

113 - THE SPORT ON THE VISION OF THEODOR W. ADORNO IN SOME TEXTS OF THE BOOK "EDUCATION AND EMANCIPATION."

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Topics on corporeality and training are the most important in the composition of what we call the Critical Theory of Society. In several texts and works of great authors such as Adorno, Horkheimer and Marcuse, philosophers linked the call Frankfurt school, may be noted the theme of the body and its expressions and experiences, and destinations of cultural education and its alternatives, being exploited, and even set the background of critical reflections on contemporary society.

The body plays a key role in constructing the subject clear, it is no coincidence that Horkheimer and Adorno, in his *Dialectic of Enlightenment* (1985), the interpretation of the *Odyssey*, Ulysses observed that, in many situations, faced with the problem how to relate to the bodies of his sailors, with the women he loves, with a giant body with its own in particular, putting themselves paradoxically, as both subject and object relative to itself.

This body, which need to be disciplined is present in sports, that in practice, most often, they are reproducing the models promoted in capitalist society.

Thus, we will make an analysis of the sport, thinking this as a training body, while the social apparatus, as a possible alternative to stop savagery the consciousness of the individual as object and content of physical education. We will use as a base text of the book "Education and Emancipation" author Theodor Adorno Wiesengrund.

1. PHYSICAL EDUCATION AND SPORT - A BRIEF REPORT

The School Physical Education is currently perceived by its leading thinkers, and by the LDB/96 curriculum guidelines for elementary and secondary education as a curricular component.

The contents of the sport are in most cases, the essence of physical education classes in most schools, from an early age, learned to play the sports, but widespread in Physical Education, for example, indoor soccer, volleyball, basketball and handball.

These options are offered to students, are very restricted to those with skills in such practices. In our country, culturally we have football as a sport to be practiced, the student who is not skilled in it, often ends up being deleted by the group or self-excluding. In some cases, these students are looking for other sports (volleyball, basketball, handball) alternative practices do not get out of physical education classes.

Currently, the sport is the vehicle most often used as a means of dissemination of body movement in elementary school and high school. More than that, are reduced, most often in sports like football, basketball, volleyball and handball are part of the content of physical education classes.

Physical education is moving in both a means and an end to achieve their educational objectives within the school context. The movement can be understood as an activity in the case body, which manifests itself through the game, sport, dance or gym. The school took over the teaching of the sport, practically as the only strategy.

From this consideration, we believe in our school, that the role of physical education is to educate for understanding and transforming the reality around us, from its specificity that is the culture of human movement. We do a critique of physical education training, mere activity or rest for the routine of school, historically and socially decontextualized, believing that human movement is a form of cultural expression and, therefore, carries in it the elements of historical, ethical, technical political, philosophical, ethnic to be studied and practiced at school.

The sport, which according to the unique perspective of income, has been the Olympic ideals and political use, is currently interpreted in the light of everyone's right, that conceptual line that covers the sports-education events, sports, leisure, or to participate, and sport performance, or performance. It is important to remember that the demonstration sport of income has to set up in business, incorporating all the logic of mercantile profit, which eliminates the ethical references originated in the ancient Olympic movement.

In Physical Education we note that the enhancement of scientific thought is present through the strong influence exerted by the biomedical areas that had just guided the school practices that discipline in Brazil through a biological paradigm - mechanistic.

2. SPORT IN THE WORK OF ADORNO

In the text *Education after Auschwitz*, Adorno (2006) suggests that the objective conditions that have pushed members of humanity to barbarism two are now the very barbarity, and not just the most terrible results. For Adorno, it is inconceivable that a society such as ours today equipped with various technological devices, repeat the episode of Auschwitz.

Adorno argues the thesis that it is important to think about every day in the possibility of a new Auschwitz. Load this supposed to be historically informed and mistrust about the fact is to commit oneself to create preventive measures that can prevent it. Highlights two aspects.

The former refers to early childhood education, especially in early childhood, the second is related to general enlightenment, which produces an intellectual climate, social and cultural prevent such reproduction.

Adorno addresses the "barbarism" and relate it to the historical context experienced by Germany in the twentieth century that is for him the most horrible explosion of barbarism of all time, the Third Reich. However, he states that this fact is present in worldwide.

The challenge of education is to stop savagery in the classrooms. It is a condition in which man finds himself and which, in spite of the technological industrial development, it is delayed, and possess a primitive aggression, connected to an impulse of destruction, adds to the danger that all civilization will explode. Therefore, the attempt to overcome the savagery is crucial for human survival.

Education would only have full effect as education for self-critical reflection, we must always bear in mind that this even today, where education is more present because we have a much greater appeal than at Auschwitz.

The spring sports as an important disciplinary device and body conformation, in the sense that a certain yield. When sport is credited today, a whole host of benefits ranging from improved health solidarity, respect for the rules, the distances of drugs, the strong emotions to the pacification of them.

When speaking about the sport, we must be aware of its interference on the society and its transformations and approaches stemming from society itself. Understand how society is built today, or as required to create and develop their actions and relationships means understanding the various historical components that have developed in itself, ie the aspects that emerged, changed or been modified by the company: phenomena political, economic, cultural, social, among others. Looking at the current sport and conceptualize it as a phenomenon of many dimensions, implies notice how their evolution is correlated with these phenomena.

In some passages from the work of Adorno, it calls into question the character of the technique, its condition to measure the progress and human happiness. Adorno does not share the belief that the new human being will be forged in technological progress.

For Adorno no doubt about the destructive potential, production of cruelty, internalized social trends in contemporary, whose image also appears in pathogenic relationships with their bodies. In this context, Adorno (2006) say that one should study also the function of sport, which has not been duly recognized by a critical social psychology:

Here would be also necessary to study the function of sport, which has not been duly recognized by a critical social psychology: The sport is ambiguous: on the one hand, he may have an opposite effect barbarity and sadism, through fair play, chivalry and respect for the weak. Second, in some of its methods and procedures, it can promote aggression, brutality and sadism, especially for viewers who are not subject to personal effort and discipline of the sport, are those who usually scream on the sports field. We must analyze in a systematic way that ambiguity. The results would be applied to sport as the influence of education on it. (Adorno, 2006, p. 127.)

Soon after, in the same frame reflexive - that is the defense of an education-resistant barbarism - highlights the affinity of the sport with the technique and the consequences of an absorption reflected not the last:

{...}In the relationship with the technique there is something exaggerated, irrational, pathogenic. This is linked to "technological veil." Humans are inclined to consider the technique as something in itself, an end in itself, its own strength, forgetting that it is extending the arm of men. (Adorno, 2006, p. 132, 1971a, p. 100).

This subjectivity is, however, mediated form of unquestioned in the minds of our time, by technology, the technological veil, the fetish of technique. This somatic technologization is only possible because there are among us, an extensive body of pedagogy contribute to the achievement of which, no doubt, the schemes of the culture industry. This conformation of production finds its way into society administered perverse fate:

Men are inclined to consider the technique as something in itself, an end in itself, its own strength, forgetting that it is extending the arm of men. — The media - and the technique is a concept of self-preservation means directed to the human species - is fetishized because the ends - a dignified human life - are covered up and disconnected from people's consciousness. (Adorno, 2006, p. 132-133.)

This fetishism of technique is also found in the sport and its mechanical nature, sport body is the instrument technician par excellence. Just as the technical instruments must dominate nature, just as the body itself, must be an expression of nature dominated, which can be easily identified in the structures of body training.

As technological mediation between man and his body is that sporting activity, brought the last consequences, perpetuating the reification so that is not possible for him to exercise more to overcome the state of death reached by the body. Rather, the more it is exercised, is disqualified as a matter more maneuverable, the more separate instance of body not more reified and thus becomes lifeless.

In the analysis on the culture industry the sport appears more frequently, as a model structure, a way must be, since various dimensions of social life would have esportivizado. This thought is perpetuated in the sphere of consumption, where pre-To establish standards of socially acceptable attitudes and tastes, generate the production of thousands of objects alike, who through his fetishization, become through the pursuit of happiness performed by the majority.

Adorno talks about an archaic inclination to violence, linked, no doubt, the expressions of the body, disciplined or not:

In each situation in which consciousness is mutilated, it is reflected on the body and bodily sphere in a non-free and that is conducive to violence. — Just pay attention to a certain kind of uneducated but even their language - especially when something is required or criticized - becomes threatening gestures as if they were speaking of a body almost unchecked violence. (Adorno, 2006, p. 126-127).

We can think of sport as a repressive apparatus that there be no riots, a control on the attitudes of the population, because through sports is one way of putting the natural aggressiveness of man out. He reproduces the bourgeois ideological, like the hierarchy, obedience, etc.; shows the ideology of permanent competition; ma ideology of the body - machine, becoming a robot, alienated by the work-result.

In the text "Education against barbarism," Adorno (2006) says that the barbarism, the second is everywhere where there is a regression to primitive physical violence, without there being a clear link with rational objectives in a society where so happens identification physical violence. When Adorno refers to the barbarity goes directly to the genocide, torture, oppression and prejudice themes that were present in their society, since he had suffered in the skin with the consequences of Nazism. What Adorno intends to education against barbarism is that people and especially the adolescent and children to create an aversion to physical violence and the school has an important role in this process. This is wean people to give nudges, which are undoubtedly an expression of barbarism, says Adorno (2006).

Barbarism is typically justified by the authority or by the established practice for which the deformity, the destructive impulse.

An example that shows the difference between what is and is not barbarism, for Adorno, is extracted from youth. The student movement comes to ways of acting politically reflected. This is not a deformed conscience immediately aggressive. However, barbarism manifested when, at a football match, a determined team wins and is harassed or assaulted in the stadium,

this is something barbaric. But the harder question is: how to educate our young people to effectively implement such reflections? That is, how to teach them to respect the opponent, a different, non-self? What to do with those who think and is it different?

Adorno agrees that competition is a principle in the background, contrary to a human education. But the capitalist world lives encourages competition, it sees one of the mechanisms of survival and progress. And the competition is inherent in the contemporary educational process. Unfortunately, the "mass" of teachers continues to consider competitiveness as a central tool of education and a tool to increase efficiency. And break this paradigm means taking a political stance different. The question that arises is whether the school and all who are involved are indeed trying, in the discourse and practice, to break with the philosophy of performance and merit, the logic of domination, and assume for certain that living well is preferable to personal victory. What is noticeable is that education today is preparing people to win, occupy high posts. This seems to be the ideal of life. Now, with this kind of perspective, atrocities continue to have, since there will always be a dominating and dominated many. There will always be a dominant culture over the others and the consequences of the destructive instinct of man can overcome what happened in Auschwitz.

Final Thoughts

What one might consider, is that for Adorno, education has completely lost its emancipatory and must rescue him. To fix and reproduce inside the pillars of capitalism, especially the competition, the cult of merit, performance, the school became an environment of exclusion and of preparing future authoritarian. This is worrisome, because violence can advance considerably and Auschwitz repeat.

The emancipatory education is not only a method. It is a philosophy, implies breaking with the philosophical tradition that considers knowledge as seizure of the object by the subject. Implies breaking with the technological positivist and establishing hierarchies of knowledge and focuses on competition and merit. Now, if we want to barbarism is not repeated, we need a paradigm shift from philosophical, political and economic.

The sport has worked in school without a critical analysis as the notes that Adorno did, has aspects that we find in capitalist society, such as: competition, efficiency, technique, aggressiveness, respect the rules, and other cultural industries. He is distinguished by a major place in the utopia of education and enlightenment.

Current trends of physical education in Brazil are close to the thinking of Critical Theory by issues such as on promoting a practice grounded in pedagogical reflection, reflective practice, critical reflection which assume the central role in setting up a force-resistant mechanisms capitalist reproduction. The idea is already present in the writings of Adorno (2006) claimed that the need for cultural training, and only that, as an element that would counteract the condition of "pseudo-education" broadcast by semiculture "rooted in the cultural industry.

The technicality and competitiveness of the sport outweigh the ideals of cooperation and participation necessary for the practice of Physical Education. It is noticed then the dichotomy between the sport (as seen in the media) and physical education that has as one of its main contents. Then reduce this duality and the sport in order to work systematically pedagogical, critical and emancipatory school needs are moral, social and legal issues, reflecting, therefore, if we are acting as teachers or coaches.

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ABSTRACT

This article analyzes, from the thought of Theodor W. Adorno, in some texts of his book "Education and Emancipation," the question of the sport, thinking this as a training body, while the social apparatus, as a possible alternative to stop the savagery the conscience of the individual as object and content of physical education. The spring sports as an important disciplinary device and body conformation, in the same sense of certain productivity, being more used as a vehicle for the dissemination of body movement in elementary school and high school, more than that, are reduced, most often in sports like football, basketball, volleyball and handball are part of the content of physical education classes. Physical education is moving in both a means and an end to achieve their educational objectives within the school context. The sports emerge as an important disciplinary device and body conformation, in the same sense of certain productivity. The sport worked in a school without critical analysis as the notes that Adorno did, has aspects that we find in capitalist society, such as: competition, efficiency, technique, aggressiveness, respect the rules, and other cultural industries. He is distinguished by a major place in the utopia of education and enlightenment. Current trends of physical education in Brazil are close to the thinking of Critical Theory by issues such as on promoting a practice grounded in pedagogical reflection, reflective practice, reflections, critiques that assume a central role in setting up a force resistant to the mechanisms of capitalist reproduction. The idea is already present in the writings of Adorno (2006) claimed that the need for cultural training, and only that, as an element that would condition to counter "pseudo-education" broadcast by semiculture "rooted in the cultural industry.

KEYWORDS: Training body, Sport, Adorno

SPORT SUR LA VISION DE THEODOR W. ADORNO DANS CERTAINS TEXTES DU LIVRE "L'ÉDUCATION ET L'ÉMANCIPATION."**RÉSUMÉ**

Cet article analyse, de la pensée de Theodor W. Adorno, dans certains textes de son livre « L'éducation et l'émancipation », la question du sport, penser cela comme un organisme de formation, alors que l'appareil social, comme une alternative possible à desbarbarização la conscience de l'individu comme objet et le contenu de l'éducation physique. Les ressorts sport comme un instrument important de discipline et la conformation du corps, dans le sens où un certain rendement, le véhicule étant davantage utilisé comme un moyen de diffusion du mouvement du corps à l'école primaire et du secondaire, plus que cela, être réduite par le La plupart du temps dans des sports comme le football, le basketball, le volleyball et le handball sont une partie du contenu des cours d'éducation physique. L'éducation physique est en mouvement dans les deux un moyen et une fin à atteindre leurs objectifs éducatifs dans le cadre scolaire. Les ressorts sport comme un instrument important de discipline et la conformation du corps, dans le sens où un certain rendement. Le sport a travaillé à l'école sans une analyse critique que les notes qui ne Adorno, a des aspects que nous trouvons dans la société capitaliste, tels que: la concurrence, l'efficacité, la technique, l'agressivité, le respect des règles, et d'autres industries culturelles. Il se distingue par une place majeure dans l'utopie de l'éducation et l'éveil. Les tendances actuelles de l'éducation physique au Brésil sont proches de la pensée de la Théorie critique par des questions telles que la promotion d'une pratique ancrée dans la réflexion pédagogique, la pratique réflexive, la réflexion critique qui assume un rôle central dans la création d'une force mécanismes résistant la reproduction capitaliste. L'idée est déjà présente dans les écrits d'Adorno (2006) a affirmé que la nécessité pour la formation culturelle, et elle seule, comme un élément qui permettrait de contrer l'état de «pseudo-éducation» diffusée par semiculture "enracinée dans l'industrie culturelle.

MOTS-CLÉS: Organisme de formation, Sports, Adorno

EL DEPORTE EN LA VISIÓN DE THEODOR W. ADORNO EN ALGUNOS TEXTOS DEL LIBRO "LA EDUCACIÓN Y LA EMANCIPACIÓN."**RESUMEN**

Este artículo analiza, desde el pensamiento de Theodor W. Adorno, en algunos textos de su libro "La educación y la emancipación," la cuestión del deporte, pensando en esto como un organismo de formación, mientras que el aparato social, como una posible alternativa a desbarbarização la conciencia del individuo como objeto y contenido de la educación física. Los deportes de primavera como un importante dispositivo disciplinario y la conformación del cuerpo, en el sentido de que un cierto rendimiento, el vehículo se utiliza más como un medio de difusión del movimiento del cuerpo en la escuela primaria y secundaria, más que eso, se reducirá en la La mayor parte del tiempo en deportes como el fútbol, baloncesto, voleibol y balonmano son parte del contenido de las clases de educación física. La educación física se está moviendo en un medio y un fin a alcanzar sus objetivos educativos en el contexto escolar. Los deportes de primavera como un importante dispositivo disciplinario y la conformación del cuerpo, en el sentido de que un cierto rendimiento. El deporte se ha trabajado en la escuela sin un análisis crítico de las notas que Adorno hizo, tiene aspectos que encontramos en la sociedad capitalista, tales como: competencia, la eficiencia, la técnica, la agresividad, el respeto de las normas, y otras industrias culturales. Él se distingue por un lugar importante en la utopía de la educación y la iluminación. Las tendencias actuales de la educación física en Brasil están cerca de las ideas de la Teoría Crítica por cuestiones como la promoción de una práctica basada en la reflexión pedagógica, la práctica reflexiva, la reflexión crítica que asumen el papel central en la creación de un mecanismo de resistencia de fuerza la reproducción capitalista. La idea ya está presente en los escritos de Adorno (2006) afirmó que la necesidad de formación cultural, y sólo eso, como un elemento que podría contrarrestar la condición de "pseudo-educación" transmitido por semicultura "arraigada en la industria cultural.

PALABRAS CLAVE: Entrenamiento Corporal, Deportes, Adorno

O ESPORTE SOBRE A VISÃO DE THEODOR W. ADORNO EM ALGUNS TEXTOS DO LIVRO "EDUCAÇÃO E EMANCIPAÇÃO".**RESUMO**

Este artigo analisa, a partir do pensamento de Theodor W. Adorno, em alguns textos do seu livro "Educação e Emancipação", a questão do esporte, pensando este como uma formação corporal, enquanto aparato social, como uma possível alternativa para a desbarbarização a consciência do indivíduo e como objeto de conteúdo da Educação Física Escolar. As práticas esportivas nascem como um importante dispositivo disciplinar e de conformação corporal, no sentido mesmo de certa produtividade, sendo o veículo mais utilizado como forma de difusão do movimento corporal na escola de ensino fundamental e médio, mais do que isto, são reduzidas, na maioria das vezes, em modalidades esportivas como o futebol, basquetebol, voleibol e handebol fazem parte do conteúdo das aulas de Educação Física. A Educação Física tem no movimento tanto um meio quanto um fim para atingir seu objetivo educacional dentro do contexto escolar. As práticas esportivas nascem como um importante dispositivo disciplinar e de conformação corporal, no sentido mesmo de certa produtividade. O esporte trabalhado na escola sem uma análise crítica como os apontamentos que Adorno fez, tem aspectos que encontramos na sociedade capitalista, como por exemplo: competição, rendimento, técnica, agressividade, respeito às regras, indústria cultural e outros. Ele se destaca por ocupar um lugar fundamental na utopia da educação e do esclarecimento. As tendências atuais da Educação Física Escolar no Brasil, estão próximas com o pensamento da Teoria Crítica por questões como sobre a promoção de uma prática pedagógica calcada na reflexão, práticas reflexivas, reflexões críticas que assumem o papel central na configuração de uma força resistente aos mecanismos de reprodução capitalista. A idéia esta já presente nos escritos de ADORNO (2006) que reclamava a necessidade de uma formação cultural, e somente isso, como elemento que teria condição de se contrapor "pseudo-formação" difundida pela "semicultura" arraigada na indústria cultural.

PALAVRAS CHAVES: Formação Corporal, Esporte, Adorno