

Experiências de um intercâmbio em Portugal atravessado pela pandemia da covid-19: relato de duas professoras em formação na e para perspectiva inclusiva

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Resumo

O presente estudo objetivou relatar e refletir sobre as experiências vivenciadas durante o intercâmbio ao longo da pandemia e os impactos disso na formação docente na e para a perspectiva inclusiva. Nesse sentido, utilizou-se como base teórica um conceito de inclusão que é amplo, processual e dialético que se contrapõe ao histórico excludente da educação física. Para realização deste artigo, foi utilizado como caminho metodológico a autobiografia. O estudo é baseado nos diários de campo das autoras, e-mails trocados durante a estadia, trabalhos realizados, ementas e documentos sobre a disciplina cursada. Assim, foi possível concluir que essas experiências foram únicas e pertinentes para repensarmos a nossa formação. Enfocamos ser fundamental respeitar a singularidade e valorizar as individualidades de cada um, considerando as diferenças como vantagem pedagógica e colocando em prática o conceito de inclusão que nos aproximamos, a fim de proporcionar uma formação mais crítica, reflexiva, humana e singular.

Palavras-chave: Covid-19. Educação Física. Formação docente. Inclusão. Intercâmbio.

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Experiences of an exchange in Portugal influenced by the covid-19 pandemic: report of two formation teacher in and for inclusive perspective

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Abstract

The present article aimed to report and reflect on the experiences obtained during the exchange program done throughout the pandemic and its impacts on teacher formation in and for an inclusive perspective. For this purpose, a broad, procedural and dialectical concept of inclusion was used as a theoretical basis, as opposed to Physical Education's exclusionary history. Autobiographies were used as the methodological path for this article. This study is based on the authors' field diaries, e-mails exchanged during their stay, papers, course programs and many other documents developed for the studied discipline. Thus, it was possible to conclude that these experiences were unique and pertinent to rethink our formation. We emphasize that it is fundamental to respect the uniqueness and to value the individuality of each one, considering differences a pedagogical advantage and putting into practice the concept of inclusion that we approach, in order to provide a more critical, reflective, human and singular formation.

Keywords: Covid-19. Physical Education. Teacher education. Inclusion. Exchange Program

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Resumen

Este estudio tuvo como objetivo informar y reflexionar acerca de las experiencias vividas durante el intercambio en la pandemia y los impactos en la formación docente en y para la perspectiva inclusiva. En este sentido, se utilizó como base teórica un concepto amplio, procedimental y dialéctico de inclusión, en contraposición a la historia excluyente de la educación física. Para eso se utilizó como camino metodológico la autobiografía. El estudio se basa en los diarios de campo de las autoras, correos electrónicos intercambiados, trabajos realizados, y otros documentos sobre el tema estudiado. Así, concluimos que estas experiencias fueron únicas y relevantes para repensar nuestra formación. A partir de eso, los hallazgos fundamentales a considerar son respetar la singularidad y valorar las individualidades de cada uno, considerando las diferencias como una ventaja pedagógica y poniendo en práctica el concepto de inclusión que abordamos, para proveer una formación más crítica, reflexiva, humana y única.

Palabras clave: Covid-19. Educación Física. Formación de profesores. Inclusión. Intercambio.

Introduction

This is an autobiographical narrative. In 2017, we both entered the Federal University of Rio de Janeiro (UFRJ). Throughout our time at university, we shared experiences, subjects, projects, studies, and courses, growing together within the academic environment. In 2020, we undertook a joint exchange program at a public university in Portugal, aiming to further expand, share, and exchange experiences in another country. The purpose was academic and professional growth at a renowned university with significant infrastructure, as well as a cultural exchange, allowing us to experience a different culture and reality not present in Brazil.

However, the exchange was marked by the outbreak of the novel coronavirus and its challenges, leading to a lockdown in our new country of residence. Consequently, remote learning became necessary to continue our teacher training due to the pandemic.

Throughout our academic journey, we identified with a broad, dialectical, and processual concept of inclusion (SAWAIA, 2017; BOOTH; AINSCOW, 2012; SANTOS, FONSECA; MELO, 2009), which considers issues of social markers of difference such as gender, sexuality, race, ethnicity, disability, religiosity, nationality, and their intersections. For us, this inclusive perspective permeates all aspects of our lives, including the academic environment. In this context, we understand teacher training as a continuous process of understanding and reflection, where university experiences should provide students not only with an accumulation of information but also with a critical and reflective construction to enable them to reframe their learning in their professional and personal realities. Thus, reflecting on one's own training also contributes to our development as future educators.

Historically, Physical Education has had a technicist and sport-focused tendency, prioritizing physical fitness and high performance. However, from more critical perspectives in this field, there is a redefinition and expansion of the concept of Physical Education and what it encompasses as a possibility for teaching and learning. *O Coletivo de Autores* (The Collective of Authors) (1992) presents a concept of school curriculum closely related to a political-pedagogical project, highlighting the social function of Physical Education, especially in the school environment. This cited collective points out that the subject addresses forms of expressive physical activities such as games, sports, dances, and gymnastics, which are elements of bodily culture and represent an indispensable pedagogical possibility in this field.

In this scenario, despite Physical Education having undergone various modifications and updates in the theoretical field, remnants of the initial concept, which prioritizes non-reflective technical practice, are still visible today.

Given this, it was inevitable that these concepts intertwined during the exchange, as such issues were rooted in the training process and now constitute us as individuals. Therefore, we sought to address various issues, such as the transformations during the pandemic exchange, influenced by inclusion/exclusion processes in the Physical Education Licensure program; personal conceptions during the exchange program and experiences during the remote period of the Covid-19 pandemic, with a broad perspective of inclusion as the analytical framework. Thus, the central aim of this paper is to report and reflect on the experiences during the exchange amid the pandemic and the impacts on teacher training from an inclusive perspective, based on an (auto)biographical narrative.

As trainee educators, we believe that the process of reflection should mirror the undergraduate experience in all its aspects. The exchange provided us with significant academic, personal, and cultural enrichment, which we view as an integral part of our human and professional development, allowing us to consider our future practices. Therefore, it is crucial to present our insights during this process, shaped by the Covid-19 pandemic, from an inclusive perspective.

To determine if the topics presented are subjects of study within the scientific community, we conducted a search in the "SciELO" database using keywords: "Teacher Training," "Exchange," "Physical Education," "Inclusion," and "Pandemic," and found no results closely related to this research. We chose this database because it contains relevant and current articles. Thus, we can recognize the relevance of the topic addressed by the research, as it aims to portray a contemporary issue from the perspective of a recent individual experience that seems not yet to have been covered in scientific research.

Theoretical Reflections

This study is grounded in the concept of inclusion as broad, dialectical, endless, and processual (SAWAIA, 2017; BOOTH; AINSCOW, 2012; SANTOS; FONSECA; MELO, 2009). It is broad because it considers various social markers of difference, such as ethnicity, race, sexuality, gender, nationality, social class, among others. It does not limit itself solely to disability but understands and values the differences that constitute us, respecting each individual's uniqueness. Simultaneously, it is dialectical and processual, as it arises from the dynamics involving the various

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exclusions/inclusions present in society. Nonetheless, it is endless because we understand inclusion as a continuous process that must occur daily, addressing new exclusions that may arise.

According to Sawaia (2017), exclusion is not a naive process but rather complex and multifaceted, involving material, political, relational, and subjective dimensions. It does not have a single form, nor is it seen as a failure of the system, but rather as a product of its functioning, a historical strategy for maintaining social order.

Inclusive/exclusive processes also permeate teacher training, which occurs in various spaces of construction, reconstruction, and reflection on praxis through articulations, dialogues, and exchanges with educators, colleagues, and the community. According to Paulo Freire's perspectives:

We will be critical and true if we live the fullness of praxis. That is, if our action involves a critical reflection that, by continually organizing our thinking, leads us to overcome a strictly naive understanding of reality. This understanding must reach a higher level, enabling people to grasp the essence of reality. However, this requires constant thinking, which must not be denied to the popular masses if the goal is liberation (FREIRE, 2013, p.129)

In line with Paulo Freire's perceptions, Beladelli, Oro, and Bastos (2013) emphasize the importance of fostering reflection on teaching and its practice in a more meaningful way within the classroom context. This space is where individuals in the educational process develop human relationships, and it is here that pedagogical praxis and the educational phenomenon in its entirety occur.

To address the complexity of the educational process while considering the diversity of students, it is necessary to rethink many aspects, including the traditional method of teaching content. In this sense, actions that align with praxis and engage with the three pillars of higher education (teaching, research, and extension) can work towards bridging the academic community and society, contributing to the creation of a more equitable, fair, and inclusive school environment (MARTINS; LOUZADA, 2020).

This aligns with the proposals outlined in Resolution No. 2, dated December 20, 2019:

The articulation between theory and practice for teacher education, grounded in scientific and didactic knowledge, encompassing the inseparability between teaching, research, and extension, with the aim of ensuring the development of students (BRASIL, 2019, p.3)

Given this knowledge, we understand that education extends beyond the classroom, permeating social and cultural contexts, and considering the environment in which the student is immersed, valuing their experiences and knowledge. Thus, we align with Fonseca's (2021) concept of teacher education in and for an inclusive perspective, which addresses the idea that:

The expression ‘education in and for an inclusive perspective’ is justified to affirm that the concern is not only to determine if students are being trained to handle differences in their future professional actions but also to assess whether they, as unique individuals, are considered in their education. In this sense, ‘in the inclusive perspective’ means reflecting on how students’ education relates to the inclusive and/or exclusive processes that permeate the course, necessarily taking into account their own demands and issues (FONSECA, 2021, p. 47)

Finally, in line with Saviani's (1991) ideals, it is essential to recognize the teacher as an intellectual and political professional, a protagonist in the educational process, while always considering the complexity that defines this role.

Historically, Physical Education as a curricular subject has undergone various changes regarding its object of study, purpose, and meaning within the educational environment and continues to bear marks of an exclusionary past (FONSECA, 2009). According to Bracht (1999), during the 18th and 19th centuries, this discipline was heavily influenced by military institutions and medicine, aiming to contribute to the development of healthy and docile bodies, allowing for better adaptation to the productive process or a nationalist perspective, legitimized by medical-scientific knowledge. In 1946, the WHO began defining health as complete physical, mental, and social well-being, not limited to the mere absence of diseases or ailments.

As these concepts expanded, Physical Education has been redefined, leading to a paradigm shift. These changes have led to various pedagogical approaches that vary according to the influence and historical, political, cultural, and social context in which the discipline is immersed and its intersections (DARIDO, 2003). All these factors have contributed to broadening the themes covered in classes, beyond a mere emphasis on the technical development of movement.

In summary, it is known that Physical Education, as a school subject, has undergone and continues to undergo constant updates and modifications according to its object of study. Therefore, we understand that it cannot remain distant from the social environment in which it is immersed, with its main goal being the mere execution of techniques and performance. It is essential to bring continuous reflections on issues that transcend the school environment, present in society, so that there is the formation of critical citizens, capable of interpreting and reflecting on the environment in which they live.

The year 2020 was marked by numerous adversities, impacting and modifying plans, expectations, and resolutions both in our exchange program and in all spheres of society: economic, social, political, and cultural. This was due to a disease that was first reported in the city of Wuhan,

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China, where, according to statistics, the number of infected people from January to February 2020 reached 60,342, and about 2,008 people died (RAJPUT, 2020).

The World Health Organization (WHO), on January 30 of the same year, declared the novel coronavirus outbreak. It was classified as a Public Health Emergency of International Concern (PHEIC), implementing the highest level of alert from the Organization. On March 11, COVID-19 was characterized by the same entity as a pandemic. This term refers to the widespread geographical distribution, recognizing that at that moment, peaks of the novel coronavirus emerged in various countries and regions around the world (PAHO, 2021). Despite this scenario, the literal sense of the coronavirus pandemic is the chaotic and widespread fear of a borderless death caused by an invisible enemy, which is not restricted to scientific and biological factors (SANTOS, 2020).

In Brazil, the context was no different. The potential arrival of a new virus tested the existing surveillance structure in the country, at a time when the Unified Health System (SUS) was marked by reduced investments (LANA et al., 2020) due to a dismantling project of public welfare. According to Santos (2020), any quarantine is always discriminatory, more difficult for some social groups than for others. The discrepancy regarding the consequences of the novel coronavirus between countries reflects and exposes the inequalities and divergences present in their respective economic, political, and social systems, with an emphasis on the public health system, investment in science, and research.

The social history of the global capitalist system is marked by inequalities, and the pandemic does not contradict these aspects. It is not impartial and has privileged targets. However, as Santos (2020) points out, it still creates a sense of planetary communion, somewhat democratic. The tragedy is that in this case, the best way to show solidarity was to isolate ourselves, without even touching each other. To achieve this, and with the goal of reducing the spread of the virus, movement between infected countries was prohibited, and circulation was restricted, including flights, buses, metro systems, and long-distance trains being suspended. As a result, more than 34 countries adopted similar quarantine systems (RAJPUT, 2020).

Despite this experience amidst global efforts to generate information about the novel coronavirus, the advancement of social media as a source of information posed the challenge of monitoring and responding quickly to false content disseminated through these channels (LANA et al., 2020). On this topic, Santos (2020) depicts that:

Contrary to what is conveyed by the media and international organizations, quarantine not only makes more visible but also reinforces the injustice, discrimination, social exclusion, and undeserved suffering that it causes. The fact is that such asymmetries become more invisible in the face of the panic that seizes

those who are not accustomed to it. A large part of the world's population is not in a position to follow the World Health Organization's recommendations to protect themselves from 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 confined in prisons or internment camps, because they do not have soap or clean drinking water, or because the little available water is used for drinking and cooking, etc. (SANTOS, 2020, p.21)

As a result, we can see that the pandemic context was a multifaceted phenomenon that influenced and altered various aspects of society on a global scale. This impacted our social, emotional, and cultural realities, which was evident throughout our exchange experience.

Methodological Approaches

This study will explore autobiographical narrative methodologies to achieve its objective of externalizing our perspective based on lived experiences. According to Marques and Satriano (2017):

In the case of autobiographical narrative, the author and the viewer are united in the same figure. Nonetheless, the relational aspect is maintained, as the self is formed by multiple "selves" and the "other" one is not born as a subject but becomes one. The self is characterized by fluidity, marked by a past, present, and future that interweave (three times: past-present; present-present; future-present) and update themselves, an open life where the unexpected is part of it and (re)reading is allowed. (MARQUES; SATRIANO, 2017, p. 373)

This method was developed based on notes from our field diaries, exchanged emails during our stay, completed assignments, syllabi, and documents related to the course taken, and, supported by these factors, reflection on the exchange period.

According to Abrahão (2003), autobiographical research utilizes various sources such as narratives, oral histories, photos, videos, films, diaries, and general documents, and is constituted through memory. Furthermore, Abrahão suggests that by working with such sources, the researcher begins to understand social reality as multifaceted, meaning that while it is socially constructed by humans, these individuals are immersed in and experience their constructions daily, in a continuous process of self-knowledge. Thus, the autobiographical method has the capacity to translate individual or micro-social behaviors, aiming not only to contribute to the science of education but also to place the subject in the role of protagonist in their formation and reflective process (SANTOS; GARMS, 2014). Through inquiries, it becomes clear that the active role of the researcher is emphasized when exploring their own history.

As authors, based on Abrahão's (2003) perspectives, we do not aim to establish statistical generalizations from our accounts but rather to deeply understand the phenomenon under study.

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According to the same author, narratives cannot be judged as true or false, as they express the truth from a subjective and particular point of view, specific to a certain time and space. Considering this situation, our focus will be on our process of teacher training during the exchange program, intersected by an inclusive perspective within the context of the COVID-19 pandemic.

Our Autobiographical Journey

During our academic journey, we encountered the opportunity to expand our knowledge and experience through a study abroad program. Although we had never considered studying abroad, conversations with students from other courses who had participated in such programs inspired us. Eventually, we decided to take the plunge and pursue it. This involved a rigorous selection process by our university and the support and encouragement of our families.

The process was challenging, with numerous documents required and an extremely tight deadline for submission. Additionally, we lacked a solid support network at our university in Rio de Janeiro and did not know students who had undergone a similar process. Despite these challenges, some professors assisted us in navigating the requirements and opportunities offered by the program. Although they were few in number, their support was invaluable.

Once selected for the exchange program to the Faculty of Sport at a university in Portugal, the next step was to choose courses aligned with our areas of interest for approval by the host institution. This task was again arduous, with information being diffuse and uncertainties about the course syllabi and assessments. After many discussions with the aforementioned professors, we chose courses that were not covered in the Brazilian curriculum and others that would help us fulfill elective credits. Although we went through this process together, our housing arrangements were different: one of us had family in the country, while the other secured a spot in the university's student residence.

Upon arriving in Portugal, the cultural and infrastructural differences were striking. This was evident within the university environment as well. We were impressed by the quantity and quality of facilities at the Faculty of Sport, which included various sports courts, a heated pool, an Olympic gymnasium used by Portuguese national athletes, an outdoor football field, a golf course, a tennis court, an athletics track with a jump pit, a gym, and a cafeteria all of exceptional quality and well-maintained.

On our first day of classes, we were not met with the warm welcome we had anticipated. We found the corridors of the faculty completely empty and could not get information about whether

classes were being held, despite checking with different departments. Two hours later, we discovered that an email had been sent the previous day informing students of the cancellation of classes. As exchange students, we had not received this email, leading to our first experience of exclusion. The institution had not considered our status as exchange students and did not anticipate that we might not have access to this information, despite knowing it was our first period at the university.

When we finally met our classmates, we noticed a significant gender disparity only 7 women in a class of approximately 30 students.

This discrepancy led us to question what factors related to university access might have influenced this imbalance. A notable difference from our experience in Brazil was the requirement to pass a specific skills test as a prerequisite for admission to the Faculty in Portugal. This test included running and swimming within a set time, demonstrating gymnastics skills on various apparatuses, and having technical knowledge in different sports such as football and volleyball. Although we lack data to support the reasons for the gender imbalance, we question whether a history of sexism and patriarchy contributes to the predominance of men in physical education programs, which historically emphasize technical skills, performance, and body culture.

Additionally, we observed a lack of racial diversity; there were no Black students in our class or other Black individuals in the university corridors. This highlighted the absence of plurality and diversity in terms of bodies and ethnicities.

During the first period, we enrolled in six courses. In this article, we will focus on our experience in the course "Methodology of Sport I - Sport and Special Populations".

We chose this area due to our proximity to the themes of accessibility and inclusion, as well as our interest in deepening our knowledge. Despite this alignment, we had an aversion to the term "Special Populations," as we understand disability as an inherent characteristic of the individual, rather than a classification of the person. Kaufman (2017) considers the term "special" to be exclusionary, as it separates students from the collective, identifying them as different in a pejorative sense.

In line with our perspective and supported theoretically by the aforementioned author, the more appropriate term would be "people with disabilities," as difference is present in everyone. Therefore, we understand that all people are special in their own unique ways. Candau (2020) reinforces this assertion by pointing out that difference should be seen as a pedagogical advantage, rather than a synonym for inequality.

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In order to be accepted into this field of study, it was necessary to submit documents proving that we already had prior knowledge on the topic, which had been acquired through the course "Adapted Physical Education" taken at the University in Rio de Janeiro.

During the first week of classes, in our initial contact with this course, we encountered a class of only 8 people, including 5 women and 3 men. One of the students had a hearing impairment/deafness⁴, and was accompanied by a Portuguese Sign Language (LGP) interpreter provided by the Faculty. This was an enriching experience, as we were able to observe the differences and similarities with Brazilian Sign Language (Libras). Additionally, the small number of students and the circular arrangement of the classroom facilitated greater dialogue and exchange among everyone.

The organization of the classes for this course included a weekly regular meeting and two extracurricular sessions. One of these sessions took place at the Faculty in the evening, where we interacted with athletes from wheelchair Rugby and Handball. The other session was held in a different neighborhood, at a Cerebral Palsy Association, where we interacted with athletes practicing Boccia, known in Portugal as "Bóccia."

The Portuguese teaching approach differed from what we had acquired in our course in Brazil. As future teachers in a degree program, we always considered the applicability of these modalities in the school environment or the transversal themes that could intersect with this practice, aiming to provide a critical education. However, we encountered a reality focused on performance and high achievement, where the main goal was technical proficiency and athletic success in competitions.

In our second class, we were surprised to learn that we were required to complete the "Boccia Referees Course - Level II" to be qualified to conduct and apply training for the athletes. This course was scheduled for February 21 and 22, 2020, with sessions on Friday from 9:30 am to 6:30 pm and on Saturday from 9:30 am to 4:30 pm. It was divided into theoretical classes, practical sessions, a written exam, and a complete assessment through a practical exam in an official championship. However, due to the pandemic, we could not complete the course due to the absence of the final phase. Still, we completed all the theoretical and practical components, as well as the initial written evaluation.

⁴ Authors Bisol and Sperb (2010) assert the importance of distinguishing between the clinical-therapeutic perspective and the socio-anthropological conception of deafness. In this regard, it is essential to highlight that the terms hearing impairment and deafness are social and political constructs that affect the individual. It is crucial for a person to identify themselves as Deaf or as a person with hearing impairment. In this autobiographical study, since the cited student did not specify their preferred identification, we use the terms hearing impairment/deafness.

Subsequently, these points would be factored into our grade for the Methodology course, taking into account participation in the course and theoretical grades, even though it was extracurricular. This evaluation was developed by the “Cerebral Palsy - National Sports Association” (PCAND) in conjunction with the “Boccia International Sports Federation” (BISFed) and was applied to current referees. This was a great opportunity to expand our knowledge of the sport, particularly since it was free of charge. However, we believe it was not an essential tool for training application, as our goal was to learn to teach rather than to become official referees.

Another mandatory aspect of our in-person classes was to observe and conduct training sessions for Wheelchair Rugby and Wheelchair Handball once a week in the evening. Initially, we had contact with both sports, but in the first week, we were divided into groups to work with only one modality. We were assigned to the Wheelchair Rugby training sessions, which took place on Mondays from 9:30 PM to 11:30 PM. This schedule surprised us, as we relied on public transportation and were still unfamiliar with its operating hours, the areas we traveled through, and their safety.

For the training sessions, we had access to equipment provided by the university, including balls, cones, and competition wheelchairs. At each session, there was assistance from the team’s head coach, who also acted as an evaluator, which made us hesitant to ask questions. One of the goals of these training sessions was to accompany the players to their future official competitions.

The interpersonal relationship with the athletes was characterized by a lot of exchange, affection, and learning. Everyone was very friendly and always willing to listen to our questions and explain tactical and technical aspects of the sport. They were also open to our training activity proposals. As the group of athletes was not very large, we, the students, sometimes joined the teams to complete them. This made our experience extremely enriching, allowing us to practically experience the training sessions we proposed, which could later serve as a starting point for future training observations. As future teachers, having the opportunity to also be in a wheelchair alongside the other athletes provided us with an important moment of reflection for our professional development.

In the third week of our meetings, our observation would conclude, and we would begin teaching our first class for the athletes, in a trio consisting of us and a Portuguese colleague. The training theme, chosen by the coach, was coordination and endurance, and we designed all the class dynamics based on this. However, our practice was interrupted by the COVID-19 pandemic due to the rapid spread of new cases and the proximity of the University to a hospital that was the main reference for COVID-19 cases.

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Initially, on March 7, 2020, practical classes were temporarily suspended for 14 days due to a confirmed case within the University. After this event, the situation was uncertain and unknown, so until a solution for this unusual event was found, all classes were completely suspended. Once the extent of the virus was understood, on March 11, 2020, the University decided to close and suspend in-person classes indefinitely, transitioning to remote learning and instructing the institution's teachers on how to conduct online classes and exams.

On March 14, the University sent an email to exchange students, asking how they would handle these new developments and informing them that they could choose to stay in the country or return to their home country. Another interesting point was that the University provided free psychological support lines to everyone involved in the teaching process and financial support, although this was limited and not everyone had access. From that point on, weekly updates about the virus worldwide, from the University, as well as some motivational poems and words of encouragement, were provided to help us through the pandemic.

Under these circumstances, the course "Methodology of Sports Training I - Sports for Special Populations" began asynchronously. According to the professor's perception, the best way to start this new teaching process was to request that we write 7 individual mini-reports, each with a minimum of 4 pages, about our visits to the Boccia, Wheelchair Rugby, and Wheelchair Handball training centers, experienced while still in person. The deadline for submission was one week.

Although there were no weekly synchronous meetings, a meeting was proposed so that the professor could address any possible doubts about the following assignment and provide feedback on the completed reports. In one of these evaluations, the professor stated that one of us had submitted a "poorly written" report because, according to her, it was written in a "colloquial" manner and "lacked" some letters, implying that it was done with a lack of effort and care. This statement was extremely uncomfortable and even humiliating, as it was made in front of the entire class and the professor did not consider the difference between Portuguese from Portugal and Brazilian Portuguese. The feeling of disappointment was exacerbated by the criticism of our work for being written in what they referred to as "Brazilian," especially since we were exchange students.

In addition to the issues with the University, personal and interpersonal problems persisted, particularly due to the COVID-19 pandemic. One of us lived in the University residence and, with the suspension of classes and the gradual closure of borders, found herself in an increasingly empty residence, as it was primarily composed of foreigners and, mostly, Portuguese students living away from that city.

In addition to the impact of border closures on the university population in the city, another issue arose. One of the students was waiting for her mother to avoid being alone during this period. However, despite having already purchased her ticket, the trip was canceled the day before departure, preventing her from reaching her destination and reuniting with her daughter in Portugal. Faced with disappointment and fear, she found an alternative to her feelings of loneliness and emptiness by staying at the home of Brazilian colleagues she had met during the exchange.

After five days of living with these colleagues, the University sent an email informing that students who had been away from the residence for more than three days could not return and should only collect their belongings. Consequently, she ended up moving in with these colleagues. However, the new apartment could accommodate only four people, so the first months involved sleeping on the floor on some blankets, sharing a very small space, and using it as a study area while taking responsibility for household chores with the other residents. Amidst the lack of familiarity with them and a lot of stress due to confinement, there were several disagreements and uncomfortable situations.

Meanwhile, the other student, who had initially been living with family, had to move due to personal problems and started living in a village, sharing accommodation with a friend, and remained isolated for three months. This location was far from the center and consequently from the University. After this period, with the possibility of in-person classes resuming, she had to move again, this time to stay with another family friend. In all these housing situations, adapting to the families' routines and the provided study spaces was challenging, leading to a strong sense of homesickness.

It is also important to highlight that neither of them had the option to return to Brazil. With borders closed, flights suspended, and one of them having her ticket canceled, the only possibility was repatriation. This would require a train journey to Lisbon, a place neither of them knew, and waiting for the embassy to arrange a flight with no set date. Moreover, the distance between them, the lack of transportation, and the rise in local currency that inflated rental prices made it impossible for them to live together.

In contrast to this context, without being questioned about potential extracurricular issues, a second assignment for the course was proposed: a literature review of approximately 25 pages relating sports practices to one of the 10 diseases presented by the professor. One of us wrote about the relationship between “Stroke (AVC) and sports practice,” and the other about “Amyotrophic Lateral Sclerosis (ALS) and sports practice.” We had a month and a half to complete this assignment, which was part of the overall grade for the subject, along with other assignments from different courses.

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Occasionally, we met online to clarify doubts about the assignments, always required to have our cameras on and to participate actively in these discussions. Given this requirement and the lack of a private study space, it was common to experience noise or distractions during the calls. Additionally, there were times when the internet was unstable or unavailable, further complicating connection and participation in the classes. On one occasion, a colleague who shared an apartment with one of us made a comment during the meeting, leading to a momentary distraction. As a result, the professor immediately reprimanded us, questioning why our attention was not fully focused on the class and why we were not in a secluded space to attend it. After explaining the situation, the professor's response was to suggest that the colleague could remain locked in the bathroom during the meeting to avoid further interruptions.

For all the proposed tasks, there was no clear and well-defined conception of the evaluation methods and criteria, nor did we have examples of how the work should be correctly done. Thus, our evaluation was conducted without knowing concretely our grades for each proposed assignment. Furthermore, we did not have a final class, a closing discussion about the grades, the assignments, or the relationships built during the course. We only received a number in our emails that seemingly reflected everything that had occurred over these six months of experience. This was particularly disappointing considering the small size of the class, which allowed for a more personal relationship.

This chapter of our turbulent yet enriching journey led us to reconsider our teaching training. We questioned how we perceive and develop ourselves as teachers, given the impact of the Covid-19 pandemic and considering the broad perspective of inclusion that guided us. In a course that aimed to bring us closer to inclusion and focused its lessons on minority groups, we did not feel that our singularities were taken into account, even in such a particular and challenging context as the pandemic. Especially in a class of eight students, where everyone was aware of the realities in Brazil, Portugal, and the rest of the world, we expected a greater understanding and sensitivity towards our limitations and challenges.

When referring to inclusion as a broad, procedural, dialectical, and endless concept that considers various social markers of difference, we understand that it should be present in all aspects of the course and even more so throughout the entire training. According to Sawaia (2017):

It is qualified by the way I am treated and treat others in intersubjectivity, whether face-to-face or anonymously, with dynamics, content, and quality determined by social organization. Therefore, ethical-political suffering reflects the everyday experience of the dominant social issues of each historical era, especially the pain that arises from being treated as inferior, subordinate, without value, or as a useless appendage of society (SAWAIA, 2017, p.104)

Therefore, as the author states, due to the multiple and subjective nature of exclusion, this process is present in various aspects of social interaction and can occur in any social, political, cultural, or economic sphere within the environment we are immersed in, needing to be constantly addressed by new mechanisms of inclusion.

In our view, we cannot think of practices that include all students, with or without disabilities, if our day-to-day experiences and our teacher training do not take our individualities and subjectivities into account within the university environment. Thus, we align with Fonseca's (2021) ideas, which emphasize training in and for an inclusive perspective, where the focus is not only on the teacher and their professional reality in the workplace but also on their individualities throughout their formative journey. According to the author:

The 'inclusive perspective' means reflecting on how students' training relates to inclusive and/or exclusive processes that permeate the course, necessarily considering their own demands and issues. In summary, it proposes to humanize the relationships involved in preparing for teaching throughout the formative journey, with a view to addressing the differences present in teaching practice in the classroom, as well as the constitutive differences of these trainee teachers, in a dialectical relationship between 'in' and 'for,' affecting each other mutually. (FONSECA, 2021, p. 47 e 48)

As trainee teachers, we understand students as a foundational part of the teaching and learning process. This must be considered in order to ensure a collaborative construction throughout their formative journey, making them central in their process of becoming a teacher. In this sense, it is fundamental to consider the social, economic, cultural, and emotional factors that permeate each student's reality in the educational environment, to create a more welcoming space for everyone and provide opportunities to interact with and learn from differences.

Given the aforementioned scenario, it is difficult to think that we went through this entire process in another country, with realities completely different from the Brazilian daily life, far from our families and friends, and surrounded by a period of uncertainty and fear. Moreover, our particularities were not considered during a moment of widespread panic, with vague information, amidst a reality of fake news, social distancing, the rising euro, and uncertainty about both our personal and academic futures. Therefore, it is important to reflect on what quarantine we experienced, what the consequences and impacts were on the continuation of our exchange period, and our training as future teachers.

According to Fonseca (2021, p.49), "exclusionary situations in teacher training can lead future teachers, if not trained from a critical, reflective, and inclusive perspective, to reproduce such exclusions in their future professional practice." In light of this, this process of joint construction and

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reflection based on our experiences was crucial for our understanding as teachers and our ongoing praxis in relation to our teaching/training.

Final considerations

This study aimed to report and reflect on the experiences lived during the exchange program throughout the pandemic and the impacts on teacher training within and for an inclusive perspective. We achieved this as we were able to reflect on these events and provide some pertinent considerations.

What were two trainee teachers seeking when they decided to embark on an exchange program in another country? Initially, we were motivated to explore different perspectives on Physical Education and how this would contribute to our formative journey. We had a stereotypical and overestimated view of Europe as a reference in the field of school physical education, an area we have always wanted to work in. However, the experiences we had during the exchange, both before and during the pandemic, led us to deep reflections that impacted us personally, academically, and professionally.

In this reflective process, we identified positive aspects that we added to our future teaching, such as having experiences in smaller classes that allowed for more interaction with peers and teachers (when there was an opportunity for such), new experiences with sports previously unknown to us, high-quality equipment and materials, the chance to visit educational spaces outside the university, but most importantly, understanding that the barrier lies in the structure and not in the person. For example, in our class, there was a student with hearing impairment/deafness, and the university provided an interpreter that greatly facilitated communication.

Dialectically, we also identified negative aspects such as xenophobic episodes due to being Brazilian, the distance, and lack of dialogue between the teacher trainers and us, trainee teachers, in finding the best teaching and learning methods that addressed our specific needs. This made us consider how we would act in similar situations, understanding ourselves as teachers in constant formation.

Thus, we highlight in this reflection the approach to the broad concept of inclusion that we theoretically based ourselves on, which encompasses all fields of our existence, especially when thinking about teacher training within and for an inclusive perspective. Therefore, teacher training and the university environment, to be considered constructions of inclusive processes, need to foster dialogue as a fundamental tool for understanding differences as pedagogical advantages, considering

them as a crucial part of teaching relationships, especially in such a specific and challenging scenario as the pandemic.

Reflecting on teacher training within and for an inclusive perspective (FONSECA, 2021) in this experienced context leads us to consider the importance of not only being prepared for a purpose after completing university education and to be Physical Education teachers who are sensitive to differences, but also to reflect on a training that values our experiences, characteristics, conceptions, ideas, and knowledge even during our undergraduate studies. This was our goal in doing the exchange; however, we did not perceive the presence of the concept "within" an inclusive perspective, as our singularities were not respected and considered during this process, especially in the pandemic context. This factor made us rethink and transform our conception of training as future teachers.

In this regard, an important point to highlight is related to the teachers who train teachers. The idea of teacher training within and for an inclusive perspective also extends to teacher trainers and the reflection on their social role in formative constructions permeated (or not) by the promotion of welcoming spaces for differences. We believe that this critical and reflective process throughout the university can be expanded and encouraged by teacher trainers, but it must be within them, as they collectively rethink their practices and adapt them to the daily life and reality of their students. Such teachers are responsible for new generations of teachers and can contribute to a more humane training with a singular view of the demands of trainee teachers.

In all this narrated context, we turned to reflect on our field of action, school physical education, and the necessary problematization of the exclusionary history still present in teaching and teacher training. In summary, this study and analysis allowed our development as teachers to be redefined, valued, and expanded, making this process an opportunity for intense learning, not only during the exchange experiences but also in the construction of this article and beyond.

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Recebido em: 23/08/2022

Aprovado em: 13/02/2023