

**THE METHODOLOGY OF PROBLEMATIZATION IN THE RESCUE OF TRADITIONAL GAMES: EXPERIENCE REPORT OF PHYSICAL EDUCATION CLASSES FOR ELEMENTARY SCHOOL STUDENTS**

**A METODOLOGIA DA PROBLEMATIZAÇÃO NO RESGATE DAS BRINCADEIRAS TRADICIONAIS: RELATO DE EXPERIÊNCIA DAS AULAS DE EDUCAÇÃO FÍSICA PARA ALUNOS DO ENSINO FUNDAMENTAL**

**LA METODOLOGÍA DE LA PROBLEMATIZACIÓN EN EL RESCATE DE LOS JUEGOS TRADICIONALES: INFORME DE EXPERIENCIA DE LAS CLASES DE EDUCACIÓN FÍSICA PARA ESTUDIANTES DE PRIMARIA**



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**ABSTRACT**

This study is linked to the Master's Graduate Program in Physical Education in the National Network (PROEF), São Paulo State University (UNESP), Faculty of Science and Technology (FCT), Presidente Prudente Campus. The objective is to make an experience report based on the description of the interventions carried out between October and December 2025, with 35 students from the 4th year of elementary school, in a public school in the municipality of Campo Grande (MS). Using the Methodology of Problematization of the Arco de Megueres and starting from the Freirean perspective, the interventions started from problems about popular games, their origins and their generational interpretations. It was possible to conclude that the occurrence of moments in which families experience the ludic culture and pass it on to their children, generate significant knowledge. However, due to many factors, families have attributed the function of this experience to schools. In turn, many schools make it impossible for Ludic Cultures to happen, due to the fact that, among other reasons, there is an appreciation of some contents, to the detriment of others. The methodology of problematizing the Magueres arch shows us that it is possible to think of active methodologies capable of involving students in a process of critical autonomy in physical education classes. Therefore, there is a possibility that popular games will resurface as a playful culture within schools, making what was once common in our streets, may reappear in the corners and charms of schools.

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**Keywords:** Arco de Meguerez. Children's Play Cultures. Problematization Methodology. Popular Games. Early Years of Elementary School.

## RESUMO

Este estudo está vinculado ao Programa de Pós-graduação de Mestrado em Educação Física em Rede Nacional (PROEF), da Universidade Estadual Paulista (UNESP), Faculdade de ciências e Tecnologia (FCT), Campus de Presidente Prudente. O objetivo é fazer um relato de experiência a partir da descrição das intervenções realizada entre outubro e dezembro de 2025, com 35 alunos dos 4º anos do ensino fundamental, em uma escola pública no município de Campo Grande (MS). Utilizando-se da Metodologia da Problematização do Arco de Meguerez e partindo da perspectiva freiriana, as intervenções partiram de problemáticas sobre as brincadeiras populares, suas origens e suas interpretações geracionais. Foi possível concluir que, a ocorrência de momentos em que as famílias vivenciam a cultura lúdica e as passam aos filhos, geram conhecimentos significativos. No entanto, devido a muitos fatores, as famílias têm atribuído a função dessa vivência às escolas. Por sua vez, muitas escolas impossibilitam com que as Culturas Lúdicas aconteçam, pelo fato de, entre outros motivos, ocorrer uma valorização de alguns conteúdos, em detrimento de outros. A metodologia da problematização do arco de Maguerez nos mostra que é possível pensarmos em metodologias ativas capazes de envolver os estudantes em um processo de autonomia crítica nas aulas de educação física. Sendo assim, há uma possibilidade de que as brincadeiras populares ressurgam enquanto cultura lúdica dentro das escolas, fazendo com que outrora era comum em nossas ruas, possa ressurgir nos cantos e encantos das escolas.

**Palavras-chave:** Arco de Meguerez. Culturas Lúdicas Infantis. Metodologia da Problematização. Brincadeiras Populares. Anos Iniciais do Ensino Fundamental.

## RESUMEN

Este estudio está vinculado al Programa de Máster de Posgrado en Educación Física en la Red Nacional (PROEF), Universidad Estatal de São Paulo (UNESP), Facultad de Ciencias y Tecnología (FCT), Campus Presidente Prudente. El objetivo es elaborar un informe de experiencia basado en la descripción de las intervenciones realizadas entre octubre y diciembre de 2025, con 35 alumnos de 4º curso de primaria, en un colegio público del municipio de Campo Grande (MS). Utilizando la Metodología de Problematización del Arco de Meguerez y partiendo de la perspectiva freireana, las intervenciones partieron de problemas sobre los juegos populares, sus orígenes y sus interpretaciones generacionales. Se pudo concluir que la ocurrencia de momentos en los que las familias experimentan la cultura lúdica y la transmiten a sus hijos genera un conocimiento significativo. Sin embargo, debido a muchos factores, las familias han atribuido la función de esta experiencia a las escuelas. A su vez, muchas escuelas hacen imposible que existan las culturas lúdicas, debido a que, entre otras razones, se aprecia ciertos contenidos, en detrimento de otros. La metodología de problematización del arco de Maguerez nos muestra que es posible pensar en metodologías activas capaces de involucrar a los estudiantes en un proceso de autonomía crítica en las clases de educación física. Por lo tanto, existe la posibilidad de que los juegos populares resurjan como una cultura lúdica dentro de las escuelas, haciendo que lo que antes era común en nuestras calles reaparezca en las esquinas y los encantos de las escuelas.

**Palabras clave:** Arco de Meguerez. Culturas de Juego Infantil. Metodología de Problematización. Juegos Populares. Primeros Años de Primaria.

## 1 INTRODUCTION

School Physical Education aims to transmit historically accumulated knowledge about human movement and its relations with the environment in which it lives. In this sense, it was decided to call this accumulated knowledge from the 1990s onwards as Body Culture of Movement (Coletivo de autores, 1992). From this perspective, school Physical Education has the responsibility of enabling students to access and critically appropriate this cultural heritage (Bracht, 1999; Betti, 1994; 2005). Thus, the objective of this article was to describe the application of the Methodology of Problematization with the Arch of Maguerez (MPAM) as a pedagogical possibility to develop the investigative capacity of students and promote the appreciation of popular games as manifestations of body culture.

The experience report that we propose seeks to show the use of MPAM as an active methodology in the construction of more autonomous students with decision-making capacity. According to Andretta (2020), the environment conducive to traditional games is less and less on offer due to a smaller space devoid of interactions in our current society, and in this sense, the school becomes a stronghold for the transmission of this accumulated knowledge.

Andretta (2020) also mentions that, in addition to the departure of parents from the labor market, urban violence, the decrease in interactions between peers and adults, the current situation of the federal government's educational policies corroborates the emergence of another context: the enrollment of children in full-time schools, which has been materialized in many observed realities.

As an example, we can mention the state of Mato Grosso do Sul, which recorded a significant increase in enrollment in schools that offer full-time education: from 62% in 2014, after a large drop between the years 2018 and 2020 (which offered between 29% and 30% of enrollments in this modality), it offered 45% in 2022 and 2024, 71% of enrollment in full-time education. This last percentage is above the expected goal of 65% within the state of Mato Grosso do Sul (Mato Grosso do Sul, 2025) and also above the goal of the National Education Plan 2024-2034 (Brasil, 2025), which provides for 55% of enrollments offered in this modality.

Thus, through the expansion of the offer of full-time education, the intention of rescuing traditional games and games as a tool for the study of invasion sports is justified, since the school can be considered a privileged place for this context to be consolidated.

## 2 CHILDHOOD AND PLAY IN PHYSICAL EDUCATION: WHY THINK ABOUT METHODOLOGIES FOR CHILDREN?

The consolidation of modern Physical Education is directly related to the transformations that occurred in the way of understanding childhood and the body throughout the eighteenth and nineteenth centuries. After the process of moralization and control of playful practices, body movement began to be valued not only as a form of discipline, but also as a fundamental element for physical development. the health and integral education of children (Azevedo; Lima, 2020).

According to Ariès (1981), from the eighteenth century onwards, the concern with the physical conditions of childhood intensified, especially with regard to strengthening the body and preventing diseases. In this context, the importance of activities involving movement began to be recognized, since children showed a preference for bodily practices. This perception contributed to the appreciation of the so-called exercise games, considered beneficial to growth and physical balance.

This movement occurred at a time marked by the advancement of medical and hygienist thinking, which began to defend the need for regular body practices as a way to promote health, physical vigor, and discipline. Progressively, exercises and games ceased to be just spontaneous manifestations of childhood and began to be organized, systematized and incorporated into the school routine (Ariès, 1981).

In this process, the body assumed centrality in the modern educational project. Physical Education arises, linked to a logic that articulates physical development, behavioral control and moral formation. Body movement is now allowed and encouraged, as long as it is guided, supervised and appropriate to the pedagogical objectives of the school. However, this valorization of the body in movement did not eliminate the logic of control that historically marked the civilizing process of childhood. As Azevedo (2016) points out, many school practices are still guided by a conception of normalization of behaviors, in which children are adjusted to previously defined models.

In this sense, "thinking of the child as an 'ideal' and not a 'real' being is part of our routine, whether at school, when we try to standardize him through concepts in which everyone needs to fit" (Azevedo, 2016, p. 79). In addition, the school space continues to produce forms of body regulation that limit spontaneity and body expression. The author points out that the control of movement is often manifested through the demand for immobility and silence, configuring what she calls "silence of the body", understood as "an institutionalized strategy to impose immobility and other types of deprivation on children" (Azevedo, 2016, p. 177).

This perspective shows that modern Physical Education is constituted in the midst of a permanent tension: at the same time that it recognizes the importance of movement for child development, it is also inserted in an educational system that historically values discipline, order and control of bodies. In this sense, modern Physical Education cannot be understood only as a result of the valorization of physical activity, but as part of a historical process that organized childhood and defined ways to control, guide and give meaning to movement in the school context.

The articulation between the historical analyses of Ariès (1981) and the reflections of Azevedo (2016; 2022) allows us to understand that bodily movement, when incorporated into the school, occupies an ambiguous place, being simultaneously recognized as necessary for development and subjected to norms that guide, limit, and discipline its expression.

This process, initially observed in the European context, is also manifested in a particular way in other historical scenarios. In the Brazilian case, the construction of childhood occurred in a context marked by colonization and social inequality. Since the colonial period, education has been linked to missionary action and the transmission of values considered necessary for the organization of life in society. With the advancement of the schooling process, this logic began to guide practices that prioritize discipline, the organization of behaviors, and the control of the child's body (Azevedo, 2022).

Even with the changes that have occurred in education over time, many of these traits can still be perceived in the daily life of schools. This shows up especially in the way children's movement, play, and body expressions are organized, allowed, or in some cases, restricted. In the Brazilian context, the organization of school Physical Education has also been built from different legal frameworks that express changes in the conceptions of education and human formation (Azevedo, 2022).

The Federal Constitution of 1988 represented an advance by establishing education as a right for all and oriented towards the full development of the person (Brasil, 1988). Subsequently, the Law of Guidelines and Bases of National Education, Law No. 9,394/1996 (Brasil, 1996) consolidated Physical Education as a curricular component of Basic Education, integrating it into the school's pedagogical project and reaffirming its contribution to the integral formation of students.

In the 1990s, the publication of the National Curriculum Parameters (PCNs) as a quality reference for the curriculum in Basic Education, brought more specific guidelines to the area, organizing teaching from the perspective of the body culture of movement and recognizing games, games, sports, dances, fights and gymnastics as school contents (Brasil, 1997). For many years, the PCNs constituted the main curricular reference for the

organization of pedagogical practices in Physical Education and, although this document did not have the normative status of Law, it has a historical importance when we think of a curricular organization for Brazilian Basic Education, especially for school Physical Education.

More recently, the ratification of the National Common Curricular Base (BNCC) in 2017 (Brasil, 2017), established the rights of learning and development for Basic Education, reaffirming Physical Education as an area responsible for working with body culture and organizing the contents into thematic units, including games and play. As it is a recent document, its implementation has still required moments of study, discussion and reorganization of pedagogical practices. In everyday school life, this means reviewing plans, rethinking objectives, and looking for ways to bring the BNCC guidelines closer to the reality of classes.

Although it is an important curriculum document, the BNCC (Brazil, 2017) is not exempt from criticism and, even when citing its importance, it is necessary to make some reservations here. Some controversies involving its construction by, for the most part, economic institutions that had no direct relationship with Education, is one of the issues that can be cited as an example. Other issues, such as the competency-based approach, the disregard for areas of knowledge when prioritizing some content and contributing to the reduction of others can also be listed (Azevedo, 2026).

Among other words, there is a generalized pressure on teachers and children so that the neoliberal economic logic, materialized by the incessant search for goals, the platformization of teaching and the increasingly bureaucratic teaching activities, is consolidated early in schools, especially public ones. In this context, the space for playing and playing is practically nil, since the market logic prioritizes only the time-profit relationship, demonstrated by the curtailment of Children's Playful Cultures since Early Childhood Education (Azevedo, 2026, p. 59).

The author also makes other observations: the education proposed by the BNCC is shallow, simplistic, aims at the formation of cheap work for the labor market and promotes a technicist education, in addition to not valuing Physical Education, since "this same logic tends to secondary issues related to play, which can be perceived by the very place attributed to this area within the BNCC: an area "annexed" to the others" (Azevedo, 2026, p.61).

Despite all these criticisms, the BNCC is what is in place and, let us continue fighting so that, in the near future, we can participate in a more collective and democratic construction of a possible new version of the BNCC – this is what we defend here in this work: that the BNCC can soon be reformulated by those who are present in the school routine.

Thus, it is observed that the moments of play in this document cannot be limited only to leisure. In them, children build relationships, negotiate rules, resolve conflicts, explore space and experiment with different forms of participation. This reality dialogues directly with the daily life of Physical Education classes in the early years, in which play often needs to compete for space with school routines, content and expectations. Recognizing the value of these experiences becomes fundamental for pedagogical practice to consider the child in his or her own way of learning and expressing himself, because:

(...) New skills can be acquired and improved by the child while playing, including many skills that will serve, as this process evolves, for the acquisition of knowledge in the classroom. For example, when proposing the variation of a certain game such as 'zerinho', in which children try to jump rope by sequencing the jumps in which the proposal is to increase the number of them, it is concerned, at first, with fulfilling this purpose, executing the action not only in the motor field, but anticipating its action in the mental field (Azevedo, 2016, p. 108).

These situations show that playing involves planning, anticipation, decision-making and the construction of strategies, reinforcing its potential as a significant learning experience. Understanding this historical trajectory makes it possible to look more critically at the place that play occupies today in school. The challenge is to ensure conditions for children to play, explore and express themselves through their bodies. Although recent legal documents, such as the Federal Constitution of 1988, the Statute of the Child and Adolescent (Law No. 8,069/1990), the Law of Guidelines and Bases of National Education (Law No. 9,394/1996) and the National Common Curricular Base (Brasil, 2017) recognize play as a right and as an expression of body culture, they still persist in school daily life, tensions between the valorization of playfulness and the institutional organization of time, space and children's behaviors.

In this sense, the analysis proposed by Ariès (1981) at the beginning of this topic, allows us to understand that the place of play in education is the result of historical and social transformations. Initially shared by the entire community, the games were progressively abandoned by adults from the upper classes, coming to be associated with childhood and the popular classes. Later, under the influence of new pedagogical and medical knowledge, these practices were incorporated into the school system and transformed into educational instruments. This historical path shows that playing is not just something natural to childhood, but a socially constructed cultural practice, which expresses values, ways of educating and ways of understanding children's development.

For Physical Education, this understanding is fundamental, as it allows us to recognize that its bases are related to broad social processes that involved the moralization, schooling

and scientificization of human movement. This historical look helps to understand that, at school, playing does not always appear as a free experience, being frequently reorganized to meet routines, contents and pedagogical expectations.

This issue is even more evident when observed in the context of the early years of Elementary School, especially in the first year, a stage marked by the transition between Early Childhood Education and formal schooling. At this moment, the child arrives at school bringing a culture of movement and play built in different social spaces, but starts to live with an organization of time, space, and activities that often reduces the opportunities for playful experiences (Azevedo, 2022).

Thus, when discussing the historical trajectory of games and play, it is possible to understand the tensions, permanences and possibilities related to the use of play in Physical Education classes in the early years. Investigating this reality seeks to bring academic production closer to the concrete situations experienced in daily school life, contributing to the construction of practices that are more sensitive to children's experiences.

### **3 THE METHODOLOGY OF PROBLEMATIZATION WITH MEGUEREZ'S ARC**

When thinking about a problem-solving education, we resort to the concept of Freire's praxis (Freitas; Freitas, 2022; Ângelo, 2006), described as critical reflection and action that transforms reality and that are appropriate in the school physical education curriculum. We refer to the problematization of man's action on the world, which for Freire (1996) implies a critical action to transform it, and which requires reflection and action on the environment. Thus, this conception of education is contrary to what Freire (1987) calls Banking Education - an education in which students and teachers are seen as deposits of content that should not be questioned, but rather absorbed passively.

Considering, then, the conception of problematization from the Freirean perspective, this work chose to use the MPAM described by Liziero (2024): as a methodological possibility. Liziero (2024) emphasizes that MPAM is part of the list of active methodologies, with principles such as the student as the center of learning, autonomy, reflection, problematizing reality, teamwork, innovation, and the teacher as mediator/facilitator/activator (Diesel; Baldez; Martins, 2017, apud Liziero, 2024).

Developed by Professor Neusi Berbel at the State University of Londrina/PR, the problematizing content was initially thought of in the areas of health (Berbel, 1998, p. 140) and was later applied in Basic Education (Liziero, 2023; 2024; Ventura, 2023). The Methodology of Problematization, as a methodology of teaching, study and work, can be used

whenever opportune, in situations where the themes are related to life in society (Berbel, 1998, p. 142.)

Thus, MPAM (Berbel, 1998; 2011; 2012) sought to break with traditional pedagogy and develop a renewing pedagogical method, capable of increasing responsibility and commitment to learning, forming autonomous students, builders of knowledge, holders of experiences and capable of reflecting on reality throughout the learning process.

It is focused on the realization of the greater purpose, which is to prepare the student/human being to become aware of his world and act intentionally to transform it, always for the better, to a world and a society that allow a more dignified life for man himself (Berbel, 1998, p. 144).

The intention of this study is to make an experience report based on the description of the interventions carried out between October and December 2025, with students in the 4th year of elementary school, in a public school in the municipality of Campo Grande, MS. The interventions are part of a research composed of 35 students aged 9 to 11 years<sup>5</sup>, belonging to two classrooms of the 4th year of elementary school, as part of a research of the Professional Master's Degree in Physical Education in National Network (PROEF), of the São Paulo State University (UNESP), Faculty of Science and Technology (FCT), Presidente Prudente campus.

#### **4 METHODOLOGY: THE STAGES OF THE ARC DE MAGUEREZ**

When thinking about children from 9 to 11 years old, we chose to adapt the problematization described by Berbel (2011) with the "practical" action inserted in the application of reality and the student as a producer of the reality to be researched. We decided to use the version described by Bordenave and Pereira (1982, apud Berbel, 2011) from the perspective of the teacher as the developer of the problem to be researched. Based on these assumptions, the following problem was raised: how can the games of our parents and grandparents help us to modify our physical education classes?

It is important to highlight that the content studied in the two months in which the intervention was carried out was aligned with the BNCC (Brasil, 2017) and the Curricular Reference of Campo Grande, MS (Campo Grande, 2019), whose thematic unit studied is "games and play" and "invasion sports".

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<sup>5</sup> The research was approved by the Research Ethics Committee (CEP) of the São Paulo State University (UNESP), Faculty of Science and Technology (FCT), Presidente Prudente Campus, whose CAAE is: 91528225.3.0000.5402; Opinion number: 7,932,588.

(CG. EF35EF01.s) To experience and enjoy popular games and games from Brazil and the world, including those of indigenous and African origin, and to recreate them, valuing the importance of this historical-cultural heritage.

(CG. EF35EF05.s). Experiment and enjoy different types of field and club, net/wall and invasion sports, identifying their common elements and creating basic individual and collective strategies for their execution, valuing collective work and protagonism.

(CG. EF35EF18.n) Experience playful activities and variations of field, club, net, wall and invasion sports. MS (Campo Grande, 2019, p. 68-69)

Following the steps of the arch described by Liziero (2024, p. 40), we started with the first phase of the arch, the *observation of reality*, proposing an active listening activity in which students chose a question about games and games they knew. Liziero (2024) tells us that *observation of reality* is the identification of issues to be studied and the moment of acquisition of information and identification of a problem. Thus, the students collected the necessary information to broaden the discussion on the problem raised.

In the second phase of the arc, the *survey of the key points*, we list the situations that most caught our attention during the mobilizing class: how can games help invasion sports? How do old games help us build new games?

In view of this scenario, the students were asked to take home an investigative questionnaire and in this we asked the family members to answer two questions: What games marked their childhood? Could you share with us how to play? (Rules, formats and variations) and; What games did you teach your child to play? Please make the description of the game. Thus, an activity was proposed for the students to investigate their families and make a survey of the games and games known by their relatives.

In the next class, 13 questionnaires were answered again and from these we began our investigations. Sequentially, we move on to what Liziero (2024) and Berbel (2011) describe as the third stage of the arc, *theorizing*, in which the scientific knowledge produced historically, by different means, is sought to provide subsidies and answers to the questions raised previously in the mobilizing class and with the key points. This stage will raise different possibilities of solutions and it was at this moment that the production of the pedagogical material telling the story of the origin of games and games in a way adapted to the reality of our students took place. Here, we show what according to Huizinga (2000) can be interpreted as the culture prior to the human being, and, in the case of this work, a culture of playing, since at the same time the game assumes the social contour given to it.

Although with other assumptions, but in similar ways, Kishimoto (2003) mentions that playing reflects the relationships we have at home, on the street, at school and in our social environment. In this sense, the meaning of the games is constructed from the experiences lived by the children in their social contexts.

Having formulated these theories that will support the pedagogical work, we move on to the hypothesis phase to solve our problem: how can the games of our parents and grandparents help us to modify our physical education classes? Based on Günther (2003), we used the basis of understanding of human behavior defended by this author to lead this stage:

There are three main ways to understand human behavior in the context of the empirical social sciences: (1) observe behavior that occurs naturally in the real realm; (2) create artificial situations and observe behavior in the face of tasks defined for these situations; (3) ask people about what they do (did) and think (thought). (Günther, 2003. p. 1)

Thus, we asked the family members how they played and what games they played. Thus, we list all the games described by the family members and apply them in our classes.

**Table 1**

*Childhood games reported by families and transmission to their children*

Responder	Games that marked childhood	Play taught to children / description
1	Elastic skipping; bets; Tag	Not informed
2	Play circuit (motor circuit); linesman; Burnt	Not informed
3	Tic-tac-toe; bets; tag; tug of war; sack race; volleyball; Football	Not informed
4	Bets; hide and seek; Jump rope	Not informed
5	Pass the ring	Not informed
6	Burning	Stop – a game in which participants choose categories (e.g., name, city, fruit) and must fill them in with words starting with a drawn letter.
7	Bets; linesman; lady; stop; burning; shuttlecock	Checkers and Stop – board and word games that stimulate reasoning and strategy.
8	Bets; Jump rope	Not informed
9	Volleyball; jumping elastic; hopscotch	Not informed
10	Jump rope	Not informed
11	Football; Tag	Not informed
12	Roller cart; soccer; playing with clay; scrap cart	He did not teach his son to play
13	Witch of colors; ring pass; American glue	He taught all the games mentioned

Source: Questionnaire applied by the authors to the students' families (2025).

Sarmiento (2002) describes childhood cultures as those that live from the coming and going of children's representations of the world, and these in interaction with the representations of adults. Thus, the answers show the presence of several traditional games in the families' memories, especially bets, tag, jump rope and dodgeball, which appeared in

more than one report. However, it is observed that for most adults there is no transmission of these representations to the new generations. It is also noticed that only 2 of these families transmitted games to the children.

Thus, we ended Maguerez's arc with the phase of *application of reality*, in which the students carried out interventions through a transformative action, subsidized by the previous stages of the arc (Berbel, 1999). We experienced the games, recreated and rethought, in our conversation circles, the various forms that those games could take in our physical education class. We understand the application of some games in the teaching of invasion sports, such as the flag game, as well as the variety of popular games and games (hopscotch, elastic jumps and others.)

For Sarmiento (2007), "the various planes are intercepted by the cultures of childhood, that is, by the modes of appropriation and symbolic production of children, generated in the interaction of peers and in adult-child representations" (Sarmiento, 2007, p. 27). Therefore, the interaction with the production of adults and the transmission provided by the method and the school environment (transmission between peers and adults) expanded the perception of learning invasion sports, as well as traditional games.

## 5 CONCLUSION

Family experiences are rich and diverse, but families are failing to transmit this knowledge to their children, attributing to the school the responsibility of transmitting this playful culture. At another point, Azevedo (2017) describes that the school can stimulate or prevent playful cultures, and that teacher mediation is important to value them.

In this way, the present article evidenced the use of the methodology of problematization with Maguerez's arc as an active methodology for the construction of student researchers, capable of intervening critically in the conversation circles and at the same time instrumentalizing the students with scientific theories about games and play, evidencing the role of the school as a driving force of the intergenerational ludic culture.

We remember that schools today have an important social status: the privileged *locus* for Children's Playful Cultures to happen. Based on what has been exposed in this work, it can be seen that children have stayed much longer in this institution, such as the aforementioned full-time education schools and, in fact, Brazil has been moving for some decades for this expansion to take place.

In this sense, even with a period of decline in enrollment in full-time education schools, especially in previous governments (2018-2022), full-time education is currently undergoing an important change in relation to the financial investments made in recent decades.

However, it is necessary to reflect on the objective that should be a priority in integral education: the expansion of the cultural, scientific and pedagogical repertoire of education as a whole.

Regarding the recognition of the school of integral education, we make a caveat: it cannot be seen as "a place for students to stay while their parents work", since this view represents only a welfare look. Integral education should not be associated with a kind of "page" for Brazilian students, but it should be recognized as a right and as an opportunity to have access to content that, routinely, many would not have access to. In addition, respect for the teacher's knowledge and recognition as an education professional demonstrated not only by a decent salary, but also through their social, cultural and scientific action, can be a differential when we are talking about comprehensive education.

Last but not least, the Methodology of Problematization of the Arch of Maguerez shows us that it is possible to think of active methodologies capable of involving students in a process of critical autonomy in physical education classes. Therefore, there is a possibility that popular games will resurface as a playful culture within schools, making what was once common in our streets, may reappear in the corners and charms of schools.

It is in this way that we can promote the emergence of a playful childhood that is capable of playing, reproducing games already known in other ways, remembering games from our childhood times and, who knows, inserting more time for body movement and less time for screens. But, this subject is a conversation for another work to be published.

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