

# Humanised soccer as a pedagogical project for teaching values in school: a study of an autobiographical narrative of a physical education teacher

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Thaise Ramos VARNIER\*  
Otávio TAVARES\*\*  
Wagner DOS SANTOS\*\*

\*Prefeitura Municipal de Vila Velha, Vila Velha, ES, Brasil.  
\*\*Centro de Educação Física e Desportos, Universidade Federal do Espírito Santo, Vitória, ES, Brasil.

## Abstract

A review of the academic debate concerning teaching values through physical education provides thoughts to consider regarding the educational potential of sport to promote the attitudinal dimension, with Olympic education as a reference. In addition to this trajectory, we attempt to understand the following question: How are studies pedagogically valuable for the pedagogical practices of physical education, with sports as their content? The aim of this paper is to analyse pedagogical practices in the school environment, directed towards teaching values through sports, specifically soccer, by physical education teachers. This is a research-training type of descriptive study, which uses two semi-structured interviews and the creation of an autobiographical narrative as sources. By adapting the rules of soccer, the teacher created the "humanised sport" method. It is concluded that the "humanised sport" method surpasses the limits of a classical Olympic education to meet socio-cultural needs.

KEYWORDS: Physical education; Values; Sport.

## Introduction

A review of the academic debate on teaching values through physical education provides thoughts concerning the educational potential of sports to promote the attitudinal dimension of education. BARROSO and DARIDO<sup>1</sup> outline sport as a topic of physical education classes because they favour motor skills, technical moves and learning outside of specific sport-related movements. GAYA and TORRES<sup>2</sup> state that sports should be considered in their plural, polymorphic and polysemic senses once these senses arise from the motivations and meanings attributed to those who play sports. STEENBERGEN<sup>3</sup> contributes to this understanding by stating that there are multiple meanings attributed to sporting subjects. In this context, the educational potential of sports depends on the social and pedagogical context in which the sport is played<sup>4,5</sup>.

Several studies have discussed the possibility of teaching values through sports, using the values, symbols, history and traditions of the Olympic movement as a reference<sup>6-9</sup>. This approach is known internationally as Olympic Education.

In her studies, BINDER<sup>6</sup> has analysed curricular projects that are related to the Olympics, which help to provide a theoretical basis for Olympic education initiatives. KNIJNIK and TAVARES<sup>7</sup> analyse the Segundo Tempo programme presented to the International Olympic Committee during Rio de Janeiro's 2016 Olympics candidacy as an Olympic education programme. It was realised that this programme did not resemble an Olympic education model as it put emphasis on motor skills and establish no relations with the so-called Olympic values. Studies by NAUL<sup>8</sup> show that many academic papers mention values education, including the element of

fair play, however few mention the Olympic values as values curriculum. Finally, RUBIO<sup>9</sup> emphasises the importance of an Olympic education permeated by Olympism, starting with themes related to the ancient Olympic Games, traversing various topics and finishing with current issues, such as respect, doping and fair play.

The production of knowledge in Olympic education has been advanced by the discussion of its historical, epistemological and pedagogical foundations. BINDER<sup>6</sup> notes that ideally, the Olympics motivate learning activities in all aspects of life, together with active participation in both sports and physical activity. Next is DACOSTA<sup>10</sup>, whose study shows that sports can be thought of as multilingual, “as it does not refer to simply the oral transmission of meaning but also to body language to build collective beliefs with medium to long duration.” This scholar understands sports as a lasting phenomenon that assumes renewed axiological trends. TAVARES<sup>11</sup> also discusses elements that refer to an Olympic education permeated by singular meanings that are fitting for educational reality and that encompass children, youth and adults.

Regarding the academic outcomes of an Olympic education in relation to knowledge and values for children and youth, ABREU<sup>12</sup> confirms the importance of a multicultural education with a macro sphere which is interconnected to Olympic universalism,

and the micro sphere, composed of particular interpretations and multiple adaptations. The study by GOMES<sup>13</sup> shows that Olympic education needs to distance itself from being a non-doctrinal approach and embrace its multidisciplinary and multicultural possibilities. On the other hand, NAUL<sup>8</sup> highlights various pedagogical approaches of the Olympic education, crossing school borders into other social spheres. Finally, a significantly smaller number of studies have been dedicated to investigating the understanding and practices of physical education teachers in relation to teaching values by way of Olympic education. KNIJNIK and TAVARES<sup>7</sup> signal the importance of a systematised pedagogy that moves away from teaching values exhortatively (teaching values orally) to teaching incidentally (connected to occasional facts and events), using pedagogical activities that reflect actual situations. However, NAUL<sup>8</sup> believes that sports in physical education are not taught in a way that encompasses their full dimensions because they have assumed an analytical meaning focused on motor skills, making them distant. Therefore, this study seeks to analyse the pedagogical practices for teaching moral values in the school environment involving sport content, specifically soccer, by a physical education teacher. In addition we attempt to understand the following question: How are values pedagogically addressed in physical education with sports as their content?

## Method

This study is a narrative inquiry, using two semi-structured interviews and an autobiographical narrative of the pedagogical practices of a physical education teacher. This theoretical-methodological research approach focuses in giving meaning to experiences, it allows, by exteriorising knowledge of self and the various dimensions of pedagogical knowledge, the creation of a reflection and interpretation process for life histories and the trajectories of learning<sup>14-16</sup>.

It was conducted under the project “Physical Education and its relationship with the facts of school life: elements for a theory,” which, among other activities, provided continuing education for fourteen physical education teachers who works at Vitória metropolitan area (Espírito Santo state), conducted in the Centre for Physical Education and Sports of the Federal University of Espírito

Santo in 2012 and 2013, by the Institute of Research on Education and Physical Education (Instituto de Pesquisa em Educação e Educação Física – Proteoria). It should be emphasized that this training is part of a research project and was approved by the ethics committee under number CAAE: 15419913.4.0000.5542.

The contact with the teachers participating in the research occurred through an invitation letter, initially sent to the teachers of the Municipal Teaching Network of Serra/ES. Subsequently, teachers from other educational networks were invited by appointment of these teachers, widening the research scope to Vitória and Vila Velha as well.

We selected one participant, the Marcos, because only he was emphasized, in his pedagogical practice, teaching values. Marcos have his project called “A re-1 of soccer: a humanised sport”, as a part of

the study on values education. Marcos taught at the elementary school level in the Serra municipal district. He specialised in exercise physiology and is also works at SUS (Sistema Único de Saúde) in the same municipality, where his work is focused on the community's health environment, especially for the elderly, hypertensive and pregnant.

The instruments used to produce the data sources were five oral narratives produced from interviews on the topic of the teacher's pedagogical teaching project. We did not create a script *a priori*, but we used the teacher's unique way of remembering his teaching project as a reference for speaking with him. In these meetings, issues emerged from the teacher narratives about how his activities have developed, the challenges of his teaching practices

and the possibilities for professional performance. The process of creating their oral narratives was conducted between October 2012 and May 2013.

We understand, therefore, that parts of the teacher's experience in the narratives have gained language that redefines ways of being and living, revisits stories, retells life experiences that they choose to remember, resulting in a story that does not follow the linearity of space and time, interweaving past, present and future into the present<sup>17</sup>.

Data were organised into three analysis tracks by narrative content: (1) humanised sport: implications for contemporary life; (2) adaptation of the rules: the sport from a pedagogical angle; and (3) humanised soccer and the moral training of its players. These tracks will be explained and discussed below.

## Results and Discussion

### Humanised sport: implications for contemporary life

The bond between Marcos and soccer has been present since his childhood. His love of playing soccer, from Marcos's perspective, took on new meaning when his grandfather lost his motor skills after a severe fall during a soccer game:

I was born in a family, as almost all Brazilians, in which many of the men play or played soccer. As far back as I can remember, I specifically remember my paternal grandfather, Bruno, walking very slowly due to a failed medical treatment after he completely broke his tibia and fibula in about 1955 during a recreational soccer game, caused by a cowardly move by a player on the opposing team (Narrative Marcos).

Marcos's story recalls his affective connection with his family and religious upbringing, instilling in him a view of society as a place of solidarity and respect for neighbours. From this perspective, he brings these values to sports, especially soccer, adding it to the school's physical education curriculum. Thus, he seeks other strategies to promote socialisation, decrease violence and improve morals, creating other connections with the sport by adapting its rules and implementing a practice in the school but not of the school. This distinction shows Marcos's efforts to take a physical activity and transform it into a teaching opportunity to meet the needs of values-driven work.

In his pedagogical project, we see that sportsmanship gains a humanist and civilised aspect, thus distancing itself from a concept of 'play to win' where disrespect and violence predominate. This can also be observed in the name of his method: "Humanised Soccer." According to Marcos, "violence is something that irritates me a lot, a full view of the dehumanisation of the human, of the human being. Thus, I have family stories of men that are completely physically broken because of soccer".

It appears to us that violence in sports became a guiding principle that caused the teacher to empirically seek alternatives to attenuating the sport's violent activities. These violent actions are inconsistent with a pro-social behaviour, thus contributing to Marcos's inclusion of social and affective behaviours in his work:

I basically teach the sport from a motor-development angle but always return to the human, social side of respect, which affects me more personally. [...] I have nothing against soccer. It is just a different way of seeing and playing soccer to make it more human (Narrative Marcos).

The debate surrounding teaching values is also evident from Marcos's remarks. According to him, the major agents of socialisation, such as education, media and the family, are in dissonance with the values needed for social interaction:

The fault lies with the whole system—education, society and television—which have lost all

human values (to include only intolerance, adultery, betrayal, ambition and dishonesty), and children spend twenty hours per day outside of school exposed to this at home. Families are breaking down because of the lives they live (Narrative Marcos).

Marcos's autobiographical narrative also showed a predilection for the reversal of the values observed by him. For example, he teaches values, including respect, and clearly indicates that these values are lacking in sports. GOMES<sup>18</sup> adds to this debate when he states that

Society is becoming increasingly individualist, egoist, materialist, and has gradually lost its humanity—the characteristics that make men human beings, such as bonding, altruism, solidarity, and respect for differences. Values are being reversed in such a way that admirable acts are becoming strange in the face of honesty.

However, in contemporary life, we are living through a transformation whose fundamentals that guide us make relatively volatile value judgements when considering that they are losing their power in favour of a new paradigm directed by socio-cultural context.

For LA TAILLE and MENIN<sup>19</sup> this movement has created “values in crisis,” not a “crisis of values,” which are the hallmarks of a moral reshuffling “[...] the appearance of new types of relationships, valuation of specific values, new ethical concerns, not a return to a pre-moral condition”. CHARLOT<sup>20</sup> states that there is a predilection towards the individualisation of values on the part of contemporary subjects. The “process by which the individual claims the free distribution and seeks to autonomously choose what is good or bad for himself”.

### **The adaptation of rules: sport from a pedagogical angle**

Analysing Marcos's autobiographic narrative to understand the humanised soccer method, we found that for the teacher, fair play is a central element of student development. According to GOMES<sup>13</sup>,

The word 'fair' in the English language means justice and equity, on the one hand, and pleasantness and beauty on the other. [...] The lack of sportsmanship characterised by this fair play constitutes a type of “robbery,” not against the rules, but against the spirit of the game.

Additionally, according to the author, the meaning of fair play may include channelling violence through self-control. This meaning is also

consistent with the teacher's efforts to minimise recurring incidents of violence in physical education classes. These considerations may be related to the Civilising Process by Norbert Elias and consequently, the creation of modern sports.

Based on the “process of civilisation theory”, ELIAS and DUNNING<sup>21</sup> explains various aspects of the sports phenomenon and identifies rules standardisation as a constituent of the “sportification process” of popular games in eighteenth-century England. Due to the increasing regularity of conduct and upwelling of societal sensibilities, the need to make popular pastimes less violent by regularising rules was recognised. Mastery of one's own emotions, via self-control, became an integral part of popular pastimes, giving rise to modern sports. The development of humanised soccer began with the need to adapt rules, so that violent situations in these games become alarming, showing the need to develop a fair game.

We know that rules function in a sport game because they are organisational elements of the game. However, some sporting situations can be created by players seeking victory, which are consistent with sporting regulations. In other words, a rough tackle by a player trying to block an opponent's finish may be permissible under the rules, but in another case, it might be called a foul. This concept leads us to understand Marcos's narrative, when he says “[...] the rules allow the players to suffer greater threats than those previously described”.

In Marcos's pedagogical method, the rules are evident in the development of the method because they become adaptable and functional objects proposed by the teacher to minimise the offensive acts that may arise while playing the sport. Such concerns related to the rules can be observed in the following narrative of Marcos:

[...] but why not change the rules to significantly reduce contact and situations that may harm soccer players? I wonder if this measure would make soccer less interesting? I don't believe so. In my opinion, it would make it more attractive and dynamic, and most importantly, more humane (Narrative Marcos).

The pedagogical meaning shows the potential wagered by the professor regarding the formative effects of sport. It is not sufficient to simply play, but to play honestly and non-violently. In addition, this movement is built on the co-responsibility of those that participate.

The situations created by the teacher work together to cause the students to make decisions

in real-life situations and, consequently, contribute to moral development using practical situations experienced physically. The pedagogical approach to teaching values is expanded beyond their incidental and exhortatory nature<sup>7</sup> because it creates a planned and controlled situation that is not too far removed from practical experiences. That incidental meaning, in turn, is related to facts or events in class, which are used by the teacher for a brief reflection.

Although the teacher's pedagogy showed social and affective character, Marcos did not necessarily prioritise entertainment, pausing the game for reflection. Soccer content was pedagogically adapted for different grades without abandoning teaching skills and tactics. According to Marcos:

I do it by grade range, first to fourth grade and fifth to eighth grade, moving from less complex skills to more complex skills, repeating the content for all grades, thus increasing the skill levels and tactical schemes (Narrative Marcos).

The humanised sport method resembles the claims by GAYA and TORRES<sup>2</sup> who state that school sports require adaptations for specific objectives that differ from the objectives of professional sports. It is a question not only of simplifying techniques and tactics but also of providing the basis for a formative concept.

In the didactic environment of the sport [...] simplified techniques, tactics, rules, space, and number of players are necessary, but gain (self gain), regulation (reduced complexity) and competition are still present. [...] Formative aspects are developed by playing (cooperation, keeping rules that were agreed to, respect for the opponent, recognising and accepting limitations (your own and others), the possibility of overcoming your limitations, etc.).

This thought resembles the consideration of sports as having a "high degree of positivity" for the development of those who play them has emerged in the academic field and in principle, has pervaded the social sciences<sup>22,23</sup>.

### **Humanised soccer and the moral development of its subjects**

Another significant point for the application of the Marcos method is the care taken by the teacher to find sporting situations that help develop students' moral behaviour.

According to STEENBERGEN<sup>3</sup> sport has a dual character with intrinsic and extrinsic elements. The

intrinsic elements could be such as learning soccer rules, skills and tactics.

The extrinsic elements refer to respect and socialisation, for example. One can observe the so-called extrinsic elements in the following narrative of Marcos: "More important than sports [...] is mutual respect, knowing how to create things together and make collective decisions, so that social learning and growth arise".

The extrinsic sense is evident during the development of the method in physical education classes. To the best of our knowledge, the presentation of the method – honesty, with fair play as a central theme – becomes a significant value because using the method contributes to a student confessing that he or she has committed a foul.

Otherwise, the player and his or her team are punished. We can see this understanding as we analyse the following narrative of Marcos:

Each participant (student) will be responsible for calling his or her own fouls. The referee will actually remain outside of the field, observing. Each time that a student commits a foul or infraction and does not confess, the team is penalised a goal (Narrative Marcos).

Another interesting point is the students' leading role in the learning process at the moment that the teacher shifted the responsibility for calling game fouls from the officials to the students. This action does not allow the player's morals to be hidden, whereas under traditional rules, the referee is responsible for judging the actions. According to GOMES<sup>24</sup>, "a situation mediated by arbitration encourages neutrality and omission because it transfers the responsibility for decision making to the arbitrator, and it falls to the arbitrator to judge".

According to Marcos, understanding the meaning of student-players confessing an offensive tackle can be observed on various occasions in the classes, as we can see in the following exclamation of the teacher "Stop! Stop! I fouled, it is their ball!".

Thus, the teacher is concerned with encouraging, through soccer, the students' holistic development by adopting a broad vision that expands beyond motor skill development. The following narrative shows this line of thinking: "With humanised sport, you're either going to win honestly, physically and morally, or you are going to lose." The terms "honestly," "physically" and "morally" are collaborative and demonstrative elements of the holistic view shown by the teacher.

Honesty, as we have already said, appears to be a major factor in students' moral development when

analysing Marcos's narratives. However, dishonesty and consequently, lying are another development. This helps understand the following narrative of Marcos:

Each competitor needs the other for the game to take place. Lie because of a ball? I need my friend to play. Why do I want to impose myself forcefully? Even to fight, I need my friend to fight (Narrative Marcos).

Analysis of the narrative shows that Marcos highlights lying as an infraction that is inconsistent with sportsmanship and consequently, with the nature of moral training that is proposed in my method.

Marcos hopes to use sports to incorporate values and their translation to daily life. The teacher intentionally works to leave the area of incidental and exhortative, moving in the direction of values, such as respect, cooperation, honesty and recognition of self and others.

In Marcos's estimation, the implementation of the project decreased violence and increased the value of physical education classes among students:

Violence was reduced 75 to 80% [...]. When the group began get the gist of the philosophy, it was really cool! I was very happy when I heard a student say, "Wow professor, now it's worth playing with them, with the big guys, because if they commit a foul it is a goal for my team" (Narrative Marcos).

Using the method for playing soccer stimulated participation by the less-athletic students in the physical education class and decreased the amount of violence, possibly as a result of mutual respect, which was visible as the students began to understand the philosophy underlying the method.

TURINI<sup>25</sup> helps us to understand the process of moral awakening. According to him, "we have moral conscientiousness when we voluntarily accept certain standards, attitudes and postures in the situations we are confronted with." Additionally, according to this theory, three concepts are important for moral conscientiousness: the moral rationale, which is the result of maturation and social experience; moral judgement, which is the analysis of the facts based on one's principles and the situation at hand; and moral behaviour, which is the final action taken or decision made.

Next, the process of moral conscientisation, based on this triad, helps us understand the complexity that is involved in teaching values because the central theme is based on the subject's actions. Conversely, the narrative of Marcos – "Wow professor, now it's worth playing with them, with the big guys, because

if they commit a foul it is a goal for my team" – shows the importance of the game to the students. The dynamics resulting from modifications to the rules, especially awarding points for fouls, contributes to the understanding of the role of competition among players and goes beyond the goal of including less-skillful players. Respecting the aesthetic character of the game prevents it from becoming tedious and uninteresting. LOVISOLO<sup>23</sup> said:

If the proposed activity is tedious and does not intersect with their dreams, only coercion will make the students participate. If participation is required by rule, the response may be absent presence—low participation with a lowercase 'p.' I am saying that sports involve aesthetics, feelings and emotions, of the body and athletic performance, and that we cannot forget this dimension, perhaps even more so today.

Sport, with all its various aspects, does not lose what makes it unique because it has its own forms and meanings. According to GAYA and TORRES<sup>2</sup> this consists of structures that maintain a set of essential and common characteristics between these various manifestations: physical gain, regulation and competition.

Competition, for example, is an element of sport but does not need to be the primary reason for playing. It can take on different intensities, which can be fit to the level of competition. Thus, we can focus on physical gain and regulation. According to SILVA<sup>26</sup>, "sports do not have a magical virtue. They are not socialising or anti-socialising in and of themselves. [...] They are whatever we make of them". MELLO et al.<sup>27</sup> take this idea further, as they believe the following:

Competition is also not good, nor bad; it is what we make of it: a tool for learning other things, critical or acritical, stimulation for participation, cooperation, comprehension and production of solidarity. It depends on how they were created by their social authors.

Thus, sports should be viewed from the perspective of a heterogeneous field with various purposes and intentions. This double meaning attributed to sports it was seen pioneered by COUBERTIN<sup>28</sup> in 1894, when he discussed the importance of applying pedagogical treatment to sports:

Even today, as well as in the past, whether or not its effects will be beneficial or harmful depends on how it is treated, and the direction in which it is pointed. Athletic activity can incite the noblest and the basest passions. It can feed

selflessness and honour, or the love of gain. It can be chivalrous or corrupt, humane or bestial. Finally, it can be used to strengthen peace or prepare for war.

Another significant point concerning Marcos's method is the care with which the teacher seeks out sporting situations that develop moral behaviour in the students. Thus, the teacher is concerned with encouraging, through soccer, the students' holistic development by adopting a broad vision that goes beyond motor skill development. The following narrative shows this line of thinking: "With humanised sport, you're either going to win honestly, physically and morally, or you are going to lose." The terms "honestly", "physically" and "morally" are collaborative and demonstrative elements of the holistic view shown by the teacher.

Another prominent factor is the professor's attempt to make playing sports less offensive by adapting the rules, thus valuing respect as a humanising value. This thinking can be observed in the following narrative:

They arrived on the field wanting to play with normal rules, the strong trying to impose themselves violently, and the weak trying to not participate from fear of being attacked. When the group began get the gist of the philosophy, it was really cool! I was very happy when I heard a student say, "Wow professor, now it's worth playing with them, with the big guys, because if they commit a foul it is a goal for my team" (Narrative Marcos).

Using the method for playing soccer stimulated participation by the less-athletic students in the physical education class and decreased the amount of violence, possibly as a result of the mutual respect that became visible as the students began to understand the philosophy underlying the method.

In addition to other methods for playing sports in school, Marcos proposes the humanisation of social relationships as a possibility for pedagogical intervention based on the philosophy of humanised sport.

A teacher who is bothered by the rules of sport, due to the realisation that sports are inconsistent with the offensive contentions of their participants, encourages a pedagogical activity for directing sports education, thus seeing a positive direction and a manner of teaching values using this method.

Thus, adapting the rules was guided not only by using sports in a pedagogical sequence at various grade levels but also as a method of aiding the moral development of the subject: Marcos says that playing

sports in an unguided fashion would not achieve his proposed goals.

The humanised sports method shows sports in two ways, observed in the data analysis and explained by STEENBERGEN<sup>3</sup>: intrinsically and extrinsically. The first is based on sports as an end (technical skills and tactical schemes, for example); the second applies specific and subjective meanings (in the case of this method, moral development is prominent), thus viewing sports as a means.

TURINI<sup>25</sup> highlights the importance of a values-based approach founded on activities that incentivise students to take on decision-making roles as essential factors for moral development. From the data analysis, we can see that the humanised soccer method encompasses these various dimensions and can contribute to a moral education.

As taught by Marcos, the humanised soccer method empirically refutes the critical theory of sports, which takes a radical position on sports development as a function and product of the capitalist system, serving as an analogy between body and machine. However, the method introduces elements to view the sport as polysemic and dynamic.

The values attributed to sports transcend the dualistic and antagonistic academic discussion concerning sports and show the potential of sports to be based on their values. The method shows sports from two angles, seeing sports as both a means and an end.

During the analysis of Marcos autobiographical narratives, it was not possible to detect the challenges encountered by the teacher during the development of his project, which limits us to make viable notes for overcoming barriers that might be encountered.

In view of this scenario, we pointed out the necessity of carrying out an empirical research, of ethnographic nature, to accompany Marcos pedagogical performance, in order to understand the challenges encountered, systematizing a practice based on the teaching of sports and values. In addition, this type of study will contribute to analyze the limitations and problems faced by the teacher. It is necessary, in this case, to contribute for Marcos and us, researchers, to broaden the readings on the demands faced in the daily Physical Education of the school, understanding and transcending the challenges lived in their professional performance.

The method leads us to believe that to develop a method of teaching values using sports, it is necessary to conduct a pedagogical intervention to create an intentional moral education. The pedagogical

system proposed by Marcos is similar to an Olympic education because it is a holistic education that teaches morals. However, this overcomes the barriers of a classical and doctrinal Olympic education because it addresses socio-cultural demands and seeks to adapt them to reality. In addition, this

pedagogical practice ensured that it not become an exhortative and incidental reinvention of its characteristics by teaching values by adapting the rules because it uses soccer as a central theme not only as both a means and an end but also for a values-based pedagogical work.

## Resumo

Futebol humanizado como projeto pedagógico para o ensino em valores: um estudo de narrativas autobiográficas de um professor de educação física

Um recorte do debate acadêmico relacionado ao ensino em valores no âmbito da Educação Física dá elementos para pensarmos no potencial educacional do esporte, para fomentar a dimensão atitudinal, tendo como referência a Educação Olímpica. Para além deste eixo, tentamos compreender: como são trabalhados pedagogicamente valores nas práticas pedagógicas da Educação Física, tendo o esporte como seu conteúdo? O objetivo é analisar a prática pedagógica produzida no âmbito escolar, direcionado ao ensino em valores, por meio do esporte, especificamente o futebol, por intermédio de um professor de Educação Física. Caracteriza-se como uma pesquisa narrativa do tipo investigação-formação, tendo como fonte duas entrevistas semiestruturadas e a produção de uma narrativa (auto)biográfica. Por meio da adaptação das regras do futebol, o professor criou o método "Esporte Humanizado". Conclui-se que o método "Esporte Humanizado" transborda as barreiras de uma educação olímpica clássica, ao atender às demandas socioculturais.

PALAVRAS-CHAVE: Educação física; Valores; Esporte.

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ADDRESS:  
Wagner dos Santos  
Av. Fernando Ferrari, 514 – 29075-910  
Vitória – ES – BRASIL  
e-mail: wagnercefd@gmail.com

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