

## **Inclusive experiences in supervised internship: Practices and learnings in the para athletics modality at the Amazonas Reference Centre**

**Experiências inclusivas no estágio supervisionado: Práticas e aprendizados na modalidade paratletismo no Centro de Referência do Amazonas**

**Experiencias inclusivas en la práctica supervisada: Prácticas y aprendizajes en la modalidad de paratletismo en el Centro de Referencia de Amazonas**

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### **Abstract**

The research investigates inclusive experiences during supervised internship in the para-athletics modality, carried out at the Amazonas Reference Centre, focusing on teacher training and the promotion of integral health for people with disabilities. The study aims to analyse how the internship contributes to the development of sensitive, ethical, and humanised pedagogical practices that value the body, movement, and diversity as dimensions of the educational process. It adopts a qualitative and descriptive approach, characterised as an experience report, based on observation and reflective analysis of inclusive pedagogical practices developed within the context of para-athletics. The experiences were systematised through content analysis, identifying categories related to accessibility, autonomy, well-being, and meaningful learning. The results indicate that para-athletics represents a space of critical training, where educators learn to mediate inclusion processes and to recognise the emancipatory potential of human movement. It is concluded that the supervised internship enables the integration between theory and practice, promoting the understanding of adapted sport as an educational and citizenship tool, while strengthening the teaching commitment to equity and respect for diversity.

**Keywords:** Body; Health; Inclusive education; Learning; Para-athletics; Teaching and learning.

### **Resumo**

A pesquisa investiga as experiências inclusivas vivenciadas durante o estágio supervisionado na modalidade paratletismo, realizado no Centro de Referência do Amazonas, com foco na formação docente e na promoção da saúde integral de pessoas com deficiência. O estudo tem como objetivo analisar como o estágio contribui para o desenvolvimento de práticas pedagógicas sensíveis, éticas e humanizadas, que valorizam o corpo, o movimento e a diversidade como dimensões do processo educativo. Adota-se uma abordagem qualitativa e descritiva, caracterizada como relato de experiência, com base na observação e análise reflexiva das práticas pedagógicas inclusivas desenvolvidas no contexto do paratletismo. As vivências foram sistematizadas por meio da análise de conteúdo, identificando categorias relacionadas à acessibilidade, autonomia, bem-estar e aprendizagem significativa. Os resultados indicam que o paratletismo constitui espaço de formação crítica, no qual o educador aprende a mediar processos de inclusão e a reconhecer o potencial emancipador do movimento humano. Conclui-se que o estágio supervisionado possibilita a integração entre teoria e prática, promovendo a compreensão do esporte adaptado como ferramenta educativa e de cidadania, ao mesmo tempo em que fortalece o compromisso docente com a equidade e o respeito à diversidade.

**Palavras-chave:** Aprendizagem; Corpo; Educação inclusiva; Paratletismo; Saúde; Ensino e aprendizagem.

### **Resumen**

La investigación analiza las experiencias inclusivas vividas durante el período de prácticas supervisadas en la modalidad de paratletismo, desarrolladas en el Centro de Referencia del Amazonas, centrando la atención en la formación docente

y la promoción de la salud integral de las personas con discapacidad. El estudio tiene como objetivo examinar cómo las prácticas contribuyen al desarrollo de metodologías pedagógicas sensibles, éticas y humanizadas, que valoran el cuerpo, el movimiento y la diversidad como dimensiones del proceso educativo. Se adopta un enfoque cualitativo y descriptivo, caracterizado como relato de experiencia, basado en la observación y en el análisis reflexivo de las prácticas pedagógicas inclusivas realizadas en el contexto del paratletismo. Las vivencias fueron sistematizadas mediante análisis de contenido, identificando categorías relacionadas con accesibilidad, autonomía, bienestar y aprendizaje significativo. Los resultados muestran que el paratletismo constituye un espacio de formación crítica, en el cual el educador aprende a mediar procesos de inclusión y a reconocer el potencial emancipador del movimiento humano. Se concluye que las prácticas supervisadas permiten la integración entre teoría y práctica, fortaleciendo la comprensión del deporte adaptado como herramienta educativa y de ciudadanía, y promoviendo el compromiso docente con la equidad y el respeto a la diversidad.

**Palabras clave:** Aprendizaje; Cuerpo; Educación inclusiva; Paratletismo; Salud; Enseñanza y aprendizaje.

## 1. Introduction

Parathletics, by integrating people with and without disabilities in the same educational space, constitutes a practice that transcends the boundaries of sport and becomes a fertile field for humanisation, empathy, and identity reconstruction (Mantoan, 2015; Araújo et al., 2013). In the context of supervised training, this experience assumes a unique formative character, as it allows the future professional to understand movement as a form of language and inclusion as an ethical principle (Batista Canté et al., 2024; Goffman, 1988). This pedagogical dimension reaffirms the value of coexistence and diversity as structuring elements of learning, shifting the focus from performance to solidarity-based interaction.

The purpose of this study arises from the need to reflect on supervised internship experiences in parathletics developed at the Amazonas Reference Centre. The guiding question of the research is: How can supervised training in parathletics contribute to inclusive professional development and to the creation of pedagogical practices aimed at the education of people with disabilities? This inquiry emerges from the awareness that inclusion is not taught solely through books but is learned through coexistence and attentive listening.

The social relevance of this investigation lies in recognising adapted sport as an instrument of citizenship and empowerment, especially in Amazonian regions marked by historical exclusions. Parathletics becomes a space of visibility and belonging, where the body with a disability is understood as a source of potential rather than limitation. This perspective breaks with exclusionary practices and reaffirms the importance of Physical Education as a field committed to the promotion of human rights and social justice.

From a historical and legal standpoint, the consolidation of inclusive public policies and the strengthening of Paralympic movements represent civilisational milestones that expand access and participation for people with disabilities. This trajectory of achievements is accompanied by the need to revise pedagogical practices, promoting more welcoming and ethical environments in education. Thus, the supervised internship in parathletics is configured as a space for the exercise of sensitivity and for the reconstruction of the teaching role in the face of diversity.

From an academic perspective, this study contributes to broadening the understanding of the link between Physical Education, inclusion, and teacher education, highlighting the relevance of the internship as a transformative social practice. The articulation between theory and practical experience demonstrates that adapted sport is also a means of emancipation and mutual learning between educators and learners. Hence, this work reaffirms Physical Education as a field committed to dialogue, respect, and the plurality of bodies and knowledge.

The study aims to analyse how the internship contributes to the development of sensitive, ethical, and humanised pedagogical practices that value the body, movement, and diversity as dimensions of the educational process.

The article is structured into five main sections, articulated in a continuous and coherent manner. The introduction presents the theme, justification, and research problem. The methodology describes the formative path and the adopted

procedures. The results section presents the inclusive experiences observed, and the discussions—divided into three subsections—critically analyse these experiences in the light of inclusive theories and practices in Physical Education. Finally, the conclusion synthesises the theoretical and social contributions of the study, and the references gather the works that support the debate, reaffirming the commitment to the humanisation of formative practices.

## 2. Methodology

The research is characterised as an experience report of a qualitative and descriptive nature (Pereira et al., 2018; Gaya & Gaya, 2018), developed at the Paralympic Reference Centre of Amazonas, linked to the Faculty of Physical Education and Physiotherapy of the Federal University of Amazonas (UFAM), in partnership with the Brazilian Paralympic Committee (CPB). The experience took place between September and October 2024, within the scope of supervised training, involving pedagogical and sports activities directed at athletes with physical, intellectual, and visual disabilities. All activities were monitored by supervising professors and local interns, creating a space of collective learning and dialogue between theory and practice.

The experience lasted three months, with a workload of twenty hours per week, resulting in a continuous immersion process in the daily routine of the Reference Centre. Ten athletes with different types of disabilities participated directly, taking part in running, throwing, jumping, and adapted circuit workshops. The internship promoted the development of professional competences related to pedagogical sensitivity, inclusive planning, and the observation of interactions between body, space, and movement. This plural environment allowed for understanding parathletics as an educational practice oriented towards autonomy, cooperation, and respect for diversity.

The reflective analysis of the experience was conducted using content analysis techniques, as proposed by Bardin (2016), following the stages of pre-analysis, material exploration, and results processing. The choice of this approach is justified by the interpretative nature of the experience, which required careful reading of records, reports, and observations produced during the internship. The emerging categories — inclusion, accessibility, and pedagogical practices — enabled the understanding of how the educational process manifests itself in adapted sports practice and the meanings attributed by participants to their lived experiences.

The methodological path adopted ensured coherence between the research objective and the procedures employed, respecting the ethical principles of observation and sensitive listening. The direct involvement of participants was guided by valuing their narratives and understanding that knowledge is built through shared experience. The methodology, therefore, was not limited to the description of facts but sought to interpret the meanings attributed to parathletics as an instrument of inclusion, learning, and transformation, reaffirming the role of Physical Education as a humanising and socially engaged practice.

## 3. Results

Parathletics, when incorporated into the formative practices of Physical Education, manifests itself as a territory of sensitive and ethical learning, where corporeality is translated into an experience of inclusion and human recognition (Mantoan, 2015; Araújo et al., 2013). In the context of supervised training, adapted sport emerged as a field of dialogue between technique and sensitivity, reaffirming movement as a pedagogical and social language that educates the body, emancipates the individual, and builds citizenship.

By understanding parathletics as an expression of integral education, the supervised internship revealed the power of encounters between differences, breaking traditional boundaries of teaching and sports practice (Batista Canté et al., 2024; Goffman, 1988). The experience showed that inclusive education is not limited to physical accessibility but also involves

symbolic and affective dimensions that humanise learning. Thus, the teaching of movement became an instrument of sharing and listening, redefining the teacher's role in the educational process.

The institutional environment proved to be more than a place of practice; it became a living field of experimentation and intersubjective exchanges. The relationship between teacher, intern, and athlete revealed a formative path based on trust, empathy, and shared responsibility. Each guided gesture and mediated interaction became an opportunity for collective learning, consolidating the perception that teaching is built through networks and dialogue.

The observed pedagogical practice highlighted that methodological adaptation goes beyond technique, constituting an ethical and aesthetic act of educating. The planned activities, when adjusted to the physical and cognitive conditions of the athletes, showed that inclusion takes place in the detail of observation and the sensitivity of the teacher. The trainee was led to understand that inclusive teaching arises from a gaze that recognises singularities and legitimises difference as an educational value.

The formative experience revealed that teaching in parathletics is woven through listening and affection more than through rigid methods. Living alongside plural bodies allowed for the reconstruction of paradigms regarding efficiency and performance, guiding the intern's gaze toward the human dimension of movement. From this perspective, the body ceased to be an object of overcoming and became a subject of experiences and memories capable of generating meaning for the community.

The internship also revealed that learning emerges from reciprocity between those who teach and those who learn, rather than from one-sided instruction. The exchanges between athletes and educators showed that knowledge is built through coexistence and that inclusive teaching is, above all, a process of dialogue. Teacher sensitivity was, therefore, a central element in ensuring that sport became a space of dignity and belonging.

The teacher's mediation, present throughout the internship, functioned as a guiding axis for the intern's formation. Continuous supervision provided theoretical and practical support, transforming initial uncertainties into pedagogical confidence. The relationship between both consolidated the idea that teaching in inclusive Physical Education requires openness to learning from others, recognising teaching as a shared human experience.

Reflective observation of practices showed that the internship is also a space for self-knowledge and the construction of professional identity. The contact with diversity, limitations, and daily achievements of the athletes led the trainee to rethink their social role. The process revealed that teaching practice is a form of care for others, founded on the recognition of vulnerability and the ethics of presence.

Based on these perceptions, Table 1 was created to synthesise the main analytical categories that emerged from the experiences observed during the internship. The table presents the articulation between the pedagogical dimension, teacher mediation, and the human development aspects identified in practice, composing an integrated reading of the inclusive process experienced at the Reference Centre.

**Table 1** – Conceptual synthesis of the “Results” section.

Analytical Category	Interpretive Description	Formative Aspect
Parathletics as an educational language	Movement as an expression of belonging and human inclusion.	Promotes empathy, listening, and mutual recognition.
Pedagogical adaptation	Methodological adjustments become ethical, not merely technical mediations.	Values singularities and legitimises difference.
Teacher–student mediation	The supervised practice as a space for sharing and co-learning.	Strengthens reflection and ethical responsibility.

Analytical Category	Interpretive Description	Formative Aspect
Autonomy and coexistence	Training as a space for collective construction and reception.	Reinforces learning through coexistence and cooperation.
Inclusive professional formation	The internship as an experience of teaching humanisation.	Develops social awareness and pedagogical sensitivity.

Source: Prepared by Authors (2025).

From the analysis of Table 1, it is observed that each category reveals complementary dimensions of the formative process, intertwining theory, practice, and affectivity. The experience in parathletics demonstrated that learning emerges from listening and interaction, where the body becomes a site of language and presence. The table highlights that supervised training not only shapes the professional but also sensitises them to teaching as an act of inclusion, dialogue, and transformation. Thus, the results presented in this section prepare the ground for the next one — *Discussions* — which will deepen the theoretical reading of the experiences reported, relating them to the pedagogical and ethical principles of inclusive Physical Education.

#### 4. Discussion

The discussion section was organised into three subsections that are articulated around the formative, bodily, and social dimensions of parathletics, addressing it as an educational, cognitive, and health-promoting practice. The first, entitled “*Parathletics as an Educational and Emancipatory Practice*”, aims to understand the role of parathletics as an instrument of human formation, social emancipation, and the construction of inclusive values. From this perspective, the discussion highlights the educational function of adapted sport and its relevance to the exercise of citizenship, showing how inclusive policies in the Amazonian context influence teacher education and pedagogical practices. Furthermore, it analyses the Paralympic movement as an expression of achievement and social recognition, understanding supervised training as a space of awareness and emancipatory practice. The reflections in this subsection are grounded in Melo and López (2002), Tweed and Howe (2011), and Mantoan (2015).

The second subsection, “*Body, Movement, and Cognition in Inclusive Learning*”, seeks to analyse the body and movement as mediators of the teaching and inclusion processes experienced in parathletics. This approach considers the body as an expression of identity, communication, and potential, broadening the understanding of physical activity beyond its biomechanical dimension. The relationships between physical exercise, cognition, and well-being will be discussed, as well as the relevance of playful and creative methodologies in constructing the protagonism of athletes with disabilities. Grounded in Ratey and Hagerman (2012), Fabiani, Scaglia, and Almeida (2016), and Omote (1997), this subsection emphasises inclusive learning as a process that unites movement, sensitivity, and bodily awareness, reinforcing the role of Physical Education as a promoter of integrated cognitive and emotional experiences.

Finally, the third subsection, entitled “*Health, Inclusion, and Integral Development*”, aims to discuss the implications of parathletics in promoting the physical, mental, and social health of people with disabilities, highlighting the formative and humanising role of the teacher. The analysis addresses the psychosocial benefits of adapted sport and inclusive motor activities, as well as pedagogical planning focused on well-being and quality of life. It seeks to relate health promotion to inclusive education, emphasising the importance of a critical, ethical, and affective professional practice within the context of parathletics. This approach is supported by the contributions of Wellichan and Santos (2019), Fragala-Pinkham, Haley, and O’Neil (2008), Green and Kreuter (1991), Braga et al. (2002), and Silva (2025). Thus, the three subsections establish a reflective path that integrates the body, teacher formation, and inclusion as fundamental pillars of inclusive educational practice.

#### 4.1 Parathletics as an educational and emancipatory practice

Parathletics, as it emerges as a field of educational practice, transcends the sporting sphere and becomes a language of humanisation in which body and movement express human dignity (Melo & López, 2002). The adapted modality allows a rethinking of the relationships between teaching, citizenship, and autonomy, demonstrating that inclusion is not a concession but a collective construction. In this context, sport manifests itself as an exercise of freedom and presence, recognising in each body a history of resistance, affection, and learning.

From this perspective, the educational function of parathletics assumes a formative and social dimension, promoting encounters among historically marginalised individuals and recognising their potential (Mantoan, 2015). Inclusive practice reveals that teaching goes beyond the technical domain, reaching listening, dialogue, and the building of human bonds. Thus, adapted sport becomes an ethical and political space of human formation, where learning is grounded in coexistence and sensitivity.

Throughout the experiences, parathletics reaffirmed itself as a territory of social re-education, in which differences ceased to represent boundaries and became sources of knowledge. Pedagogical practice, by valuing diversity, demonstrated that inclusive education does not seek to compensate for disabilities but to broaden the possibilities of existence and participation. This understanding reinforces that education, when grounded in inclusion, is consolidated as an emancipatory and transformative practice.

The pedagogical environment of the Reference Centre showed that parathletics can be understood as a practice of citizenship and recognition. The appreciation of difference shifted the focus from performance to coexistence, allowing sport to become an instrument of empathy and respect. This change in perspective favoured the creation of human bonds and an inclusive sporting culture capable of bringing educators closer to the ethical dimension of teaching.

Inclusive public policies, particularly within the Amazonian context, reveal the importance of teaching that is sensitive to regional realities and persistent inequalities. Commitment to diversity requires teachers to articulate theory and practice in the pursuit of equitable and humanised education. In this way, supervised training is configured as a field of ethical experimentation, allowing the intern to understand sport as an instrument of social transformation and civic formation.

The Paralympic movement, over recent decades, has consolidated itself as a symbol of resistance and the reconstruction of narratives about the body and disability (Tweed & Howe, 2011). This perspective shows that the visibility achieved through sport redefines cultural paradigms, producing recognition and belonging. The analysis of this process reveals that parathletics is more than an adapted practice; it is a social phenomenon that teaches one to see the other beyond physical limitation.

The supervised internship fostered reflections on the body's potential as a territory of expression and freedom. Contact with inclusive practices encouraged the understanding that each person's gesture, rhythm, and voice translate singular ways of being in the world. This experience of coexistence reaffirmed the role of the educator as a mediator of sensitivity, capable of embracing difference as an inseparable part of the teaching and learning process.

In the formative exercise, parathletics revealed itself as a dialogical practice in which learning is built collectively and cooperatively. The exchange between educators and participants showed that inclusion is realised through interaction rather than the imposition of rules. The trainee's formation in this process was marked by the awakening of ethical awareness and the recognition that teaching is also an act of listening and caring for others.

The emancipatory character of parathletics was manifested in the symbolic reconstruction of the body, no longer seen as an object of correction but as a subject of potential. This new perception shifts pedagogy from control to encounter, grounded in respect for singularities and the appreciation of differences. Thus, sport becomes a space of creation and autonomy in which movement is both an experience and a discourse.



The reflections developed in this section indicate that parathletics goes beyond training and performance, establishing itself as a social, educational, and ethical practice. The experience of supervised training demonstrated that adapted sport contributes to the formation of educators committed to equity and attentive listening. Based on these considerations, the next section - *"Body, Movement, and Cognition in Inclusive Learning"* - will deepen the understanding of the body as a mediator of learning and as a fundamental element in constructing a truly inclusive Physical Education.

## 4.2 Body, movement, and cognition in inclusive learning

The body, when understood as a territory of language and subjectivity, assumes a central role in the construction of inclusive learning, especially in the context of parathletics (Ratey & Hagerman, 2012). It is not merely an instrument of motor gesture but a field of symbolic and affective communication in which movement expresses singular ways of existing and interacting. Physical Education, by recognising this dimension, expands teaching beyond technique, approaching what is essentially human: feeling, perceiving, and coexisting.

From this perspective, bodily movement emerges as a mediator between knowledge and experience, acting as a bridge between the subject and the world (Fabiani, Scaglia, & Almeida, 2016). Inclusive pedagogical practice, when guided by sensitivity, transforms movement into a language that integrates and emancipates. In this context, parathletics offers possibilities for self-discovery and reflection, as the body becomes a means of cognitive, emotional, and ethical expression. Thus, learning is not restricted to execution but involves understanding multiple forms of presence.

Moreover, the relationship between physical exercise and cognition proves to be a structuring element of human development (Ratey & Hagerman, 2012). Bodily activity stimulates mental processes that strengthen attention, memory, and self-perception. This interdependence between body and mind reinforces the importance of a pedagogy of movement that values pleasure and the meaning of action. Consequently, the body ceases to be a mere executor and becomes a thinking subject, active and capable of creating meaning.

When observing the educational process in adapted sport, it becomes evident that the body is also a social mediator, capable of articulating communication and recognition (Omote, 1997). Gesture, gaze, and breathing form a silent grammar that promotes interaction between educator and learner. This communicative corporeality grounds learning in lived experience, making teaching more attuned to reality and human emotions. The body, in this sense, is the sensitive text of inclusion.

In inclusive pedagogical practice, movement acquires an aesthetic and symbolic dimension, as it expresses values, emotions, and stories. The construction of this bodily language depends on an educational environment that recognises differences as sources of knowledge. The body teaches what words cannot always reach, revealing that learning arises from sensitivity and reciprocity. Thus, Physical Education is consolidated as a space of listening and expression of human plurality.

Furthermore, cognition, when associated with movement, expands the reach of meaningful learning. The act of moving allows thought to take root in experience and to materialise in daily actions. This relationship demonstrates that knowledge cannot be separated from emotion or from the body that experiences it. Inclusive teaching, therefore, requires practices that awaken feeling and thinking together, creating paths of discovery and belonging.

Methodologies that value the protagonism of students with disabilities prove to be powerful tools for formation and autonomy. Pedagogical mediation, by prioritising listening and interaction, transforms the classroom and sporting space into places of collective creation. This approach, by considering the rhythm and uniqueness of each body, breaks with homogeneous teaching models. The teacher becomes a mediator of encounters and learning processes that dialogue with diversity.

The use of playful and creative practices in this context fosters engagement and motivation among participants (Fabiani, Scaglia, & Almeida, 2016). Play, challenge, and symbolic movement act as resources for expanding sensory and emotional

experiences. Playfulness presents itself as a path toward developing autonomy and self-esteem, strengthening bonds and enhancing learning. Thus, the joy of movement becomes a fundamental pedagogical element.

The experience in parathletics shows that the body is both the origin and the destination of the educational process. It records the marks of learning and translates, through gestures, the internalisation of knowledge. This understanding leads the educator to rethink the curriculum as a living space where learning takes place in and through the body. In this way, teaching ceases to be transmission and becomes encounter, producing embodied and relational knowledge.

Given these reflections, understanding the body as a mediator of inclusion opens new horizons for contemporary Physical Education. Movement, by integrating mind, emotion, and social relation, becomes a symbol of humanised learning. Thus, the next section - *"Health, Inclusion, and Integral Development"* - will deepen the discussion on the role of parathletics in promoting physical, mental, and social well-being, highlighting the potential of teacher education directed towards integral care and human dignity.

### **4.3 Health, inclusion, and integral development**

Health, when understood from an inclusive perspective, transcends the biological field and is inscribed as an integral dimension of life, involving physical, emotional, and social balance (Wellichan & Santos, 2019). In parathletics, this view is realised through the relationship between body, environment, and affectivity, where exercise becomes a means of belonging rather than mere conditioning. Movement ceases to be a physiological routine and transforms into a symbolic language of existence, capable of producing care, connection, and autonomy.

In this sense, adapted sports practice reveals its power as a promoter of integral health, as it interconnects well-being and inclusion (Fragala-Pinkham, Haley & O'Neil, 2008). The engagement of participants in parathletics activities demonstrates that care arises from listening and respecting individual uniqueness. When the body is welcomed in its entirety, it expresses balance and vitality, showing that health is also a cultural and emotional construct. This understanding redefines the role of sport in both educational and social processes.

Furthermore, teacher education directed toward inclusion reveals that care is a pedagogical and political act (Green & Kreuter, 1991). The educator's sensitivity in recognising each individual's limits and potential broadens the possibilities for intervention and learning. This stance reaffirms that to teach is also to care, and that the educational process is strengthened when guided by dialogue between movement and attentive listening. Teaching, therefore, becomes an act of health and ethical presence.

When observing the daily practice of parathletics, it becomes evident that the promotion of health is intrinsically linked to the construction of cooperative and affective environments. Adapted practice seeks not only motor performance but also the strengthening of trust and self-esteem. In this space, interaction becomes shared care, where each body learns to recognise the other as an essential part of the experience. The pedagogical gesture, thus, becomes a gesture of humanity.

Consequently, inclusive sports practice demonstrates that health cannot be reduced to the absence of disease but must be understood as the outcome of the relationships an individual establishes with their environment (Braga et al., 2002). Adapted sport, by promoting bonds and meaning, acts as a mediator of social belonging. Each movement carries symbolic dimensions of healing and identity, revealing that well-being also arises from recognition and coexistence with difference.

Likewise, the planning of inclusion-oriented actions must incorporate care as a guiding principle. The educator, by creating methodologies that integrate body, emotion, and mind, becomes a mediator of autonomy and self-confidence. This pedagogical organisation fosters psychosocial balance and the understanding that sport is a space of expression and freedom. In this way, health is produced collectively and expands through sensitive dialogue between educator and learner.



Still within this context, the practice of parathletics reveals that emotional health emerges from cooperation and mutual recognition. Teamwork strengthens bonds and nurtures a sense of belonging, contributing to integral development. The teacher's presence, guiding and listening, reaffirms their role as a symbolic guardian of collective well-being. Thus, health is constructed through attentive listening and the shared authorship of experiences.

Moreover, inclusive education, when in dialogue with adapted sport, broadens the understanding of the moving body as a source of balance and awareness (Silva, 2025). Bodily practice is configured as an exercise of citizenship, as it translates ethical and supportive values that transcend the classroom. This educational experience reinforces that teaching movement is also teaching care, where the body becomes the very text of inclusion.

Therefore, the integral development of persons with disabilities depends on professionals committed to sensitivity and ethical knowledge. The educator who works in parathletics is called to see the body not as a limitation but as a transforming potential. This humanised view redefines the concept of health as a collective experience, constructing meanings of belonging and autonomy. In this way, sport becomes a space of welcome and active listening.

Thus, supervised training in parathletics demonstrates that inclusive professional education arises from the integration of care, movement, and critical thinking. The educator in training learns that promoting health is promoting humanity, and that teaching, when shaped by empathy, transforms education into a political act. Therefore, the internship contributes to the development of inclusive pedagogical practices in which formation is built through experience, sensitivity, and commitment to human dignity.

## 5. Conclusion

The reflections developed throughout this study show that parathletics is configured as a territory of human formation, where body, movement, and affection intertwine in learning experiences that transcend the motor gesture. The supervised internship revealed that inclusive teaching is a practice built through listening, observation, and the sensitive presence of the educator. The hypothesis that adapted sport can function as a formative and emancipatory space was confirmed, demonstrating that inclusive learning is, above all, an act of encounter between subjects and their stories.

The results indicated that parathletics fosters teacher education by promoting dialogue between theory and practice, consolidating a broader understanding of inclusive education. The experience analysed showed that teaching mediated through the body is a process of self-knowledge and empathy, in which the educator also becomes a learner of human diversity. Thus, inclusive practice revealed its transformative power, capable of generating new ways of perceiving and inhabiting educational spaces.

From a theoretical perspective, the research contributes to broadening the understanding of Physical Education as an interdisciplinary field for producing meaning, in which inclusion is articulated with movement and health. The study reaffirms that corporeality is not merely a dimension of learning but the very core of the educational experience. In this horizon, professional formation acquires ethical, cultural, and social dimensions, reaffirming the role of the educator as a mediator of care and freedom.

On a practical level, the analyses point to the need for pedagogical practices that value listening, playfulness, and creativity as teaching instruments. The supervised internship showed that inclusion is achieved when the learning environment embraces singularity and recognises the potential of each participant. Thus, parathletics presents itself as a field for constructing sensitive methodologies that integrate body, emotion, and knowledge within a single educational movement.

The research also reinforces that inclusive teacher education does not end in a linear process but is continuously renewed through experience and reflection. The contact with parathletics made it possible to understand that teaching is an act of

responsibility and commitment to others, supported by listening and empathy. This learning surpasses the boundaries of sport and extends to life, reaffirming the importance of the teacher as an agent of social transformation and promoter of equity.

Finally, the discussions developed open paths for further exploration of new perspectives on the role of body and movement in contemporary education. Parathletics emerges as a fertile field for research that integrates inclusion, health, and teacher education, inviting a rethinking of the meanings of teaching and learning. Thus, the lived experience reaffirms that inclusive education, when infused with sensitivity and attentive listening, not only forms professionals but transforms consciousness, expanding the boundaries of the human in the act of educating.

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