24 - THE REVIEW OF THE SYMBOLIC UNIVERSE OF THE PHYSICAL EDUCATION LEGITIMIZATION IN THE PASSAGE FROM SOLID MODERNITY TO LIQUID MODERNITY

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The study on the symbolic universe of the Physical Education legitimization as a curricular component has maximum importance as several researches on the problems faced by the teachers of this subject point to the lack of legitimacy of this curricular component. Historical studies also identify the difficulties that the Physical Education faces to keep itself among the curricular components of the Brazilian school system. Add to that the identification that such legitimacy crisis is international as Bento (2001) tried to demonstrate.

Theorizations in the field of Sociology show that the legitimating discourse is a characteristic of the social fields, which aim at autonomization (BOURDIEU, 1990) and/or institutionalization (BERGER; LUCKMANN, 1990). We, then, understand it was necessary to resume the discourse produced by the Physical Education so as to realize why, over the years, it has (not) been efficient in the application of the legitimization process it tries to produce. We suspect that its fundament constructed upon the solid modernity milestones (BAUMAN, 2001) presents signs of exhaustion considering the creation of the liquid modernity.

Two methodological strategies have guided our research. The first consists of "digging out" the fragments of the legitimizing discourse of the Physical Education, published in related journals. This strategy also imposes to us a dialogic analysis with the historiography of the subject, which deals with the history of the Physical Education as a school subject and as a social field of intervention and knowledge. The second strategy studies the societal transformations discussing its repercussions in the educational institution and more specifically in the Physical Education, which also imposes to us an analysis of the current dynamic of the body culture of movement in this context.

As an element deriving from these two discussions, we have to face the question of the possibilities of founding the relevance of the Physical Education on a project of a pedagogy and critical human formation in current times.

Specifically we can say that the objectives of the research are:

- to identify the legitimate discourse constructed by the Physical Education to hold its ground on the school curriculum;
- to analyze the macro-social elements which influenced the construction of the conditions of the possibility of that discourse and which favored its social acceptance;
- to analyze to which extent the macro-social changes have worn out the symbolic universe of the legitimization constructed by the Physical Education and now demand its reconstruction.

Theoretical methodological reference

In general lines, the study can be characterized as a theoretical research (DEMO, 1989) aimed at the formulation, construction and handling of concepts, and at the formulation of reference tables so as to integrate them to the theoretical body of the Physical Education. We are basically combining two procedures: a) documental analysis of the articles published in Brazilian journals of the Physical Education area since 1932 (date of the publishing of the first issue of a Physical Education magazine in Brazil) up to present days. The identification of the articles in the issues analyzed was done through the Physical Education and Sports Journals Catalogue (1930-2000) published by Ferreira Neto et al. (2002); b) analysis, interpretation and discussions of related literature on the subject.

From the analysis of the studies which dealt with the inclusion of the Physical Education in the Brazilian school, it was possible to identify the concepts which constructed the "pillars" of the Physical Education theory and which justify and fundament it as a curricular component. Thus, the **thematic axes** that guided the analysis were identified:

- the necessary physical-body involvement in the working world and the role of the Physical Education in this context;
- the concept of health associated with physical activity and the role of the Government and the Physical Education;
- the hegemonic and legitimate vision of the body in our culture and its repercussions on the role attributed to the Physical Education;
- the onthologic and social *status* of labor in its relationship with leisure;
- the discourse of the sport system in relation to education and health.

The analysis perspective adopted is the possibility of identifying the occurrence, in current society, of significant changes regarding the original understandings described above, and which structured the possibility of conditions for the existence of the Physical Education (as a curricular component).

Regarding schooling, we worked on the theoretical premises of studies regarding the history of the school subjects (GOODSON, 1990; CHERVEL, 1990; SANTOS, 1990). In that perspective, the school subjects do not have natural and perennial existence. They are included in the school curriculum from interests which impose certain knowledge as legitimate at a certain time. Despite this external influence, the history of the school subjects also shows that school knowledge constitutes the specific dynamics of the school institution and the interactions of a specific subject with it. It is, then, valid to take into consideration not only the macro-social and micro-social elements, but also specific factors of the school institution and its different school subjects.

It is also important to observe that according to Berger and Luckmann (1990), every symbolic universe of legitimization is problematic. The question is to know to what extent the symbolic universe of the Physical Education legitimization, under current societal circumstances, have become problematic, as well as which inflections, changes and reactions were started to overcome the chronic pedagogical legitimization difficulty to which it is subjected.

It is important to point out that we work with the principle of social groups building symbolic universes or discourses which are not merely representations of the institutionalized processes experienced but are co-builders of these same processes, therefore founders, always contaminated by relationships of power that also materialize in the symbolic fights, in the significations that become legitimate.

1 In this respect check Bracht et al. (2003), especially pages 17-25.
2 One can observe that here it won't be possible to present extracts of articles, which empirically support the analyses and interpretations we make, i.e., the lack of space imposes generic formulations.
3 Vilanou (2000 p.87) Understands that the metaphor of the engine complements the metaphor of the machine raising the thesis that the "[…] image of the motor body corresponds historically to the time of the consolidation of sport as a social phenomena which was placed in relation to a desire, conscious or unconscious, of extending childhood".

The Physical Education legitimizing discourse in related journals

Preliminary analyses which will be presented ahead have as reference the journals: Revista de Educação Physica (1932-1945); Boletim de Educação Física (1941-1958); partially, Revista Arquivos da Escola Nacional de Educação Física e Desportos (1945-1972) and Revista Brasileira de Educação Física e Desportos (1968-1984).

The discourse of the Physical Education, between 1932 and 1970, aims to establish a close relationship with the working world. In the Physical Education labor also presents itself as a central element to generate a guideline to the practice: "Labor is not a simple bread-winner, nor a game, nor a punishment. Labor is the great power of life, of progress, the great liberator of mankind" (WAGNER, 1940, p. 12. Centering the work on the ideology of the so-called "solid modernity" (BAUMAN, 2001) is reflected on the Physical Education discourse, which is directly articulated with it. This discourse is only hued when, in the advancement of the industrialization process with labor mechanization, physical strength slowly stops being the determining factor of the worker's productivity. Thus, it is possible to recognize the importance of the worker's non-labor time as a time/space determinant of his/her productivity, reason why recreation and leisure start gaining space. In reality, it is not a question of rupture with the central position of labor or with the ethics of labor since recreation and leisure are structured on labor, are functions of labor, get importance as they present themselves as important to, in the end, ensure productivity. The question of the compensating practices in face of growing mechanization gains relevance in the last years studied, with emphasis on the discourse which says that the Physical Education plays an important role in the organization and fulfillment of leisure hours which is followed by a movement that divulges the massification of the sports, the so-called Sport for Everybody (EPT) largely announced at the end of the 70's and beginning of the 80's in the 20th Century.

The greatest recurrence of the leisure theme in the period after 1970 seems to indicate a displacement of the direct connection between Physical Education and labor to a connection mediated by recreation and leisure. The arguments bend before the fact that with the advancement of labor mechanization, increase of labor in terms of rendering services and increase of intellectual labor to the detriment of manual labor, Physical Education would have to adjust to the "new times". They pre-announce a growth in the importance of leisure in the field of Physical Education.

The body in the Physical Education discourse over the period studied is functional, it is a machine, an object of nature's domination, which can be improved, strengthened in its robustness, in its physical capacity. But, since the beginning, the body was associated with will. To act over the body would be to influence the will, the vigor, to fight laziness and other socially undesired behaviors.

The predominant moral is ascetic, therefore coherent with the labor ethics typical of the solid modernity. One can observe that in this moment of the capitalist society we have what Bauman (2001) calls incorporated labor. The labor is connected with the body of the worker, a condition that has been changing daily in the direction of a dis-corporification. To this author bodyless labor from the *software* era does not tie the capital anymore: it allows the capital to be extraterritorial, volatile and inconstant. Another relevant aspect is related to the role of the Government in this process. The interventionist or "gardener" Government (BAUMAN, 1999) understood that its role was to intervene on the Physical Education through public policies, in the broad sense of the population resulting in hygienic and eugenic policies having the decisive support of the modern capitalist State. There we have again an inflection in a sense that the Neo-liberal state (minimum) transfers many of these responsibilities to the market.

Data show that the absorption of the sport by the Physical Education is not free of tension. Anyway, the pedagogization of the sport by the Physical Education was operated from the idea of a "virtuous sport" (LIPOVETSKY, 1994). The legitimizing discourse, at the same time that warned towards some sports "deviations" such as an excessive competitive spirit the formation of super athletes which has always been criticized as a function of the Physical Education also emphasized its educational value in terms of its connection with the values close to labor.

According to Lipovetsky (1994) and also Alkemeyer (1996), Thomas Arnold as well as Pierre de Coubertin saw the sport as a school of morality, which cultivates the taste for a fight, in the sense of effort, solidarity and abnegation. The sport, in the journals of this time, appears as a Pedagogical moral, a learning of virtues, coherent again with those requested from the citizen at work and in life. There is a debate over the more adequate means for Physical Education, whether sport or gymnastics, in which even Fernando de Azevedo was involved. However, the assimilation of the Sport can happen because, in pedagogical terms, it does not promote the rupture with the values and principles present at the gymnastics. Besides that the gymnastics methods themselves absorbed the sports practices as well as the games. Thus, we ratify Lucena's (2004, p.159) thesis that says that the relationship between gymnastics and sports was not one of simple opposition but what is called "a relational duality". When the discourse refers to sport it appears pedagogized in the sense of highlighting virtues that correlate with labor ethics and its similarity with labor itself. One of the elements highlighted is that sports practice would develop a taste for effort.

The debate about the influence of sport on Physical Education gains relevance in the 70's when the Physical Education is submitted to the Sport System. In our opinion what is important to highlight is that, at first, the sport is helped by the Physical Education discourse, which helps its social legitimacy by giving emphasis to its educational value. Secondly, or on the other hand, the sport social and political importance gives legitimacy to the Physical Education, which is responsible for its development. This connection is nowadays shaken by two reasons: first, because the Physical Education does not identify in the sport, at least not in the media expression of sport as a spectacle, the old educational virtues; and secondly, because the sport system itself does not seem to depend so intensely on the connection with education and health for its social legitimacy.

Final Considerations

So far it has been possible to identify the continuity line present in the Physical Education legitimizing discourse and its different modulations. There are no more radical ruptures or discontinuities as those that took place during the 80's and 90's (historical moment to be analyzed in the next steps of the research) and the ones being suggested by the creation of the liquid modernity, to use Bauman's (2001) expression. One of the traces of the democratic culture we are living in/constructing is the plurality, the coexistence of different perspectives in the Physical Education, which search to construct distinct ways of explanation and justification and, simultaneously, try to make them legitimate ways, making evident a symbolic fight which, in the end, express the conflict between different societal projects.

The challenge posed is to think the Physical Education legitimization bases at the liquid modernity stage, which means to think our relationships with a "[…] society, which involves its members, primarily, in their condition as consumers and not producers," (BAUMAN, 2001, p. 90). This is a demand related to not only the Physical Education in Brazil, because as demonstrated by Bento (2001), the Physical Education legitimization crisis is also present in more important capitalist countries. The hypothesis to be developed throughout the study, which was only mentioned here, is that the direct references to working world, the contribution to (physical) health connecting the Physical Education to an ascetic and productivist ethics is extemporaneous and more and more loses its capacity of justifying the Physical Education in the school system. The body practices, in the contemporary culture, are more connected with hedonistic values (of leisure), to the level of esthetic in the sense of beauty there is an "esthetization" and an "erotization" of the body practices. Thus, the practices historically thematized by the Physical Education are not seen as practices directly related to the world of labor, but with the world of consumption (esthetic education, education for consumption, education for cultural citizenship).

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THE REVIEW OF THE SYMBOLIC UNIVERSE OF THE PHYSICAL EDUCATION LEGITIMIZATION IN THE PASSAGE FROM SOLID MODERNITY TO LIQUID MODERNITY

ABSTRACT:In this article we discuss the symbolic universe of the Physical Education legitimization as a curricular component from the hypothesis that, when constructed in the context of the modernity denominated solid by Bauman (2001), it presents clear signs of exhaustion if we consider the current context of liquid modernity according to the denomination of the same author. We have tried to demonstrate, based on a broad documental foundation, how the symbolic universe of the Physical Education legitimization was linked to the modernity guiding principles in its solid phase and identify which challenges lay ahead the construction of a legitimization symbolic universe in the epistemological and social-cultural transition picture which characterizes the passage to modernity in its liquid phase.
KEY WORDS: Physical Education, modernity, symbolic universe, legitimacy.

LA RÉVISION D´UN UNIVERS SYMBOLIQUE DE LÉGITIMATION DE L´ÉDUCATION PHYSIQUE AU PASSAGE DE LA MODERNITÉ SOLIDE À LA MODERNITÉ LIQUIDE

RÉSUMÉ: Dans cet article, nous allons parler de l´univers symbolique de la légitimation de l´éducation physique comme une composante curriculaire en partant de l´hypothèse que le même, construit dans le contexte de la modernité nommée par Bauman (2001) de solide, présente de clairs signaux d´épuisement si nous considérons le contexte actuel de modernité liquide, conforme à la qualification du même auteur. Nous cherchons à démontrer, avec le support d´une ample base de documents, comment l´univers symbolique de légitimation de l´éducation physique était lié aux principes d´orientation de la modernité dans sa phase solide et à identifier quels sont les défis en jeu pour la construction d´un univers symbolique de légitimation dans le cadre de transition socio-culturel et epistemologique qui caractérise le passage à la modernité dans la phase liquide. MOTS CLES : Éducation Physique, modernité, univers symbolique, légitimité

LA REVISIÓN DEL UNIVERSO SIMBOLICO DE LEGITIMACIÓN DE LA EDUCACIÓN FÍSICA EN EL PASAJE DE LA MODERNIDAD SÓLIDA A LA MODERNIDAD LÍQUIDA.

RESUMEN: En este artículo discutimos el universo simbólico de legitimación de la educación física como componente curricular a partir de la hipótesis de que el mismo, construído en el contexto de la modernidad, denominado por Bauman (2001) de sólida, presenta claros señales de agotamiento se considerarmos el actual contexto de modernidad líquida, conforme califica dicho autor. Buscamos demonstrar, valiándose de amplia base documental, como el universo simbólico de legitimación de la educación física estaba vinculado a los princípios orientadores de la modernidad en su etapa sólida e identificar cuales los desafíos que se ponen para la construcción de un universo simbólico de legitimación en el cuadro de transición sociocultural y epistemológica que caracteriza el pasaje para la modernidad en su etapa líquida.
PALABRAS CLAVE: Educación Física; modernidad; universo simbólico; legitimidad.

A REVISÃO DO UNIVERSO SIMBÓLICO DE LEGITIMAÇÃO DA EDUCAÇÃO FÍSICA NA PASSAGEM DA MODERNIDADE SÓLIDA PARA A MODERNIDADE LÍQUIDA

RESUMO: Neste artigo discutimos o universo simbólico de legitimação da educação física como componente curricular a partir da hipótese de que o mesmo, construído no contexto da modernidade denominada por Bauman (2001) de sólida, apresenta claros sinais de exaustão se considerarmos o atual contexto de modernidade líquida, conforme qualificação do mesmo autor. Procuramos demonstrar, com base em ampla base documental, como o universo simbólico de legitimação da educação física estava vinculado aos princípios orientadores da modernidade em sua fase sólida e identificar quais os desafios que se colocam para a construção de um universo simbólico de legitimação no quadro de transição sócio-cultural e epistemológica que caracteriza a passagem para a modernidade em sua fase líquida.
PALAVRAS CHAVE: Educação Física, modernidade, universo simbólico; legitimidade.