

**INDÚSTRIA CULTURAL E A DIALÉTICA DO ESCLARECIMENTO:
IMPLICAÇÕES PARA O TRABALHO DOCENTE NA EDUCAÇÃO FÍSICA
ESCOLAR**

***INDUSTRIA CULTURAL Y LA DIALÉTICA DE LA ACLARACIÓN: IMPLICACIONES
PARA EL TRABAJO DOCENTE EN LA EDUCACIÓN FÍSICA ESCOLAR***

***CULTURAL INDUSTRY AND DIALECTICS OF ENLIGHTENMENT: IMPLICATIONS
FOR TEACHING WORK IN SCHOOL PHYSICAL EDUCATION***

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RESUMO: O objetivo deste estudo, de cunho qualitativo, é refletir sobre a Educação Física Escolar enquanto componente curricular constituída por conhecimentos e saberes que integram a formação humana à luz Teoria Crítica da Sociedade, com fundamentos na concepção educacional Crítico-Emancipatória, elaborada por Elenor Kunz. O percurso metodológico é uma pesquisa bibliográfica, que analisa as interferências da Indústria Cultural na conjuntura da sociedade atual e seus impactos para o campo educacional, especificamente nas aulas de Educação Física. A discussão contribui para pensar sobre a ruptura do ensino com vistas ao esclarecimento e a emancipação.

PALAVRAS-CHAVE: Educação física. Indústria cultural. Esclarecimento.

RESUMEN: *El objeto de este estudio, de cunho cualitativo, es reflexionar sobre la Educación Física Escolar como componente curricular constituida por conocimientos y saberes que interactúan con la formación humana a la luz de la Teoría Crítica de la Sociedad, con fundamentos en la concepción educacional Crítico-Emancipadora, elaborada por Elenor Kunz. El proceso metodológico es una investigación bibliográfica, que analiza las interferencias de la Industria Cultural en la coyuntura de la sociedad actual y sus impactos para el campo educacional, específicamente en las clases de Educación Física. La discusión contribuye para pensar sobre la ruptura de la enseñanza en pos de la aclaración y la emancipación.*

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PALABRAS CLAVE: *Educación Física. Industria cultural. Aclaración.*

ABSTRACT: *The aim of this qualitative study is to reflect on School Physical Education as a curricular component consisting of knowledge and knowings that integrate human formation in light of Critical Theory of Society, based on the Critical-Emancipatory educational conception, elaborated by Elenor Kunz. The methodological course is a bibliographic research that analyzes the interferences of the Cultural Industry in the conjuncture of the current society and its impacts for the educational field, specifically in the Physical Education classes. The discussion contributes to thinking about the rupture of teaching with a view to enlightenment and emancipation.*

KEYWORDS: *Physical education. Cultural industry. Clarification.*

Introduction

It is common that in the ideas of society the concept of Physical Education at school has its function linked to an area of practical activity, exclusively technical and with sports content. In addition, there is also a thought about Physical Education classes as if one of its objectives was to have a space and time free from 'classroom with theoretical content' activities or so that other teachers - from other disciplines - have time for the fulfillment of hours-activities, without prejudice to gaps with free time for students. However, in this article, we will seek to present the importance of the Physical Education area as a curricular component consisting of knowledge that integrate human formation, based on reflections of the contributions of the Critical Theory of Society to the teaching work in Physical Education, with fundamentals in the Critical-Emancipatory educational conception, elaborated by Elenor Kunz, as a pedagogical proposal for the teaching of the contents of Physical Education and the criticism of the traditional forms of its teaching in the school.

The categories *Clarification* and *Emancipation* are essential in Critical Theory and we understand them as guidelines to problematize and present the importance of Physical Education at school, especially the challenges to be overcome in the search for an emancipatory teaching, in addition to what this discipline represents when based on a more technical and traditional teaching perspective.

The critical movement in the field of physical education at school had its initial milestone in the 1980s, with new pedagogical trends⁵ with researchers in the area who deepened

⁵ The collective of authors composed by Carmen L. Soares, Celi N. Zülke Taffarel, Elizabeth Varjal, Lino Castellani Filho, Micheli O. Escobar and Valter Bracht, developed the critical-overcoming proposal, of a Marxist nature, conceiving Physical Education as a discipline that pedagogically deals with themes of Corporal Culture.

their studies with the intention of breaking with the traditional model and directing the teaching of Physical Education content in the school space with a view to overcoming the mind/body dichotomies that hinder the conception of the totality of being, dividing it into body and mind, as if they were dissociable. According to the culture of a particular place and social context, there is a concept of the body that guides the behavior of the subjects, as shown by Berte and Martins (2016) images of the body that were built by Western tradition, such as 'machine body', 'body recipient', 'body tabula rasa', 'body abode of the soul/spirit', concepts that are still disseminated in academic, religious and educational spaces.

The duality of body of mind, justifies Physical Education as an area without knowledge, an area of only bodily activity, in which cognitive actions do not happen, considering that intelligence, the ability to reflect and abstract is required only in disciplines such as Mathematics, Geography, Portuguese Language, among others. According to Ghiraldelli Jr. (2007), the concept of the body is not linked to a conscience, or to a framework of ideas. For this reason, we understand that education has the role of promoting the emancipation of the subjects, resisting the conceptions that limit the subjects to live their totality.

Cultural Industry and Education: interfaces between domination and emancipation

Max Horkheimer and Theodor W. Adorno used the term Cultural Industry for the first time in the book “Dialectic of Enlightenment” in 1947, replacing the expression 'mass culture' adopted until then, because they realized that this referred to an idea of something elaborated by the mass spontaneously. The mass culture, then, demonstrated a meaning that it was created from the request of the masses (MAAR, 2003).

The Cultural Industry, on the other hand, denotes a sense that refers to the commodification of culture, its trivialization and reification. As Costa (2013, p. 136) presents, “the cultural industry is the result of the opportunity to expand the logic of capitalism about culture”. In this way, the logic of capital created and determined the social structure through a political and economic system, with the purpose of producing cultural goods, such as films, books, popular music, TV programs, goods and strategies of social control. Therefore, the Cultural Industry has control over culture, transforms people into consumers of cultural goods and thus manages to produce on a large scale, removing subjects from interests by sources that

(SOARES, 1992); João Batista Freire in the constructivist perspective based on the studies of Jean Piaget, who argues that motor skills should be developed in a context of game and play, according to the child's cognitive development stage; Elenor Kunz, with the critical-emancipatory approach, with the objective of training autonomous and critical subjects and breaking with teaching focused on performance sports.

encourage them to think critically. Thus, the Cultural Industry is a term used for a way of making culture, based on the assumption of industrial production.

In this sense, it refers to a process of continuous production of attractive content aimed at the profitability and alienation of subjects, devaluing cultural manifestations and implanting their ideology in society, in order to seduce consumers by attracting total attention to everything which is consumable and arouses pleasure, so they will hardly rebel with the social conditions in which they are inserted. The ability to standardize behaviors that the Cultural Industry has brings with it a technical rationality of domination, in which all the characteristic elements of the modern industrial world play a specific role, that is, that of carriers of the dominant ideology.

In order to lead consumers to addiction, the consumer society creates in human beings desires that are far from human needs, they are illusions that become social desires. This construction of needs and standardization of desires are propagated by the mass media and social institutions⁶ such as, for example, the school. Advertisements, one of the ways to spread desires, are so seductive that they arouse the conviction of the need for any product, however superfluous it may be, due to the alienation⁷ that integrates the masses. For Horkheimer and Adorno (1985):

[...] creating “needs” for the consumer (which consumer must be content with what is offered to him), the cultural industry organizes itself so that he understands his condition as a mere consumer, that is, he is just and so only one object of that industry. In this way, natural and ideological domination is established (HORKHEIMER; ADORNO, 1985, p. 46).⁸

The concept of Cultural Industry not only remains current (in this second decade of the 21st century), but also has a certain relevance with regard to the critique of social conditions that gave rise to the universalization of *semi-formation* (*Halbbildung*). Zuin (2001) understands that this concept occurs precisely because of the attempt to offer an educational formation that seems to be geared towards emancipatory teaching, but that, in fact, directs towards the reproduction of the hegemonic patterns of society, as well as the maintenance of barbarism⁹. Ivo Tonet (2005) explains that educational education is based on forming for citizenship.

⁶ Ideological state apparatus (AIE, Portuguese initials). Louis Althusser concept (1987).

⁷ For Karl Marx (1844), capitalism produces the alienation of man through the division of labor, moving away from himself and from other men insofar as his human essence is disregarded.

⁸ [...]criando “necessidades” ao consumidor (que consumidor deve contentar-se com o que lhe é oferecido), a indústria cultural organiza-se para que ele compreenda sua condição de mero consumidor, ou seja, ele é apenas e tão somente um objeto daquela indústria. Desse modo, instaura-se a dominação natural e ideológica (HORKHEIMER; ADORNO, 1985, p. 46).

⁹ In “Education after Auschwitz” Adorno refers to barbarism as the horrors caused by the holocaust. For the author, the barbarism originated from the inflection of the persecutors from the psychological and social structures of the subjects.

However, the concept of citizenship and formation transmitted as values and norms are, in fact, a false idea of freedom, since the structure of society formed by citizens divided into social classes, consequently, results in the maintenance of social inequalities. The logic of capital in announcing citizenship, promotes subjects to a false sense of equality, therefore, education is used as an instrument of semi-formation to distance subjects from human emancipation.

Bueno (2007) clarifies that Adorn's analysis of semi-formation¹⁰, presents characteristics of the authoritarian personality, making semi-culture a sphere of resentment. The subjects start to revolt when they do not achieve what they are promised or what they have idealized, get frustrated and thus distill the feeling of resentment through actions against the culture itself. For education, the pragmatic vision that maintains semi-culture generates “[...] previous negation of any forming possibility that may have as an objective something more than the inflexible acceptance of the instrumentalization of life” (BUENO, 2007, p. 306).

The cultural industry remains the entertainment industry, that is, its control over consumers is mediated by fun and entertainment. Even in the school environment the presence of the logic of consumerism, the need for encouragement and resistance to everything that cannot be learned or done quickly is visible.

The issue of Cultural Industry, technique and its participation in contemporary society, which Adorno deals with, brings us important contributions to analyze its interference that also occurs during the process of teaching and learning in school education. Pucci (2001) explains that Adorno lived through the presence of the technique until the end of the 1960s and realized that technological development gave rise to several inventions, enabling conditions for extraordinary advances for different levels of society, among them, education. However, all this technology continued to serve capital and the exclusion of individuals, because the most socially powerful have control over technological apparatus, especially with regard to maintaining the social order that favors them, such as the domination of the working class.

Due to its educational function, the school ends up becoming an instrument for the formation of concepts related to the dominant logic. As an integral part of society, it has also opened doors to technology, which can be used as an enhancer in the teaching and learning process, and can be used as an activity and interaction strategy.

However, accepting technology fully means, for Pucci (2001a, p. 17), adhering to the paradoxes that “[...] civilization, ambiguous in itself, imposes on it at all times, such as, for

¹⁰ Critical Theory concept that means limited formation, without reflection. “The thought loses its breath and is limited to the apprehension of the isolated fact. Conceptual relationships are rejected because they are an uncomfortable and useless effort”. (ADORNO; HORKHEIMER, 1947, p. 93)

example, being a slave of his own creation, letting himself be erased by the system he designed”. The formative experience, which requires silence and affinity with objects, ends up impoverished, gradually by its anachronism, that is, by the fact that it does not produce useful things for formation and for the market. At school, forming the students has the meaning of creating conditions for them to really grasp the meaning of the forces of formation and living concerns, in tension with the economic, social, cultural and political issues that interfere in their daily lives.

Still in dialogue with Pucci (2005), teaching needs to cover the dialogue with the classics that helped in the process of building culture, science and the history of humanity, so that the subjects can, from that, make analyzes and reflections on the problems and challenges of their own time. The fruitful impacts of science and new technologies, with respect to the transformations in the way of thinking, of being, acting and behaving of the individual, must be part of their school formation, encouraging their capacity for reflection, critical and conscious thinking. Our defense is for a transformative education, not in the utopian sense, but to enable conditions for existence, to understand the world and the social structure, analyzing the current context, to be an active subject, manager of its actions and not a mere spectator of impositions and social standards.

There is an urgent need to understand and carry out an education in line with its time, space and, mainly, with the needs of social actors and actresses living in contemporary society. Education is essential to us and can play different roles that directly depend on the desired objective, such objective can be the adaptation of people to the given situations or human emancipation (ARAÚJO, 2013, p. 5165).¹¹

Achieving emancipatory teaching mainly requires the action of the teacher. Therefore, the teaching work needs to be intentional and planned, aiming not only at the transmission of scientific knowledge, but above all, establishing, through pedagogical practices, a formative space composed of a teaching and learning process aimed at the emancipation of the subjects. However, this desired teaching action depends directly on the formation of teachers, on enabling formative conditions for the teaching professional to establish, through his pedagogical practices, a formative space aimed at the emancipation of the subjects.

¹¹ É urgente a necessidade de compreendermos e fazermos uma educação em consonância com seu tempo, espaço e, principalmente, com as necessidades dos atores e atrizes sociais que vivem na sociedade contemporânea. A educação nos é essencial e pode desempenhar diferentes papéis que dependem diretamente do objetivo almejado, objetivo este que pode ser a adaptação das pessoas às situações dadas ou a emancipação humana (ARAÚJO, 2013, p. 5165).

The great contradiction in education - widely mentioned by several scholars - is rooted in its ability to teach both to resist unequal dictates, and to promote the maintenance of the current social structure, that is, to train for alienation or for emancipation. The Cultural Industry, already integrated into the school reality, has exerted strong interferences in the students' development, generating consequences in their posture. Technological devices used in a conscious and appropriate manner can be great tools for the teaching and learning process. However, the access of these resources in an uncontrolled way can cause the distancing of teaching towards emancipation.

New generations are surrounded by technological innovations, there are positive factors, but for education some problems have arisen. For example, the resistance of students to longer readings as in books, as this generation is used to speed. With technology in their hands to research everything at any time and get quick information is what interests them. The problem is not in the speed of access. When information is more valuable than knowledge, which is more elaborate, complex and requires reading, the subject focuses on common sense knowledge. Therefore, here we find one of the goals of education, to awaken in students the search for knowledge - culturally constructed, those of themselves and the world - that provide the way out of passivity, alienation and the various forms of domination for human emancipation.

Dialectic of Enlightenment and Critical-Emancipatory Theory

The term enlightenment that we announce here is based mainly on the philosopher Immanuel Kant, who weaves reflections on the concept of enlightenment in his essay originally published in German *Beantwortung der Frage: Was ist Aufklärung?* (Answering the Question: What is Enlightenment? (1784)). The book "*Immanuel Kant: Selected Texts*" (*Immanuel Kant: Textos Seletos*) (2010) brings together the author's writings with a translation into the Portuguese language. Thus, we find in the essay "Responding to the Question: what is Enlightenment?" (*Respondendo à Pergunta: o que é Esclarecimento?*). An elucidation of Kantian thought that already declares the subjects' sense of freedom and intellectual emancipation. "Enlightenment (*Aufklärung*) is the man's way out of his minority, of which he is responsible for" (KANT, p. 102) This minority refers to the inability to do something for oneself based on your understanding and to depend on the direction of others, the lack of understanding is the lack of clarification.

Kant (1985), still explains the ease of being dependent on others. It is comfortable for men not to have to think, wear out and act when there is someone who does, in this case, tutors. This relationship became so natural, that the tutors domesticated the other subjects so that they did not leave the direction determined by them, made them believe that they are unable to walk alone. Bringing this reflection to education, specifically in the school space, teachers should encourage students to seek clarification, with a direction that demonstrates that they can be autonomous subjects. The same author points out that for a public to be enlightened it is necessary that they have freedom.

Here is the limitation of freedom everywhere. What limitation, however, prevents clarification? Which doesn't stop you, and even favors you? I answer: the public use of his reason must always be free and only he can carry out the enlightenment among men (KANT, 1985, p. 104).¹²

The Cultural Industry determines the instrumental reason¹³ in society, it aims to make it impossible for men to think according to objective reason, that is, the reason that prevents them from thinking for themselves and makes them susceptible to alienation. However, Kant's (1985) intention to overcome the impositions of the Cultural Industry through the liberating potential of enlightenment, did not happen because this enlightenment became instrumental. This reflection is part of the work *Dialectic of the Enlightenment* published in 1947, prepared by Max Horkheimer and Theodor W. Adorno, in which the authors question how the enlightenment, the enlightenment proposed by Kant, allowed the Nazi disasters, since the masses did not think critically and consented with the horrors. For Horkheimer and Adorno (1947), the Enlightenment is a mechanism of mystification of the masses, for universalizing knowledge, resulting in the dominance of current knowledge. The Kantian clarification, therefore, shapes thinking, so it does not offer conditions for the subjects to realize that scientific advances have created forms of permanent exploration. In the chapter "The Cultural Industry: enlightenment as mystification of the masses" (ADORNO; HORKHEIMER, 1947), the social structure and instruments are used by the economically strongest subjects to dominate the masses.

The means of communication such as radio, cinema and magazines were transformed into businesses, "[...] they use it as an ideology destined to legitimize the garbage that they

¹² Eis aqui por toda a parte a limitação da liberdade. Que limitação, porém, impede o esclarecimento? Qual não o impede, e até mesmo o favorece? Respondo: o uso *público* de sua razão deve ser sempre livre e só ele pode realizar o esclarecimento entre homens (KANT, 1985, p. 104).

¹³ Instrumentalization of reason, in which science is transformed into an instrument of domination and control in the name of an alleged technical progress advocated by technocratic society. (ADORNO; HORKHEIMER, 1985).

purposely produce" (ADORNO; HORKHEIMER, 1947, p. 57). The criticism of enlightenment was given by the defense of the authors that freedom and enlightening thought are indissociable. "The criticism made to enlightenment must prepare a positive concept of enlightenment, which will release it from the tangle that binds it to blind domination" (ADORNO; HORKHEIMER, 1947, p. 4) Therefore, the conception of enlightenment by the Frankfurt philosophers advances in relation to the Kantian enlightenment, emphasizing the need to preserve freedom, expand it and unfold it. In the implications for education, the possibility arises of having a truly emancipatory teaching, which is directed towards the contradiction of the imposed by the administered society.

With the intention of establishing a formation of critical and autonomous subjects to transform the reality in which they are inserted, from the break with the traditional model of teaching Physical Education in Schools, Elenor Kunz (1991) idealized a perspective for Physical Education called Critical-Emancipatory, based on the contributions of the Frankfurt School philosophers, as the category of emancipation and enlightenment. Kunz's proposal aimed to guarantee an education directed to critical thinking and the formation of autonomous subjects to transform the reality in which they are inserted, sharing the Frankfurtian contributions to break with the instrumental rationality present in Physical Education. During the history of Physical Education teaching at school, its contents played roles related to the social interests of the period. In this context, sport was a privileged space, with dominance in classes, as it is a social, cultural, economic and political phenomenon. Nowadays, sport has become a spectacle, appropriated by the Cultural Industry to enhance consumption and, thus, "[...] is configured in contemporary society as a phenomenon based on the pursuit of profits and its heterogeneous character" (MARQUES; GUITIERREZ; ALMEIDA, 2008, p. 43).

To transform Physical Education classes into a space for the construction of knowledge and human emancipation through body practices, thus distancing itself from the instrumental rationality established until then, the critical-emancipatory theory was elaborated and is organized in three competencies, know: I) **objective competence**, which aims to develop student autonomy through technique; II) **social competence**, referring to the knowledge and clarifications that students must acquire in order to understand their own socio-cultural context; and III) **communicative competence**, which enables the reflective process responsible for triggering critical thinking that occurs through language, which can be verbal, written and/or corporal (KUNZ, 1998). As sport was - and still is - hegemonic as teaching content in Physical Education classes, Kunz's proposal emphasizes the problematization of sport teaching and the openness to other corporal practices, allowing students to leave the state of alienation for a

critical formation towards autonomy continually hampered by the way in which capitalist society is structured.

Teaching Work in School Physical Education: from alienation to clarification

As already mentioned, Elenor Kunz appropriated concepts from Critical Theory to problematize and present the importance of Physical Education at school and, above all, the challenges to be overcome with a view to the possibility that there may be an emancipatory teaching, among them “the simple development of technical skills in sport [...]” (KUNZ, 1991, p. 36). This means that the technique cannot have an end in itself, but must be conceived as a support for understanding and clarification. Ghiraldelli Jr. (2007) states that modern and postmodern transformations brought a conception that started to assimilate the body to the machine, thus, he argues that education cannot establish in its teaching processes the training and taming of bodies, because they are ways of controlling, of inculcating values that seem unquestionable.

The predominance of the sporting character made sport the hegemonic content in Physical Education, limiting the learning and experiences of other knowledge from the centers of Gymnastics, Games and Plays, Fights, Dance and Corporeality. Kunz (1989) explains that expression, creativity and communication skills that integrate other movement activities are not explored if Physical Education classes only include sports content.

The valorization of sport is influenced by the Olympic Games, which until the 1930s was an ethical field, in which the “fair game” was part of the culture of sports competitions. As explained by Mostaro (2012), the event was of a non-political nature, however, Adolf Hitler used the moment to carry out advertisements that spread Nazism and demonstrated the strength of Germany after the First World War. Contents such as the superiority of the Aryan race and the strength of the German state were reported by the media.

The athletes' bodies showed the training and the Greek beauty, they had a duty to serve the State to win, “[...] Nazi propaganda began to associate the athlete's sacrifice with human sacrifice within the context of a war, exploring a tradition that dying on the battlefield was an honor for any Germanic ancestor” (MOSTARO, 2012, p. 102). Such characteristics are similar to those of the Cultural Industry as the valorization of competition, efficiency and beauty. The same sense is considered by Kunz (1994), when comparing the sport of performance with the industrial societies, in the logic of exclusion of the man by the automation and mechanization of the new production devices that make them subject to the machine, make own and creative

initiatives impossible. However, in the case of sport, man is not replaced by the machine, the big show is that he becomes a machine, with high performance yields.

The social impact of sport for society is so relevant that it becomes a political instrument with favorable ends to governments, enabling the determination of their ideologies. In Brazil it was no different, in the period of the Military Dictatorship, those who taught Physical Education classes were army instructors and reproduced the disciplinary and hierarchical methods of the military, for this reason, Physical Education still carries traces of authoritarianism by trained teachers in season. Hence the relevance of the discussion regarding the emancipatory perspective, which makes it possible to transcend limits, to go beyond mere repetition. “[...] direct manipulation of reality by simply exploring and experimenting with the possibilities and properties of objects.” (KUNZ, 1994, p. 117). The transcendence of limits is possible from the incorporation of culturally structured forms of bodily practices. The subject goes beyond the reproduction of the apprehended movements, they can create movements, games and bodily practices that make sense and that contribute to human development. Humanity has developed numerous cultural manifestations, such as bodily manifestations, which are part of culture and human life, cannot be neglected by the school. As stated in the Law of Directives and Bases of Education in its Article 26, item 3, Physical Education is a mandatory curricular component. Therefore, it has the function of guaranteeing students access to this knowledge based on meaningful teaching.

The relation of moving with human subjectivity is fundamentally a relation of sensitivity, since the practice of repetitive exercises removes individual meanings in human achievements: in Physical Education, the sense of the class should be that of teaching freedom from false illusions, through the critical conception and the critical questioning of students (TAFFAREL; MORSCHBACHER, 2013, p. 51).¹⁴

The concept of Physical Education constituted by culture - present today - is represented as an area of activity, leisure, as a moment of rest from other disciplines. These factors affect the search for the legitimacy of this discipline in the school, for the consolidation of the concept of knowledge area as important for the formation of the subjects as the legitimized disciplines. In fact, teachers contributed to this culture and, in the same way, are responsible for the transformation of the traditional conception. For this reason, the teaching work needs to be

¹⁴ A relação de se-movimentar com a subjetividade humana é fundamentalmente uma relação de sensibilidade, pois a prática de exercícios repetitivos retira significados individuais nas realizações humanas: na Educação Física, o sentido da aula deve ser o de um ensino de libertação das falsas ilusões, por meio da concepção crítica e pelo questionamento crítico dos alunos (TAFFAREL; MORSCHBACHER, 2013, p. 51).

intentional and planned, so that classes can effectively provide students with meaningful learning and, through the human movement and body practices, that they can know, explore, experience various possibilities of their corporeality and, above all, getting closer and closer to human emancipation.

Final considerations

Education is an instance of society. Thus, educational institutions integrate the social context, receiving, also, social influences and interferences. As discussed in the theoretical path of this text, the Cultural Industry has mastered the ways of life, the models of conception of reason and education, from the transformation of the human being into a consumer and, thus, acting to awaken emotions and desires that enhance consumption and divert attention away from the realistic perception of social structures. Therefore, the subjects must necessarily have a semi-formed conscience.

This means that the school, inserted in the capitalist context, is used as an instrument of manipulation of the dominant ideology to promote teaching for semi-formation, preventing the development of critical thinking, thus, increasingly distancing the desired human emancipation. In this context, when analyzing the history of Physical Education in school spaces, it is clear that this discipline was at the service of the interests of the dominant society, according to the historical period. Nowadays it remains a target for the establishment of the aesthetic and physical pattern, consumption and control of bodies. Classes based on instrumental rationality, do not allow awareness, recognition of one's own body and the other; there are also influences on social relations, interaction between students, especially among young people, has been problematic with conflicts, discrimination and bullying, hindering autonomous formation and the ability to reflect critically, thus, as Adorno already pointed out, education that does not teach for critical thinking, it generates a subject with an authoritarian personality and, consequently, the maintenance of barbarism.

In this sense, we consider the importance of the teacher's action to overcome teaching rooted in instrumental reason, through intentional and planned teaching work with a view to the development of the subjects' critical thinking. With the proposal of the Critical-Emancipatory Theory elaborated by Elenor Kunz, based on the Critical Theory of Society, we found possibilities for the teaching of Physical Education at school to break with the traditional sports model, constituted by a disciplining character aimed at high performance, standardization of bodies and behavior, as well as the design of the area of activity.

Therefore, we argue that the educational process needs to conceive the teaching of technical skills, together with criticality to provide students with meaningful learning, with the teaching of scientific knowledge of body culture, with experiences of human movement and body practices so that they can know, explore, experience different possibilities of its corporeality and, above all, get closer and closer to human emancipation. In this way, we intend to open a way to think about a teaching that comes out of alienation for clarification.

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