

**BNCC, SECONDARY SCHOOL AND PHYSICAL EDUCATION: DEVELOPMENT
OF ABILITIES AND SKILLS**

***BNCC, ENSINO MÉDIO E EDUCAÇÃO FÍSICA: FORMAÇÃO DE HABILIDADES E
DE COMPETÊNCIAS***

***BNCC, ENSEÑANZA MEDIA Y EDUCACIÓN FÍSICA: FORMACIÓN DE
HABILIDADES Y DE COMPETENCIAS***



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ABSTRACT: The basis for this documentary study is the Critical Theory of Society, to analyze the formative proposal that underpins the National Common Curriculum Framework for physical education in secondary schools, with emphasis on overhauling this level of education. The proposal for physical education in secondary schools to be based on ability and skills, relegating the specific content in the area to a second plane, unveils a formative model that operates at the limits of adaptation of individuals to unstable working conditions, under the technological fetish of flexible production, instead of striving for an education that leads to the development of independent, self-reflective individuals, although the document does emphasize a supposed critical education.

KEYWORDS: Physical education. Educational policies. Critical culture theory. Secondary education.

RESUMO: *Esta pesquisa, de caráter bibliográfico, apoia-se na Teoria Crítica da Sociedade, para analisar a proposta formativa que baliza a Base Nacional Comum Curricular para a Educação Física no Ensino Médio, tensionando a reforma nesse nível de ensino. A proposta da Educação Física no Ensino Médio ao pautar-se em habilidades e competências, secundarizando os conteúdos específicos da área, revela um modelo formativo que atua nos limites da adaptação dos sujeitos ao trabalho precarizado, sob o fetiche tecnológico da produção flexível, em vez de primar pela educação que conduz ao desenvolvimento de indivíduos autônomos e autorreflexivos, embora o documento enfatize uma suposta formação crítica.*

PALAVRAS-CHAVE: *Educação Física. Diretrizes da educação. Teoria Crítica da cultura. Ensino Médio.*

RESUMEN: *Este estudio, de carácter documental, se fundamenta en la Teoría Crítica de la Sociedad, analizando la propuesta formativa, que orienta la Base Nacional Común Curricular, para la educación física, en la enseñanza media, tensionando la reforma en ese nivel de enseñanza. La propuesta de la educación física, en la enseñanza media considera las habilidades y competencias, dejando en segundo lugar los contenidos específicos del área, revela un modelo formativo, que actúa en los límites de la adaptación de los sujetos, al trabajo recomendado, bajo el fetiche tecnológico de la producción flexible, al contrario de destacarse por la educación que conduce al desarrollo de individuos autónomos y autorreflexivos, sin embargo, el documento destaca una supuesta formación crítica.*

PALABRAS-CLAVE: *Educación física. Directrices educativas. Teoría crítica de la cultura. Enseñanza Media.*

Introduction

From the official guidelines for education to its materialization in the school environment there is a long way, among which are legal, didactic and pedagogical, human, economic, and social aspects. The daily school life is not a mere reflection of official guidelines, since the formal curriculum, the hidden curriculum, the informal curriculum, and the curriculum in action are all present at school.

The normatization of school education is permeated by a set of actions that include legal documents; the education reforms; the discussions of specialists on the possibilities and needs of changes in education; the curricular organization of undergraduate and graduate courses; the development of teaching materials; the systematization of plans of positions and careers of education professionals; the large-scale evaluations that result in ranking of educational institutions, etc. (SHIROMA; MORAES; EVANGELISTA, 2011).

In this logic, even if teachers, managers, parents and students do not know the educational legislation; even if they have not studied it or do not fully assume its recommendations, they end up internalizing the understandings of teaching, learning, training, man and society that underlie it, since these conceptions are present and disseminated in different instances and institutions, with the direct participation of media mechanisms. In this sense, the documents that regulate the national curricular organization are important sources for the understanding of the educational phenomenon in its different levels.

The provision for the State to legislate on the bases and guidelines of national education aiming at a common curriculum dates back to the promulgation of the Federal Constitution of 1988 (BRASIL, 1988). The concern with a common curriculum to raise the level of Brazilian education is not a recent issue. In 1971, the organization of a national system of education was the thesis defended by Saviani (2008), in which he defined this system as "the unity of the various aspects or educational services mobilized by a given country, intentionally brought together to form a coherent whole that operates effectively" (SAVIANI, 2010, p. 381, our translation) in the schooling of a given population. The Law of Directives and Bases of National Education (LDB), on the other hand, delegates to the Union the responsibility of coordinating the National Education Policy, establishing common competencies and directions for Basic Education, in order to ensure minimum standards of teaching quality for all regions of Brazil (BRAZIL, 2019), which was made official in 2017, with the Common National Curricular Base (BNCC in the Portuguese acronym) (BRAZIL, 2018).

If the improvement of educational levels is not restricted to the organization of a common national curriculum, neither can it be achieved without it. In this sense, we have an important issue for education in general and for specific subjects in particular: the relationship between the division, the serialization and the hierarchy of the contents and objects of education throughout the initial and final years of elementary school and the student who is intended to be trained.

To reflect on the relationship between the content of the subjects that make up the official proposals to guide the school curriculum and the conception of education that underlies them, we took Physical Education as an object, since it is a subject that accompanies the course of Basic Education.

Without trying to fix its contents, a certain organicity for the area is important, because

[...] the space of school Physical Education does not deserve to be reserved for random corporal experiences, vague experimentations, filling of time from the arbitrary election of contents, and finally for a series of conditions that, in general, reveal the absence of a logic of knowledge transition that can minimally give a more reflective direction to the development of pedagogical actions (SOUZA, 2021, p. 99, our translation).

The consolidation of BNCC (BRAZIL, 2018) raises the expectation about its influences on the organization of physical education teaching, reminding us to reflect on the formative possibilities of this curriculum component.

In this article, we focus on the BNCC proposal for high school, based on the concept of instrumental rationality treated by the Critical Theory of Society. The option for this concept and theoretical perspective is due to the fact that the BNCC is embodied in a proposal for different levels, modalities and education networks, i.e., it is a document that conducts and manages training in a given social time and space.

Instrumental Rationality and the control of training

Expressive author of the Critical Theory of Society, Adorno (1995) conceives knowledge as the result of the confrontation between subject and object. Despite the object's primacy, the subject is not annulled. On the contrary, the appropriation of the movement of the thing/reality (non-Self) is a condition for the development of individuality (Self); the two elements do not compose an undifferentiated unity, nor are they related in an antithetical way. As Horkheimer and Adorno (1985, p. 19, our translation) put it, in the "broadest sense of the

progress of thought, enlightenment has always pursued the goal of freeing men from fear and investing them with the position of masters. The historical development of society, in which the constitution of thought is implicated, is marked by relations of domination. The initial subjugation of man to nature is reversed. In technological society, nature, including human nature, is dominated by social relations (HORKHEIMER; ADORNO, 1985).

According to Adorno (2004), once the objectivity of thought depends on the relation of the subject with the thing, and in commodity society the specificities of objects are subsumed by the exchange value, that is, the act of conjecturing the possibilities of objective conditions, of their becoming, is curtailed. In effect, in the exchange of equivalents, individualization is compromised by stereotyping and by the dissolution of the content of the formation itself.

The constitution of individuality demands the capacity of introspection, reflection, and suspension of the immediate for something complex, because endowed with historicity and movement. In contrast, the inability to differentiate between standardized objects induces the immediacy of the apprehension of facts. While the possibilities of constitution of the human are restricted, the process of objectification of the subject is driven, since the fetishization of the merchandise implies "a rational configuration of mythical invariability" (ADORNO, 1995, p. 59, our translation). Horkheimer and Adorno (1985) reflect on the process of dissolution of mythical thinking by the enlightenment and how, in the administered world, the enlightenment itself presents elements of mystification, that is, reason destroyed the myth, however, incorporated its residues as a way of operating.

In this context, the authors analyze that at the beginning of modernity the Enlightenment ideas of human emancipation through reason influenced the dawn of modern science. Until then, faith-based explanations had the value of truth, including dogmas.

With the creation of modern methods, unquestionable explanations for natural and social phenomena are based on descriptive models, organized by parameters and instruments, through observation and experiment.

This rationality, little by little, is no longer part of an ideal of human emancipation, and is incorporated by the production model as an instrument for greater efficiency in the exploitation of natural resources, the expropriation of the proletariat, and the domination and control of social spaces. Instrumental reasoning refers precisely to the use of knowledge, which was once seen as a source of freedom and experience; it becomes a resource for the productive model to maintain and reproduce itself.

In this context, when using a methodological resource of exposure of formative problems arising from the technological society, Horkheimer (2010) differentiates objective reason from subjective reason. The first is associated with the primacy of the object and justice, its specificities in relation to the subject. In opposition to this, the subjective reason, consolidated in the exchanges, despises objectivity, formalizes and relativizes freedom for individual dispute.

The love for formal freedom nurtured by bourgeois ideology disqualifies theoretical thought. In these terms, there is an objective tendency toward the involution of subjectivity, toward the abstract functioning of ideas, because the barrier imposed by social relations creates an illusion of happiness, in which the contradictions between theory and practice, between thought and action, and between administration and real freedom are not unveiled or are considered as flaws of thought, whose content is shaped and naturalized by the exploitation of man by man (HORKHEIMER, 1976).

If the reflection on human well-being, as something to be conquered in generic terms, proves to be unattainable by the reified consciousness, there remains the fetishization of the means and the strengthening of instrumental rationality that leads to conformation to the existing reality. Without undervaluing that a certain amount of adaptation is a condition for the very resistance to the limitation of the human, adaptation is the means and not the end of social relations, says Horkheimer (2010).

About the adaptation as a necessary moment of individual differentiation, based on his experience of exile in the United States of America, Adorno (1995, p. 137, our translation) says the following:

Although I am not unaware that individuality is formed in no other way than by following a process of adaptation and socialization, all the more, on the other hand, I consider it an obligation and a proof of individuation that it goes beyond adaptation.

The formation for adaptation to the liberal society, to the administered world, is largely favored by the cultural industry as an ideological system, whose monopolistic capitalism serves as its basis and defines its content. At the same time, the constitution of monopolies, in all branches of material and spiritual production, undermines the very formal principles of classical liberalism.

In this way, understanding the existence of a free exchange of products, or even the return of the social conditions of the early days of market liberalism, associated with the

mention of the term neoliberalism, constitutes a euphemistic resource to disguise the lure, the ideology. Marcuse (1979) recognizes that the concentration of the economy by large corporations, the weakening of political opposition to capitalism even before the end of the Cold War, and the new forms of control veiled by technology contribute to the closing of the political universe.

The depoliticization of social relations is corroborated by the conception of language in a functional and uncritical perspective. The closure of the universe of speech contributes to the consolidation of the administered society and to the constitution of social agreements, because, without the ability to reflect on the contradictions, conceptual thinking is limited, ideologically separating reality from the linguistic field, argues Marcuse (1979). In turn, the techniques of propaganda and advertising, as prototypes of the lure imprinted on language, 'transform' totalitarianism into 'democracy', the worker into a 'collaborator', the agrochemical into an 'environmental control substance', the employees and employers into a 'team the asylum into a 'long-stay institution for the elderly', the slum into a 'community', inequality into 'cultural diversity', campaign fraud into 'free' elections, commodities into 'exclusive' objects like 'your car', 'your movie', 'your newspaper', etc. Adorno (1969) understands personalization as a way to alleviate the atomization of the individual in the face of the anonymous market mechanism.

The development of industrial society is linked to the reason of the state, and this instrumental rationality tends to repel the forms of protest that can challenge social structures. The result is the generalization of the formation that contributes to the maintenance of illusions that favor the perpetuation of reality. In other words, structural violence is maintained without challenging its roots. Domination expands and is expressed in the deprivation of truth as a mechanism of thought control by the cultural industry as an all-embracing system.

Marcuse (1978, p. 19, our translation), in criticizing the historical antagonism between state interests and the development of individuals, expresses himself in the following terms: "Western civilization has always glorified the hero, the sacrifice of life for the city, the state, the nation; rarely has it inquired whether the established city, the state, or the nation were worthy of sacrifice".

This State rationality officially represents the interests of technological society, replacing critical reason by public opinion which, due to its character of distorting reality, contributes to the weakness of the Self and the development of unilateral solidarity, implying the strengthening of collective narcissism, whose most damaging example was Auschwitz (ADORNO, 1995; HORKHEIMER, 1976, 2010).

According to Adorno (1995), the main goal of education should be to prevent the repetition of the Nazi holocaust, remembering that the very need to justify this imperative demand of humanity is already configured as an expression of training for coldness and indifference.

Specifically, to school education, it is up to enable critical self-reflection on knowledge itself and the society that produces it, in order to participate in the opposition to barbarism. This process necessarily involves the appropriation of elaborated knowledge, in line with the ethical and political aspects of human teleology. In short, the contradictory fact that only at the time of the atomic bomb it was possible to think about the elimination of violence must be an object of constant analysis of education for criticism and resistance (ADORNO, 1995).

In these terms, the analysis of the BNCC can reveal contradictory elements, i.e., the expression of instrumental rationality of a proposal for the official organization of education and the provision for the teaching of certain knowledge that allows to extrapolate the appearance of reality. In this sense, we pass to the reflection of the document, regarding high school, especially physical education.

BNCC and physical education in high school: instrumentalization of training

The elaboration process of the BNCC expresses the antagonism between the official effort to obtain consensus and the anti-democratic character of its consolidation (FERRETTI, 2018). Although the provision of a common national curriculum is present in the Magna Carta of 1988, the impulse for its implementation was given by the Provisional Measure (MP) No. 746 (BRAZIL, 2016b), which marks the promulgation of Law No. 13.415 (BRAZIL, 2017), which reformulates high school and supports the BNCC.

Between 2015 and 2016, due to the closing of public schools by some state governments, the Constitutional Amendment Proposal (PEC) No. 95 (BRAZIL, 2016a), which freezes public investments in the social area for a period of 20 years, therefore called the PEC of Death by its critics, and because of MP 746, there were occupations of public schools by students and protests in several states of Brazil. In São Paulo, these demonstrations reached at least 60 municipalities; in Paraná, approximately 850 educational institutions were involved in public acts (BOUTIN; FLACH, 2017).

The climate of retrogression was present in the public hearings proposed by the Ministry of Education (MEC) to discuss the BNCC in 2018. On May 11, in Florianópolis, the first

hearing took place with a significant representation of opposition to the document. The second moment, scheduled for June 8, was suspended due to protests against the high school reform. The third hearing took place on July 5th, in Fortaleza, being the target of much criticism. On August 10, in Belém, the fourth hearing was taken by protesters and the last public meeting was held in Brasilia, on September 10, under strong police apparatus (KOEPSEL; GARCIA; CZERNISZ, 2020).

Despite the conflicts of interest that permeated the preparation of the BNCC, the final draft of the document states that this movement occurred through extensive debates and broad consultations with society and the educational community (BRAZIL, 2018), presenting a false democratic and dialogical character.

In the space of dispute and tensions over the BNCC, we can place the organizations linked to public education, such as the National Association of Graduate Studies and Research in Education (Anped); the National Association of Policy and Administration in Education (Anpae); the National Association for the Training of Education Professionals (Anfope) and the National Confederation of Education Workers (CNTE in the Portuguese acronym), as well as business organizations of public-private partnership, as exposed by Michetti (2020, p. 4, our translation) in the following passage:

As 'partners', they declare government agencies and instances, multilateral organizations, civil associations, private foundations and associations ('institutes') and companies. Singling out only the corporate and family foundations, we have, as partners of Undime, the Victor Civita Foundation, the Abrinq Foundation, the Itaú Social Foundation, the Natura Institute, the Telefônica Vivo Foundation, the Alana Institute, the Lemann Foundation, and the SM Foundation. And, as partners of Consed, we have the Roberto Marinho Foundation, the Itaú Social Foundation, the Unibanco Institute, the Victor Civita Foundation, the Natura Institute, the Santillana Foundation, the Lemann Foundation, the Telefônica Vivo Foundation, as well as the Gerdau and Itaú BBA companies.

Regardless of the specific motivations of each of these institutions, the goal of profit is still central, therefore, there is a harmony with the recommendations of the WB, whose official function is to promote economic development of different regions of the planet, but ends up acting more as a mentor of macro-social policies, especially those of an educational nature, imposed on countries as a condition for financial loans. Ultimately, the WB serves the economic order that hierarchizes and maintains the relationship of subservience of the peripheral countries and regions in relation to the center of world capitalism (ARRUDA, 2009). This same tendency strengthens monopolies to the detriment of the free market ideology.

From recommendations based on the limits of international economic relations, the BNCC is the beacon of Brazilian education and intends to influence not only the curriculum restructuring, but "the initial and continuing training of educators, the production of teaching materials, the matrices of assessments and national exams that will be reviewed in the light of the approved text of the Base" (BRASIL, 2018, p. 5, our translation). Therefore, this is a reform that establishes itself as a system that does not miss any aspect of the formative process. The justifications announced by the BNCC for the rapid educational reform, particularly that of high school, emphasize economic motivations.

To respond to this need to recreate the school, it is essential to recognize that the rapid transformations in contemporary national and international social dynamics, largely due to technological development, directly affect young populations and, therefore, their educational demands. In this increasingly complex, dynamic and fluid scenario, the uncertainties related to changes in the world of work and in social relations as a whole represent a major challenge for the formulation of policies and curriculum organization proposals for Basic Education in general, and for High School in particular (BRASIL, 2018, p. 462, our translation).

The message summarized in this excerpt shows that the economic development of Brazil is conditioned to the updating of Basic Education, in view of both technological and labor market transformations. In one of the WB documents, we can see how the education systems are negatively evaluated, taking into account their supposed anachronism with the needs of the productive market, which would justify the reforms tangential to the BNCC.

Relentlessly high levels of unemployment, especially among young people, have highlighted the inability of education systems to train young people with the right skills for the labor market and have spurred calls for more opportunities and responsibilities (WORLD BANK, 2011, preface, our translation).

The need to tune education with the demands of the labor world is still present, because, although the material conditions for its overcoming are given, in this society, work is still a condition for the (re) production of life (MARX; ENGELS, 2008). However, as a rule, the training is restricted to the adaptation of subjects to the exclusionary mechanisms of the market, especially because the labor modernization process is naturalized, implying a technological fetishism, devoid of contradiction and historicity, because for the vast majority of people belonging to the base of the social pyramid, what is formally aimed is the adaptation to simple, low-skilled work, with a predominance of informality of the service sector and with low pay (MOTTA; FRIGOTTO, 2017). In contrast, the fascination promoted by new technologies of

communication and intervention in the world potentiates the illusory effectuation of fully autonomous and developed subjectivity (OLIVEIRA; GALUCH; GIOVINAZZO JÚNIOR, 2019).

To better understand this issue, we turn to Marcuse (1979) when he compares the forms of work in which physical force predominates with work processes with greater technological development. In this comparison, he clarifies that both imply servitude and that technological exploitation increases the integration of workers through the subtlety of its form. For the author,

The proletariat of the earlier stages of capitalism was actually a beast of burden, by the labor of his body in pursuit of the necessities and superfluities of life while living in filth and poverty. He was thus the living negation of his society. In contrast, the organized worker in the advanced sectors of technological society lives this negation less conspicuously and, like the other human objects of the social division of labor, is being incorporated into the technological community of the managed population. Further, in the most successful sectors of automation, a kind of technological community seems to integrate the human atoms at work (MARCUSE, 1979, p. 43-44, our translation).

In a context of fiscal austerity of the state, of investment cuts in social sectors and shortage of formal job openings, the motivation for the urgency of this curriculum reorganization is the need to manage the social inequality that is accentuated, so that the social and economic order is not compromised.

In this sense, as Marcuse (1979) describes, there is a broad integration of human life into the world of work through technology, in which applications currently unite the proletariat's need for work with the employer and the consumer. Ifood, Uber, Google Classroom, WhatsApp, Instagram, and Telegram are some examples of this technological atmosphere driving mercantile life, through the expropriation of labor. Such applications also highlight the emergency that the capital has to implement an education focused on building skills and competencies "so that the worker can survive with little" (CATINI, 2019, our translation). The consistent, deep and forceful training, which can develop the capacity for critical analysis of reality and resistance to exploitation is left aside, although the BNCC is full of expressions such as creativity, critical analysis, reflection, imagination and autonomy to refer to the desired training in Basic Education.

Linked to the central issue of a labor market-oriented education, the BNCC announces that improving the quality of education is a goal to be achieved, "especially in high school where the rates of learning, repetition and dropout are quite worrying" (BRAZIL, 2018, p. 5,

our translation), as evidenced by the Basic Education Development Index (IDEB) and the International Program for Student Assessment (Pisa).

In this sense, with the intention of modernizing national education, the BNCC resumes elements already announced in the policies of the 1990s (KOEPESEL; GARCIA; CZERNISZ, 2020), reiterating the defense of the development of skills and abilities as the central axis of the educational process.

In the BNCC, **competence** is defined as the mobilization of knowledge (concepts and procedures), skills (cognitive and socioemotional practices), attitudes and values to solve complex demands of everyday life, the full exercise of citizenship and the world of work (BRAZIL, 2018, p. 8, our translation).

In line with the utilitarian and instrumental nature of the proposal, the BNCC tends to reduce the diversity of knowledge and to make the curriculum more flexible. Regarding the excess of curricular components and content, the document proposes the definition of essential learning, defined by the criterion of applicability, and with regard to curricular flexibility, the formative itineraries are established with the intention of valuing the autonomy and protagonism of students (BRAZIL, 2018). The essential learning and the formative itineraries orbit around the competencies and skills.

The terms competencies and skills, *a priori*, if analyzed in a decontextualized way, do not bring a problem to the formative perspective; it happens that, if we consider the whole, we realize that these operational concepts are imbricated in a formative paradigm circumscribed to the empirical work processes, therefore, restricting the formative possibilities, since the know-how overlaps the learning of systematized knowledge and fundamental to the development of more complex thoughts. In the document we can read that

[...] the BNCC indicates that pedagogical decisions should be oriented towards the development of competencies. Through a clear indication of what students should 'know' (considering the mobilization of this knowledge, skills, attitudes and values) and above all, what they should 'know how to do'... (BRAZIL, 2018, p. 13, our translation).

Adorno was not a scholar of educational policy, notwithstanding his criticism expresses the pseudo-training intrinsic to the formative model advocated by the BNCC. This can be observed when, for example, he states that: "The rare ability to subject oneself thoroughly to the demands of the language of simplicity in all sectors of the cultural industry becomes the criterion of skill and competence" (ADORNO, 2011, p. 19-20). In the limit, the cultural industry

as an ideological system that aligned the logic of cultural production to the logic of the administered society enters the school environment, permeated by the recommendations of the guiding documents of the curriculum, that is, as a political-legal superstructure.

The limits of critical education can be seen in the very structure of the BNCC for high school. The curriculum is divided into a basic general education and a diversification proposal that includes training itineraries. Four areas of knowledge make up the basic general education, as provided by the LDB, namely: Languages and their technologies; Mathematics and their technologies; Nature sciences and their technologies; Applied humanities and social sciences.

Among the components of the knowledge areas, only the subjects Portuguese Language and Mathematics are compulsory throughout high school, and are the only subjects that have their specific skills presented in more detail; the others can have their workload reduced, as proposed by the Secretary of Education of the State of Paraná (Seed-PR) for the 2021 school year.

Using the argument of unifying the high school curriculum, all schools must have four weekly classes of Portuguese Language and three weekly classes of Mathematics, in addition to including the subject of Financial Education and reducing the number of hours of Art, Sociology, and Philosophy (PARANÁ, 2020). This means that the plan for an aesthetic and ethical education through school, a *sine qua non* condition for the full exercise of citizenship, is weakened, since the document assumes that aesthetics, the world of work, and ethics are flexible. In these terms, there is no possibility for critical formation, but rather the realization of adaptive teaching processes, in which the one who has the skills to adapt to the effects of 21st century capitalism is considered competent.

This initiative by Seed-PR, supported by the BNCC, expresses the hierarchy among school subjects, in this case, the criterion of instrumentalization and applicability of knowledge contributed to exclude the class time of components with some tradition for the formation of critical thinking and also less required by large-scale assessments used for ranking schools and education systems. These assessments are based on the concept of subjects with socioemotional skills, adapted to a context in which life is constantly at risk and the minimal State needs proactive citizens to act in solving problems in their community and that, supposedly, exercise freedom of choice in defining their personal and professional training.

It is clear that the State's choices regarding the knowledge that should be part of the school repertoire that children and young people will have access to indicate what is expected of such a formative path. With the guidelines provided in the BNCC, we can say that creative

people are expected to intensify the very process of expropriation of knowledge from the worker. Subjects with historical tendencies towards an ethical-aesthetic education, such as Art, Sociology and Philosophy, can put in unbalance the hegemony that the apparently flexible model of education aims to defend.

With regard to training itineraries, the BNCC states that the backbone of school practices is the students' life project, thus the need to diversify and make the curriculum more flexible, which in theory can be provided by different curricular arrangements, no longer restricted to curricular components, but linked to the local context of communities and that enable students' 'freedom of choice' (BRAZIL, 2018). Metaphorically, it proposes an education supported by the self-service model, whose idea is that the customer decides what he will consume according to his will, when, in fact, the menu is previously defined and limited.

Despite the discourse that exposes the diversification and flexibility of the curriculum with the purpose of enabling autonomy and freedom for students to choose their educational itineraries, in fact, the choices will be made in advance by educational systems, adjusted largely by financial issues, i.e., one chooses what has already been chosen. Moreover, there is a high probability that these choices will be markedly based on the immediate local demands, restricted to adaptation, to simplified labor activities, characterized by the scarcity of elaborated knowledge that really favors freedom, autonomy and criticality.

Regarding the specific guidelines for the teaching of Physical Education in High School, in the BNCC, the discussion about the content and knowledge that characterize the subject and that should be developed in classes is overshadowed by the centrality of skills and abilities, such as the specific competence 5 - "Understand the processes of production and negotiation of meanings in body practices, recognizing and experiencing them as forms of expression of values and identities, in a democratic perspective [...]" (BRAZIL, 2018, p. 495, our translation) - and their corresponding skills, shown below.

[...] Select and use body movements consciously and intentionally to interact socially in body practices, in order to establish constructive, empathetic, ethical and respectful relationships with differences.

[...] Critically analyze prejudices, stereotypes and power relations present in body practices, adopting a position contrary to any manifestation of injustice and disrespect to human rights and democratic values.

[...] Experience body practices and include them in their life project, as a way of self-knowledge, self-care with the body and health, socialization and entertainment (BRAZIL, 2018, p. 495, our translation).

Without denying the importance of students developing the competences and skills described, we cannot fail to point out that the discussion presented by BNCC about the specific knowledge of Physical Education that substantiate these capabilities is insufficient, since, for example, the analysis of prejudices related to body practices requires reflection on how these stereotypes are expressed in the particular contents of Physical Education and in the relationship with the social context that feeds this type of violence.

Even if the guidelines prior to the BNCC are already marked by skills and abilities, in the current document, the dilution of knowledge is intensified. In the approach to the disciplines that make up the area of Languages and Technologies, Physical Education occupies a reduced space, in which the contents of physical education and their respective goals outlined for Elementary School are remembered, assigning to High School the task of,

[...] In addition to experimenting with new games, sports, dances, fights, gymnastics, and adventure body practices, students should be challenged to reflect on these practices, deepening their knowledge about the body's potential and limits, the importance of assuming an active lifestyle, and the components of movement related to health maintenance (BRAZIL, 2018, p. 484, our translation).

We understand the consistency with which the goals of physical education for the end of Basic Education are presented, however, this does not prevent us from observing that the incipient discussion on the specific contents of the area hinders the understanding of the proposal to expand the listed contents to be developed in elementary education, especially when considering that physical education is assigned the function of contributing to the "development of intellectual curiosity, research and argumentation capacity" (BRAZIL, 2018, p. 483, our translation) of students.

When reflecting on why the body and body practices have a short mention in the document, we can infer, from the above, that the flexible model of production dispenses with the questioning of students regarding the stereotypes that prevent an experience with the real desires and needs of the body.

Although quantity is not synonymous with quality and states and municipalities are responsible for developing their own curricula, the fact that a document that outlines a common basis for the national curriculum devotes only two of its six hundred pages to discuss what should be taught, when it should be taught, why it should be taught, and how the contents related to Physical Education in High School should be taught is, at least, a reason for attention and the need to seek elements for its understanding.

The BNCC proposes the organization of high school in four areas of knowledge, in order to meet the Directive CNE/CP n°. 11/2009 (BRAZIL, 2009), making it clear that, as specified in this device, the intention is to strengthen the relationships between the areas "and their contextualization for apprehension and intervention in reality" (BRASIL, 2018, p. 32), which does not mean eliminating the contents of specific areas. It is observed that High School is characterized as the stage of Basic Education in which different itineraries are possible, in this sense, skills and competencies are defined that resume those defined for Elementary School. Considering the curricular flexibility foreseen for High School, even for the subjects of Portuguese language and mathematics, these abilities, according to the competencies, are not indicated for each of the years specifically, but for all three years, which is also the case for Physical Education.

This says a lot about the desired education for those who attend the last stage of basic education. The BNCC provides a High School focused on the local reality, with the possibility of vocational training, although it states that the student has the autonomy to choose their own itinerary.

From the point of view of understanding reality, focusing on local issues means focusing on an education that is not concerned with developing thinking capable of establishing the relationship between the particular and the universal, understanding the implications of broader social issues in the community, but rather attributing to each individual the responsibility for acting and improving the conditions of their surroundings. Supported predominantly in practical thinking, restricted to the immediacy of the context, this form of curricular flexibility carries in itself the chance to retract the cultural formation of the subjects and, contrary to what is formally advocated, establish a "basis" for decentralized teaching, which does not contribute to reduce the discrepancy of educational quality among different educational institutions; however, this process is presented in a positive way, as freedom of choice and as personalization of the curriculum.

It is not about defending a plastered curriculum, but an orientation that aims to guide the configuration of Basic Education in Brazil: there is a need to address more clearly the content and knowledge to be developed in High School, including physical education, especially when the statistics of this level of education are heavily criticized by governmental instances, at the risk of impoverishing the body culture references. The more the individual

[...] In a culture reduced to adaptation or taken as an end in itself, the historical movement and the possibility of visualizing the modification of society,

culture, and the individual is lost. And, of course, if the cultural industry justifies the poverty of its language by considering the breadth and diversity of its audience's background, it is not possible to say that it is a culture conducive to individual differentiation. (GALUCH; CROCHICK, 2018, p. 41-42, our translation).

In general terms, even if the argument used by the BNCC to establish the training itineraries is pertinent, namely, the need to overcome the fragmentation of curricular content and the distance between school knowledge and everyday life, by denying the diversity of training processes, restricting them to the immediacy of the context of the world of work, it comes even closer to the institutionalization of "unequal and differentiated access to knowledge" (KUENZER, 2020, p. 62, our translation), which goes against the announced proposal.

Final remarks

The constitution of a common basis for the curriculum is important to the extent that it opens possibilities to avoid disparities in relation to the content offered in different regions of a country, but the context of implementation of the BNCC demonstrates the speed of an authoritarian process, marked by the cooling of the social functions of the state, corroborating with the reform of social security, the loss of labor rights and the freezing for twenty years of investments in education, security and health.

In this climate of democratic regression, the BNCC resumes the discourse of skills and abilities inaugurated in the 1990s, plus the novelty of training itineraries, aiming at the flexibility and contraction of the curriculum by organizing new curricular arrangements, no longer restricted to the supposed fragmentation of disciplinary components.

For the BNCC, both the competencies and skills and the training itineraries allow knowledge to be addressed interdisciplinarily, therefore, in a broader way and meeting the desires of the individuality of the subjects. However, this proposal shows an emptying of the contents expressed by the curricular components, precisely the assumptions of the competencies and skills, in short, of individuality and autonomy.

Regarding the freedom for students to trace their own educational paths, it is necessary to consider that these choices are conditioned to the possibilities of the educational system and the schools, which will suffer the effects of economic austerity imposed by the State. This implies restricted financial possibilities, especially if we think that meeting the demands of the

local productive market may set the tone for the 'new curricular arrangements', based on simplified work.

The BNCC proposals express the logic of instrumental rationality, in this sense, the subjects Portuguese Language and Mathematics are highlighted, whose contents are more required in large-scale assessments and supposedly have greater practical applicability, while the other components lose the requirement of being present in all grades of high school.

Moreover, in relation to the specific knowledge of Physical Education, the fact that it is indicated that in High School the contents covered in Elementary School should be resumed, without mentioning them, makes it difficult to establish the relationship between them and the expected skills and abilities, as well as the selection and sequence of contents of this curricular component throughout High School. In short, it is observed the secondaryization of physical education contents by BNCC, compromising the organization of systematized knowledge that characterize the area and have potential to enable the understanding of the body in its historical-social relationship.

The proposal of physical education in which skills and abilities overlap specific knowledge of the area contributes to the training of subjects whose bodies are docile and adapted to the basic requirements for the maintenance of life in increasingly precarious work circumstances, amid the intensification of the application of technology, which could be a reason for man to get rid of the toil.

Thus, at school, it is denied a teaching that enables the construction of a corporeality that understands the real needs of the body, its limits, and its potentialities to feel and to be in a way different from the stereotypes that society produces as pressure on individuals. Thinking about physical education as a curricular component, therefore, goes beyond the organization of teaching according to the curriculum, and also does not allow thinking it as a form of language for learning skills and abilities, as provided by BNCC.

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