory aspects which they came with prior to migration. A recurring complaint of refugees around the world is that depending on the refugees' country of origin, some countries can facilitate asylum or the reception of refugees.

The history of large human migrations dates back to about 10,000 years ago, in the Paleolithic period. However, the context of this migratory flow involved survival instinct when seeking a favorable climate for agriculture and better

living conditions. However, the context of large migratory flows since the last century has other reasons after the occurrence of major conflicts. The concept, understanding, and even legal issues related to refugees begin to be debated only after the First World War, Second World War, and the Russian Revolution (HOBBSBAWN, 1995). The post-World War II scenario marked by forced displacements and the holocaust were determining factors for the international recognition of the status of refugees and the formation of the concept of human rights (BARRICHELO E DE ARAUJO, 2014).

A major milestone for the protection and definition of this population's rights was created in 1951, with the Refugee Convention, in which a person can be considered a refugee for fear of persecution, for reasons involving "race, religion, nationality, social group or political opinions, is outside the country of his nationality and cannot or, due to this fear, does not want to have the protection of that country" (UNHCR, 1951).

This chapter aims to present reflections on how sports can improve the acceptance of human diversity through inclusion, tolerance and receptivity, which are diversities that comprise the political, social, gender, race, economic class, religious, and differences, as well as those of other natures. In addition, the need to create policies involving the eight dimensions of well-being was addressed (SWEENEY AND WITMER, 1991) with a focus on the long-term improvement of refugees' lives.

Although migration assumes a temporary or permanent factor, it often becomes permanent, whether in the same territory or not, here the construction of the individual's identity is argued. Since human migrations have a direct impact on new constructions of a social identity that contributes to a multicultural society (HALL, 2003). In this way, sport expands the opportunities for experience and exchange between refugees and local inhabitants, through a positive interaction that impacts on the formation of a multicultural, inclusive and tolerant society.

## **REFUGEE ATHLETES**

One of the perspectives for overcoming barriers for people in a situation of forced displacement is to have access to education, health and job preparation. These aspects, which are guaranteed to the citizens of the host countries, must be part of the priorities of the refugees' agenda, because these people must be in good health, first and foremost, for their protection and also to avoid the spread of diseases, viruses or infections; they must still be educated so that if they return to their countries of origin they can continue with their studies, but above all, if they remain in the new territory, they are able to be part of the active economy; finally, the professional part must be guided by the same purpose of the educational factor. Sport appears as a catalyst that unites the three elements while reducing the impacts of migration, marginalization and social inclusion.

The creation of the Refugee Olympic Team was announced in March 2016, a few months before the Rio 2016

Olympic Games were held in August, in a context of migration crisis in Europe (IOC, 2021). In 2015, the year before the mega sporting event was held, the migratory flow reached its peak with around one million three hundred thousand refugees seeking asylum in member states of the European Union and the death of more than 3,700 people during crossings in the Mediterranean Sea (Refugee Support Platform, 2020).

The war in Syria, Iraq and the civil war in Afghanistan were some of the contexts that boosted the increase in refugees, however, other conflict scenarios in Africa, hunger, climate change, religious and racial intolerance, and other violations of human rights were factors that contributed to the more intense migratory flow from the beginning of the 2010s. The media played a fundamental role in reporting the dangerous crossings by sea with routes in the Mediterranean Sea, and the images of overcrowded vessels with precarious safety conditions causing the shipwreck of hundreds of people, marked the discussions on how to manage the crisis and create solutions for these refugees. In this sense, the International Olympic Committee (IOC) highlighted inclusion and other values present in sport by embracing the refugee agenda and by developing a specific team to compete in the Rio 2016 Games.

According to the IOC president Thomas Bach, the creation of this refugees' team represents a symbol of hope for other refugees in the world. Moreover, it represents "a signal to the international community that refugees are our equals and an enrichment for the society" (IOC, 2021). Bach also spoke about the resilience of these refugees and that they contribute through talent, skills and strength of the human spirit.

The International Paralympic Committee continued the IOC initiatives by carrying on with the refugee team. The condition of the person with a disability or person with the refugee stage status is something that requires more attention, investment and care in the reception processes and understanding of the special needs of each human being.

The well-being condition is one of the strategies to have people who are forced displacement situation, who request asylum or who remain illegally in different territories in need of shelter, refuge and protection. Well-being must be present in the segments:

- » Physical well-being.
- » Emotional well-being.
- » Social well-being.
- » Intellectual well-being.
- » Environmental well-being.
- » Spiritual well-being.
- » Professional well-being.
- » Financial well-bein.
- » Digital well-being
- » Sports well-being

The sports dimension of well-being can be aligned with all other segments, but it has a unique particularity in the sense that it understands the human being in its totality, understanding the present moment, but also considering their origins, beliefs, and culture. Even so, sporting well-being can reduce multiple and complex physical and psychological health



problems resulting from trauma and torture, deprivation and prolonged poverty, periods of immigration detention, and poor access to minimum survival conditions.

Sport also makes it possible to help these people solve health problems at the beginning of their settlement based on registration and monitoring in the diagnostic phase of physical activity. Physical exercise can be a potentiator to bring people together, but most of all, it is a mechanism to deal with these people's particular needs in a new territory.

Regarding school, where sport is worked as an element of school physical education, in terms of Brazilian legislation there is a determination that foreigners (immigrants and refugees) have the right to access education in the same way as Brazilian children and adolescents do, in accordance with: the Federal Constitution (Brasil, 1988); the Child and Adolescent Statute (Brazil, 1990); the Guidelines and Bases of National Education Law (Brazil, 1996); the Migration Law (Brazil, 1980) and the Refugee Law – Law nº 9.474/1997 (Brazil, 1997), which guarantees that the lack of documents cannot impede their access to school education at any level (GDF, 2020).

Similar mechanisms should be devised for sports in the country outside school, be it in the form of participation or high-performance sport at different age levels. From the person's entry into the sports system, the registration regarding age, gender, and nationality must be respected to guarantee access to future events, but also to safeguard the sport and the practitioner. This is precisely to prevent future fraud concerning documents that may guarantee some type of benefit for the practitioner or athlete.

Before the refugee team, the global sport went through a wave

of naturalizations in the race for sporting results, as observed at the Athens Olympic Games (ALMEIDA; MATARUNA, 2004). In the same way, the phenomenon was further explored in 2008, giving the opportunity to many refugees around the globe to compete for other nations. With the expressive increase in the number of refugees, the process of naturalization in sport was curbed by new regulations that precisely aim to contain the crescendo and protect athletes from a certain country. This topic requires further studies, mainly about the backstage of high-performance sport and migrations in the period from 2008 to 2014.

According to UNHCR (2020), there was a close collaboration with the Olympic Refugee Foundation (ORF) and the IOC for a global proposal, ahead of the first Global Forum on Refugees in Geneva on the 17<sup>th</sup> and 18<sup>th</sup> of December 2019. In this understanding these organizations joined their efforts to promote three promises:

- (1) Promote and ensure access for all refugees to safe and inclusive sports facilities, without distinction of any kind.
- (2) Increase availability and access to sports organized events and sports initiatives for refugees and host communities, actively considering age, gender, ability, and other diversity needs.
- (3) Promote and facilitate equal access and participation of refugees in sporting events and competitions at all levels.

From Graph 1 produced by the Canadian government (2017), a frequency of words was extracted from texts about people in a migration condition. Terms related to humanitari-



reduce the impacts caused by migration; in health promotion; and in the educational process by bringing people together and breaking language barriers in communication. Sports can be a means to train refugees professionally to work in this field in adulthood. Just as people in a condition of forced displacement need a host country (temporary or permanent), many countries need refugees not only to act as workforce in certain regions but also to contribute to birth rates.

However, we cannot reduce people to numbers, but also identify, value, and create opportunities for migrants who seek a dignified future, far from wars, conflicts, and persecutions, which sometimes occur due to their political options, opinions, gender or sexual orientation, nationalities, and economic conditions, among other factors.

At the same time that there is resistance by some countries to receive immigrants, respect for the local culture of those who arrive must be a factor to be considered, since learning from refugees about their traditions, cultures, and sports are important, but above all, they must learn about the new land so that they can be incorporated, accepted and included in a new scenario.

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# **CONSIDERATIONS**

## **TOKYO 2020 OLYMPIC GAMES'S LEGAGY: OUR PERCEPTIONS**

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This chapter aims to discuss the issue of some legacies left by the Tokyo Olympic Games. We will focus mainly on human and social legacies, especially those concerning women, the LGBTQIA+ public, and issues involving racism.

After each edition of the Olympic Games, we can stop to think about the footprint, that is, the trace, the mark left by this mega event. It isn't necessarily based on legacy; it is also about the impact that these mega events cause to a locality, city, and country (MATARUNA, et al, 2017), that is, the long-term benefits left for the host city and its people, before, during, and after the Olympics.

If we think beyond the big stadiums, external environments, and social projects that are of great importance, Tokyo edition brought other types of legacies with important and unforgettable moments and also great teachings, those of a social nature that highlighted the human being per se.

By participating in the Rodas de Conversa (conversation circles) organized by the project “Práticas Pedagógicas em



Educação Física: outras possibilidades” (Practice Pedagogical in Physical Education at School: other possibilities) we were able to discuss the legacies of the aforementioned edition of the Olympic Games and bring other perspectives into Physical Education, thinking about sport and its mega-events with a look that goes beyond and observe important themes that are present in everyday life and also in the high-performance sports environment, leisure and the one worked on in Educational Physical Education, which takes place on the school and university grounds. With this, we selected remarkable moments that we consider legacies in the social and human perspective. To carry out this discussion, we used the post “Things we saw at the Olympics beyond sports and athletes” by Ninja Esporte Clube on Instagram (@ninjaesportecube).

The initial highlight goes to one of the most commented topics during the games: mental health, which started when one of the biggest names in Artistic Gymnastics, Simone Biles, decided not to participate in some competitions in favor of her health. According to Biles’ trainer, Cecile Canqueteau-Landi in an interview she gave to reporters in Tokyo, she said that according to the newspaper “Dallas Morning News”, the athlete will undergo therapy sessions and will have a much-deserved rest shortly. The importance of this achievement had great repercussions, since this topic is still taboo in our society, as mental health is considered, by many, out of ignorance, as a sign of weakness.

We believe that Simone’s courage in bringing a personal issue to the public, putting herself as a priority in the face of the sport is quite a lesson because, when the athlete exposed

herself to the world, she placed herself in a vulnerable position, first of all because she was a public figure who was the favorite for the podium in her modality, secondly since with the technological advancements, news spread quickly, mainly in digital media, in which people expose their opinions and, many times, without thinking about how their comment can negatively or positively affect the other.

We considered that the public's opinion regarding her abandoning the tests was both negative and positive and that's where we can reflect on the subject of mental health through a lens with which society sees it.

By bringing this discussion to an event as big as the Olympic Games, it makes us have a different look at the promotion of mental health within sports and think at what point we left the place of prevention for that which is dysfunctional. Obviously, we understand that high-performance sport has a different objective than it has as leisure and in school. However, it is important to also consider how much it can be harmful to the athlete, remembering that he is not only an athlete, but also a human being.

Biles' attitude is important because she can encourage many people – athletes or not – to put themselves first and seek help. Moreover, we, as teachers and future teachers, can think about how we deal with the mental health topic in school environment, how we see our students, and what we do for awareness and assistance, whether in sports, in physical education classes, or in everyday life.

This edition of the Olympics was considered “the Games of representativeness”. Why? Because, according to a survey

carried out by the Outsports portal, we had the participation of 163 LGBTQIA+ athletes, more than twice as many as the last two previous editions. The Olympics held in London and Rio de Janeiro had the participation of 23 and 79 athletes, respectively. This makes us reflect on how we are moving towards more inclusive sporting events, that is, environments where these athletes feel comfortable being themselves, which is a great milestone.

When we talk about representativeness in games, we cannot forget the Douglas Souza phenomenon. “Charismatic, without mincing words and a proud representative of the LGBTQIA+ community, Douglas Souza gives love advice to his followers, (...) does a ‘catwalk’ on the training courts, samba on top of the ‘cardboard bed’ in the Olympic Village and sings PabllóVittar’s songs at the top of his lungs.” It’s impossible to forget.

I want to be remembered as the first homosexual to play at a high level in Brazil. I want to be an example for everyone who feels out of the standards. I’m out of these starndards. I’m also very skinny. If a skinny little boy from the interior of São Paulo like me got there, so will you. This is how I want to be remembered (OLYMPICS, 2022 s/p).

We cannot forget that the athlete, who already had an online presence which is characterized by his live broadcasts on the YouTube platform, the “gaymer” obtained the brand of most followed Brazilian volleyball player on Instagram with his 1.2 million followers. It is worth mentioning that at the

beginning of 2022, the bi-medalist star we are talking about announces, on an Instagram account, his retirement from the Brazilian National Team.

It is very difficult for us to have time for ourselves, for our family, and friends, who are very important things to me. After that, it only got worse until I had to deal with depression, nobody knew about it. In the middle of 2022, our mental health is an extremely important thing, a thing that must be taken care of, treated, and given attention. But, unfortunately, being in the national team, it was very difficult to have that time (OLYMPICS, 2022 s/p).

Douglas comes to show us the importance of bringing the discussion of sexual diversity and emotional fragility to the school, because we are in an environment of plurality, in which we can and must work on differences and respect. As well as thinking about health, teachers need to think about how inclusive their practice is and what they are dialoguing with students.

When talking about inclusion and, consequently, more inclusive games, we had a milestone for the women's struggle in the sports scenario in this Olympic edition, with 48.8% of female participation and among the Brazilian commission of 303 athletes there were 140 female athletes, which is almost half of our delegation. We showed great female protagonism, with many achievements and record-breaking performances, showing all the athletes' resilience and promoting important debates about sport and motherhood, about the lack of incentive,

sponsorship, and visibility when compared to male categories, and the struggle for the non-sexualization of female bodies.

Carrying on with the topic of the power of female athletes, in this edition the Brazilian women put on a show, taking 9 of the 21 medals won by our delegation, showing all the female power at the Tokyo Games. And here we highlight names like Rebeca Andrade, who brought a silver and a gold medal to Brazil, becoming the first Brazilian female gymnast to get on the Olympic podium. This athlete promoted the debate on racism and showed that black women can go wherever they want.

In consonance with Rebeca Andrade, boccia player Evelyn de Oliveira, gold medalist at Rio 2016, says in an interview on the CNN Brasil website that:

Women find in sport an opportunity for transformation, for transforming themselves, for transforming society, the geographic and cultural environment, and I think this is very positive. This is what sport puts together, and women have the right to be spokespersons for all of this (CNN BRASIL, 2022 s/p).

Another highlight was Rayssa Leal, the youngest athlete in the Brazilian delegation who was only 13 years old and made history by winning the silver medal in a sport considered to be reserved for men, which is skateboarding, and also received the “The Visa Award” of the IOC, as she was considered the athlete who best represented the Olympic values, teaching us about the real principles that the Olympic Games represent.

Through these examples, we can draw attention to inclusion in terms of gender by bringing these debates to school grounds. We think of proposals that “enable changes in power relations between the sexes in the practice of sports and physical activities during classes, deconstructing binarisms about the male and female bodies, their possibilities of action and their potentialities” (Devide, et al 2006 apud ABREU, 1992, 1995; SOUZA E ALTMANN, 1999; ALTMANN, 2002).

It is important to reflect on the stereotypes and prejudices that we reproduce and how we can deconstruct them at school. A great ally is the co-educational classes methodology, which according to Devide et al, 2006 “are a practice in which male and female students tend to be together participating in the activities proposed in the class when the gender issues within the activities can be problematized”.

Sexual diversity, gender, mental health; what about racism at the Olympics?

The current scenario shows that we still see many cases of racism in sporting events. Therefore, the Olympic Games have a great role in the fight against racism as one of the high visibility mega events.

When we see black athletes being protagonists and conquering Olympic podiums, showing that that space is also theirs, we realize the importance of public policies that allow them to gain this space that should have already been theirs by right and talent, besides what our constitution says in the sense that everyone should have the right to practice sports.

We highlight John Taylor, the first black man to be Olympic champion in the 400m dash in 1908, breaking the taboo and

opening the doors so that today, Usain Bolt, Simone Biles, Marta, Serena Williams, Rebeca Andrade, and many others could conquer their space.

Sawaia (2008) brings us the following reflection: “what makes people in societies that worship democratic and egalitarian values accept injustice, adopt or tolerate practices of discrimination that exclude those who are not their peers or like them?”

Many athletes had to fight for us to get where we are today. Jesse Owens, the first athlete to win four gold medals in the same edition of the games, was not just a victory for the sport, but for the anti-racist fight, as he made history within Nazi Germany. Aída dos Santos, a black woman and community resident, was the only woman in the Brazilian delegation in 1964 and the only woman in athletics, which made her a pioneer.

Therefore, it cannot be denied that Tokyo was the scene of many important achievements and debates, showing that sport is much more than medals and breaking records, but a significant factor for humanist themes.

By holding the Rodas Olímpicas (Olympic Conversation Circles), we had the opportunity to discuss important issues that can and should be worked on in Physical Education classes, which are present in everyday life and the sports environment. From the exchanges, we can make reflections that will base our actions on school grounds and thus allow us to use these learnings so that we are in fact transformers.

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# AFTERWORD

**W**omen protagonism, LGBTQIA+ Athletes, Racism, Refugees, Inclusion.

Faced with such instigating and relevant topics nowadays, I carefully read each chapter of this book and was surprised by the richness of details that each author was able to express in their writings, which were inspired by their participation in the Conversation Circles that contributed fundamentally to the construction of this book.

It is noteworthy that, although dealing with different themes, all these themes have common biases, such as the appreciation of differences; non-discrimination based on race, gender, or sexual orientation; dedication and love for sports in general, and Physical Education in particular.

Assuming that the discussion with working teachers about gender and sexual diversity, refugees, race, and complex issues in general, against the background of Inclusion of everyone – be it him, her or them – I think that this valuable movement like the Conversation Circle can be one of the means through which an education that forms more participatory and critical subjects in and of their societies can be consolidated.

According to Freitas (2010), this participation happens as the subjects of education can realize that the “different” deserves attention and dignified treatment by knowing and adopting the principles of social inclusion, in which respect for differences is of paramount importance for everyday life, thus enriching their

analysis of those who are different and making well-informed decisions in their daily lives.

When considering that school is an environment where a permanent dialogue between teachers and students is necessary, dealing with issues such as naturalized discrimination towards those who have non-white skin color, who have gender roles and identities that differ from the heterosexual majority, or who are coming from regions where culture, religion, and beliefs in general are different is quite important for everyone so as to avoid acts of symbolic or explicit violence, which is perceived in the relationships among human beings who live together in the same space. I see this book as an instrument that will contribute towards non-prejudice, especially against homosexuals, black people, and refugees because it shows how much inclusion is necessary and urgent from the texts that were presented.

I also think that the teachers who will have access to this book, when reflecting on aspects in which differences are included, will be led to think critically and this reflection will be fundamental for discriminatory practices to be, if not reduced, at least reported and contested with the hope of a fairer and more peaceful world, free of prejudice and discrimination.

This belief and hope that changes both in teachers' and future teachers' personal posture and in professional attitude can come about through knowledge and serious study of these taboo topics which are addressed in this book, given how fast changes have been

experienced by humanity, not only in the technological aspect but also in customs, family, politics, religion, and interpersonal relationships, among others.

Therefore, I thank the organizers for inviting me to write the afterword for this e-book, as well as for participating in one of the chapters of this work that aims at respect and human dignity.

**José Guilherme de Oliveira Freitas<sup>1</sup>**

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