

## THE DEVELOPMENT OF BODYWORK IN THE FIELD OF SCHOOL PHYSICAL EDUCATION

### *O DESENVOLVIMENTO DA CORPORALIDADE NA ESFERA DA EDUCAÇÃO FÍSICA ESCOLAR*

### *EL DESARROLLO DE LA CORPORALIDAD EN EL ÁMBITO DE LA EDUCACIÓN FÍSICA ESCOLAR*

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**ABSTRACT:** It is one that seeks to present elements, through historical-critical pedagogical theory, that the development of human corporality in the student as a specific condition of the pedagogical practice in physical education. Therefore, through a literature review, we find that the development of human corporality will only be effective through the contradictory relationship between full development of movement and restraint of student movement. As a consequence, the importance in the school sphere of the extinction of the division of manual and intellectual work in order to show the relation between theory and practice as a complete condition of overcoming the movement by the movement to the benefit of the movement of the movement is made explicit. That is, in the emphasis of the historical-dialectical understanding of the body movements, as a set of elements of the human corporality.

**KEYWORDS:** Historical-critical pedagogy. Physical school education. Human bodywork.

**RESUMO:** Trata-se de um artigo, de abordagem qualitativa, que busca apresentar elementos, por meio da teoria pedagógica histórico-crítica, sobre o desenvolvimento da corporalidade humana no aluno como condição específica da prática pedagógica em educação física. Para tanto, via uma revisão de literatura, constatou-se que o desenvolvimento da corporalidade humana somente se efetivará pela relação contraditória entre as categorias desenvolvimento pleno do movimento e contenção do movimento. Como consequência, explicita-se a importância, na esfera escolar, da extinção da divisão do trabalho manual e intelectual, a fim de evidenciar a relação entre teoria e prática (como uma unidade) como condição cabal de superação do movimento pelo movimento em proveito do movimento do movimento. Isto é, na ênfase da compreensão histórica-dialética dos movimentos corporais, enquanto conjunto de elementos da corporalidade humana.

**PALAVRAS-CHAVE:** Pedagogia histórico-crítica. Educação física escolar. Corporalidade humana.

**RESUMEN:** Este artículo busca presentar elementos, mediante la teoría pedagógica histórico-crítica, sobre el desarrollo de la corporalidad humana en el alumno como condición específica

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*de la práctica pedagógica en educación física. Por lo tanto, mediante una revisión de la literatura, se encontró que el desarrollo de la corporalidad humana solo se verá afectado por la relación contradictoria entre las categorías desarrollo pleno del movimiento y restricción del movimiento. En consecuencia, se explica la importancia, en el ámbito escolar, de la extinción de la división del trabajo manual e intelectual, con el fin de resaltar la relación entre teoría y práctica (como unidad) como condición completa para la superación del movimiento por el movimiento a favor del movimiento del movimiento. Es decir, en el énfasis en la comprensión histórico-dialéctica de los movimientos corporales, como un conjunto de elementos de la corporalidad humana.*

**PALABRAS CLAVE:** *Pedagogía histórico-crítica. Educación física escolar. Corporalidad humana.*

### **Initial Considerations**

This text aims to present elements, based on the critical historical pedagogy, to reflect about the possibility of producing human corporality, as a set of complex human objectivations, in the corporality of the student, as a singular individual, through pedagogical practice in physical education at school.

We proposed to confirm the following statement: the development of the student's corporality, in its maximum possibilities, will only be accomplished through the contradictory relation between the categories full development of movement and restraint of movement. Thus, through a bibliographical and theoretical research, we approached the following problematizations: 1) the main fundamentals of the critical-historical pedagogy that express its conception of education; 2) the concept of human corporality and its relation with the specific issues of school physical education; 3) the contradictory relation between the categories full development of movement and containment of movement as a guiding axis for the effectiveness of the development of the student's corporality.

### **Notes on the foundations of critical-historical pedagogy**

Like work, education is an activity specific to man. It is up to man, through work, to detach himself from nature in order to produce and maintain his existence. Thus, he is not born a man, but is forged into a man in his conscious, intentional, and creative relationship with nature. Therefore, man must learn to produce his own existence as a *sine qua non* condition for his survival: "[...] the production of man is, at the same time, the formation of man, that is, an educative process. The origin of education coincides, then, with the origin of man himself" (SAVIANI, 2007, p. 154).

For the critical-historical pedagogy, education is situated in activities in which the product is not separated from the act of production, that is, the act of production and consumption are articulated. In Saviani's words (2021, p. 12): "In effect, if education, belonging to the sphere of non-material work, has to do with ideas, concepts, values, symbols, habits, attitudes, skills, such elements, however, do not interest him in themselves, as something external to man."

Consequently, education is understood as an intentional and conscious way of producing in the singular man what humanity has produced collectively throughout history. Therefore, as a theory of education, we seek to present elements for a pedagogical conception based on the precepts of the world conception of historical and dialectical materialism.

According to Saviani (2021), human nature is not given instinctively or casually to man. Therefore, he must consciously and intentionally produce what nature does not immediately provide. Thus, the specificity of education is revealed in the educational work understood as "[...] the act of producing, directly and intentionally, in each individual, the humanity that is produced historically and collectively by all men" (SAVIANI, 2021, p. 13). Therefore, its object is the "[...] identification of the cultural elements that need to be assimilated by individuals of the human species so that they become human [...]" (SAVIANI, 2021, p. 13) and the "[...] discovery of the most appropriate ways to achieve this goal" (SAVIANI, 2021, p. 13).

Consequently, the teaching of school contents should focus on the transformation of the student's conception of the world, that is, the school contents should be organized based on the following ontological problem: what is reality? For, as Duarte (2016, p. 06) states: "Reality exists, it is cognizable, explainable and transformable by human action".

Education, as a social practice, is understood within the overall social practice and should have an impact on it. "If educational work is understood as the humanization of individuals and if it occurs within the historical process of development of the human race, education is a practice within social practice as a whole" (DUARTE, 2016, p. 67). Consequently, "[...] school education must perform, in the formation of individuals, the function of mediation between everyday life and the non-everyday spheres of objectification of the human gender, especially science, art, and philosophy [...]" (DUARTE, 2016, p. 67).

Pedagogical practice should be composed of moments that will contribute to the qualitative leap of the student. It starts from the initial social practice where the teacher has a synthetic view and the student has a syncretic view of it; passing through the moment of problematization, that is, it seeks to investigate and reflect on the main issues of social practice to be assimilated by the student. Thus, the teacher must be able to guarantee the material and

spiritual aspects to the students, in order to achieve the cathartic moment on the student's part, and, once again, direct his gaze to the social practice, but with a synthetic view on the student's part.

To this end, history has an essential role in the educational work: "[...] it is through history that we get to know ourselves and rise to the full consciousness of who we are. By studying what we were in the past, we discover at the same time what we are in the present and what we may become in the future" (SAVIANI, 2011, p. 131-132).

In this sense, one can understand, even if in general lines, the nature and specificity of education and, consequently, its importance with regard to the development of the student in an integral sense, that is, omnilateral. And, based on such assumptions, it becomes relevant to reflect on the specificities of physical education in the school context.

### **Human corporeality and school physical education**

Physical education, currently, is still in a moment of epistemological indefiniteness. However, following the position of Sanchez Gamboa (2007), it is necessary that physical education is intensively deployed by scientific research and, consequently, by the uninterrupted action of critical surveillance of procedures and results of their researches to overcome such moment.

By retaining the focus on physical education, more precisely, in the attempt to understand the relationship between human corporeality with the specific pedagogical issues of school physical education, it can be gauged that it is related to different directions, rooted both in the natural sciences and in the human sciences. Sánchez Gamboa (2007) argues that the recent production of knowledge in the area of physical education occurs through epistemological fluctuations. First, there is a strong predominance of subfields of the natural sciences. And, mainly, from the last two decades of the last century, there is an approximation with subfields of the human sciences.

This is the problem that justifies the moment of vagueness of physical education regarding its nature and specificity. It is floating among the subareas of natural or human sciences, serving as an instrument to assess certain hypotheses lodged in the assumptions of such sciences. The act of research in physical education under this scope characterizes it as an applied science, founded "[...] by the simple appropriation of methods and references developed in other areas [...]" (SÁNCHEZ GAMBOA, 2007, p. 26).

Conversely, because school physical education is a modality of school education, we interpret that it becomes an object of the science of and for education, that is, the theory of education. This is because, when we start from the question that the meaning of education and its purpose is the promotion (development) of human beings, it is also evident that the meaning and purpose of physical education in the school space is to contribute, in its particularity, with such promotion.

Pedagogy is the conductor of the school educational process, and the other sciences are the means available to achieve the goals established in relation to the situation of the object and/or phenomenon addressed. We are, therefore, facing the circuit in which education is the starting and ending point of the knowledge of educational problems, provided by pedagogy as a science *of* and *for* education (SAVIANI, 2013).

Consequently, the school educational process of all curricular components, especially physical education, should be based on the pedagogical act and, therefore, establish the scientific basis as elements that contribute to achieve the tasks proposed by the teacher within the pedagogical practice. The pedagogy is, therefore, the way to overcome the fluctuating and/or encyclopedic character dominant within the school physical education ruled by the different human and/or natural sciences (SÁNCHEZ GAMBOA, 2007).

We can characterize pedagogy (given its cognitive and teleological aspect) "[...] as a general theory of education, that is, as a posteriori systematization of education. This means that it is not a theory derived from psychology, sociology, 'philosophy', economics, etc." (SAVIANI, 2013, p. 70-71). It is "[...] a theory built from and according to the demands of educational reality (process-reality and product-reality)" (SAVIANI, 2013, p. 71). Therefore, a dialectical articulation between the historical, scientific and philosophical aspects occurs in education. That is, it is not "[...] a theory derived from psychology, sociology, etc." (SAVIANI, 2013, p. 72), because these "[...] elements enter only and only to the extent that they allow us to understand education in a systematized way, therefore, coherent" (SAVIANI, 2013, p. 72).

In the case of school physical education, as a modality of education, it is identical to the above assumption. It is not a field to be used to assess the specificities of certain knowledge, either in the natural sciences or in the human sciences. Education (the promotion of man), in this sense, becomes the center of concern for school physical education.

Consequently, the nature and specificity of physical education are doubly linked to education. First, because it is a modality of education (as its own nomenclature points out); and second, because it is a subject of the school education curriculum. It is, therefore, inserted in

the school formative curriculum as well as other school subjects such as mathematics, chemistry, physics, history, etc.

Mathematics, chemistry, history, physics, etc. are autonomous sciences, but when they are included in the school education curriculum, they become an object of education. Therefore, they are guided by a theory of education. The theory of education, in turn, has a theoretical and methodological framework that leads to reflection and intervention in light of the educational reality or of the problems emerging in the course of the educational process.

The object of pedagogy and physical education come together, and the object of knowledge of physical education is also education, whose emphasis is given to the body plane, that is, to body development (to the self-control of human corporality, both in the effectuation of body movement and in its containment). Moreover, we are referring to the cultivation of the body, so what is in evidence is the formation of the body, the development of the body, which are educational concepts, in other words, pedagogical concepts. Body education, as a specificity of physical education, is an aspect of education.

Therefore, we assume that the terminology corporality is justified, at this point, to encompass the body and its several manifestations that are historically produced and socially developed throughout history. Corporality can be understood, according to Taborda de Oliveira (1999, p. 131), as follows:

We call corporality the set of human body practices, their creative expression, their conscious recognition, and their possibility of communication and interaction in the search for humanization in the relationships among themselves and with nature. The corporality is embodied in the social practice based on the relations of language, power, and work that structure society.

Silva (2017, p. 67), in turn, when questioning the body within the numerous current modifications of the world of work in capitalist society, brings up the term corporality, pointing it as a category, i.e., "[...] as a determination of the existence of the social individual, with a historical-ontological foundation". Later on, the same author presents similar indications about his definition of the category corporality:

Corporality, as sensible practical activity, as praxis, is constituted as the complex of physical and mental capacities that exist in the living personality of men and women who work. This complex of capacities and potentialities is, therefore, the result of all human history, because it contains, inside itself, the synthesis of humanity objectified in senses, perceptions, drives, capacities, affections, passions, emotions, consciousness, in short, the essential human forces [...], although in a limited way by the determinations of the sociability of capital. And it is this complex that every human being puts into action in the production of any use value. To the extent that work becomes determined by social relations based on the production and reproduction of merchandise, the worker becomes merchandise and his corporality is consumed by capital in production, as well as his living personality, his human individuality (SILVA, 2017, p. 129-130, emphasis added).

We agree with the author's idea, i.e., we emphasize that the investigation about human corporality is the question of how to understand the body in its dimensions and actions within the capitalist production mode, more precisely, about the current characteristics of the division of labor. In the current society, divided into classes, there is an explicit fragmentation in the labor process that presupposes a certain type of human being and, consequently, a certain type of corporality.

However, the development of human corporality becomes, thus, the emphasis of school physical education, which should, in turn, be grounded in the science of and for education, that is, in the critical-historical pedagogy. The development of human corporality becomes part of an educational circuit where what should prevail is the promotion of the human being (the student) through the teaching and learning process. Where the problems that arise in the course of this process are entirely pedagogical. Therefore, the human corporality, through the contradictory relation between the categories full development of movement and restraint of movement, becomes a pedagogical problem.

But, in order to make the social function of school education effective in physical education classes, we must establish a treatment to human corporality beyond the division between manual and intellectual work. It is necessary to enact the formation of a new man or a new human type from a new psychophysical nexus forged by the theoretical-practical unit. In this context, the transmission of systematized knowledge, by means of the school educational process, should be aimed at the formation of a conscience that reflects on objects and social phenomena and, consequently, understands the need to overcome the current way of life. In a Gramscian sense, a formation for the subordinate class should be established through a "critical-transformation" (BARATTA, 2017) of the concrete reality. To do so, it is necessary to start from a transforming conception of the world, in which intellectual labor and manual labor are treated in a unified way. This is a pedagogical purpose of school physical education.



## Full development of movement and restraint of movement

Currently, as we observed, the division of labor is still in evidence, but under new molds, to meet the current mode of rationalization of the production and work process. Alves (2012) exposes that, when the assumptions of the productive restructuring of capital are in force, the specificities are instituted again for a new type of man, that is, a new psychophysical adaptation of the worker to meet the demands of the production and work process.

The division of labor occurs, in current times, in a contradictory and more complex way within the process of production and work. In the flexible accumulation of capital, the worker is forged into a new type of manual labor. Following the reflection of Alves (2012, p. 114, emphasis added),

[...] the process of "capturing" the subjectivity of work as a socio-metabolic innovation tends to tear (and stress) not only the physical dimension of the living corporality of the labor force, but in its psychic and spiritual dimension (which is manifested by psychosomatic symptoms). Toyotism is management *by stress*, because it seeks to realize the impossible: the organic unity between the "human core," matrix of intelligence, fantasy, and the initiative of work as meaningful activity, and the "relationship-capital" that preserves the dimension of estranged labor and the mechanisms of control of living labor.

Still, with this innovative and complex process of production and labor, governed by the great advance of technology, the division of labor is immanent. Even with the advent of being currently in a supposed *knowledge society* or in the *age of intelligent machines*, the fragmentation of work occurs even more. Silva (2017, p. 268), on the new psychophysical nexus and its implications on human corporality, points out:

The new psychophysical nexus required by the mediations of the toyotist form of organizing production and work and, consequently, forged through its managerial technologies, determines the implementation of a new stage of the industrial pedagogy of capital with important implications on the pedagogy of the body at work. The demands are no longer only of a subject capable of supporting production, but of registering, in his or her corporality, the mark of the company. It is, therefore, a matter of embodying the company's goals, objectives, and values. In this sense, hegemony continues to have its genesis in production and capital seeks to engender the total worker of capital through a political-pedagogical project of omnilateralism in reverse.

However, taking the foundations of critical historical pedagogy as a principle, the development of human corporality should be understood in the opposite way. First, in a broader way, that is, as the psychophysical condition of the human being to act, through a theoretical-practical unity, in the most complex activities, in which there is a certain predominance of



corporal movement, that effectively contribute to the omnilateral development of man; and, consequently, in a more restricted way, as the condition, due to the current social-historical context, to form a new man, that is, a man with a new psychophysical nexus that ensures the real possibilities of a systematized understanding of body movements as a historically and socially produced framework.

For the individual to have self-control of the elements of human corporality, it is necessary not only that he/she fully develops the historically systematized body movements, but also that he/she is able to contain such body movements with the purpose of understanding and executing the movement of the movement and not executing *the movement for the movement*.

In the understanding of the movement of the movement, a reflected consciousness is established about the systematized knowledge that seeks to explain the historically systematized body movements. In the execution of the movement by the movement, on the other hand, an unreflected (spontaneous) consciousness is established about the movement of body movements, so the student will only reproduce it.

Thus, in the first case, it is about establishing a pedagogical logic that contributes so that the individual does not passively assimilate the historically systematized knowledge, but can understand the elements that constitute the human corporality, that is, going beyond the social logic established by the division of labor.

In the second case, it is a way to make the treatment given to corporality contribute, through a passive assimilation of knowledge, only to the psychophysical adaptation of individuals (students) to meet the demands of the current production and work process. Therefore, the conception of corporality, in this view, is restricted to the execution of body movement in an unthinking, unhistorical, uncritical way.

Assuming the first case, the function of school physical education is contained within the production and constant development of human corporality, where body movements performed by all human beings as a whole for the maintenance of their own existence are included. That is, it is the human corporality, constituent of the living personality of the individual, in the totality of meaning and pleasure.

By trying to follow the education conception of critical-historical pedagogy, we identify that the cultural elements that compose human corporality, in the scope of school physical education, must be approached by the contradictory relation between the individual's ability to develop body movements in its fullness and the ability of this same individual to establish a personal sense about the containment of these body movements. The containment process

occurs in the individual's need to establish a kind of stagnation of his body in order to, afterwards, execute a certain movement; and in the need of self-control of his body to dedicate to intellectual activity in the sense of trying to understand, in a global, rigorous, and concrete way, the body movements in the historical-social context of the production of human existence.

The restraint of movement arises as a necessity in two main moments when it comes to the development of human corporality. The first way occurs as part of the effectuation process, properly speaking, of the full development of body movement. However, because it is implicit in the effectiveness of body movement, no relevance is established for this moment, which is able to be accomplished through the relationship between the structures (physical-biological-psychological-cultural) of the human being. There is, for example, the need for movement restraint: to concentrate, in a static-corporal way, so that, in the sequence, a certain movement characteristic of artistic gymnastics can be executed; to perform a certain static posture in ballet; or, even, to perform an intellectual activity in benefit of the systematized comprehension of the elements that compose human corporality.

It is through the last example mentioned that we can highlight the second moment of the containment of movement, from the problematic of the development of human corporality. We understand, following Gramscian understanding, that in every human activity, including activities whose essence is in body movement or manual labor, there is a minimum of intellectual activity. However, intellectual activity, in the current mode of production, is fostered, in the process of training the subordinates, as a disinterested activity. Therefore, the school and, consequently, school physical education, hegemonically consolidates a pedagogical practice where intellectual activity is developed in the formation of the members of the subaltern class, only to supply the necessary demands for the execution of manual labor in the production process.

However, based on critical historical pedagogy, the function of school education is to contribute to the omnilateral development of the individual, especially of those who make up the subordinate class. It is necessary to contribute to the integral formation of the student, that is, to establish a school education process through the relationship between theory and practice on human activities and, therefore, on the activities that constitute human corporality.

Therefore, in the specific case of school physical education, the contradictory unity between full development of movement and containment of movement is a presupposition that is not only possible, but fundamental to the development of human corporality.

This is the need for humanization (appropriation and objectification) of the elements that constitute human corporality. That is, the individual has condition, by way of illustration,

from the sport activity, to perform the relevant relations with certain social objects, such as dance, fight, game etc., however, "[...] he does it in an active and indirect way, mediated by the essential (voluntary movement) and fundamental (historical-social development of human corporality-autodominance of corporality) relation, its general structure" (FERREIRA, 2015, p. 136).

The dialectic between full development of movement and containment of movement is justified as a driving condition for the development of human corporality, since this development in its maximum possibilities does not occur only through the execution of body movement, but, on the contrary, it only occurs in its fullness through the relationship between theoretical thinking and the individual's corporeal condition.

The development of human corporality happens in the constant process of the individual who, by means of pedagogical practice, establishes an intentional, creative, and conscious action towards the activity to be performed, be it an activity that comes from sports, games, dances, etc. Thus, a pedagogical practice that culminates in a spontaneous situation (formation of everyday concepts) may contribute for individuals to reproduce a certain action within a certain activity. However, these individuals will not have the condition to perform, for example, the act "[...] of thinking about the several ways of hitting the ball in a certain unexpected situation of the game for not having grasped the logic of the action/operation of the hit, a capacity so important for the unilateral formation of individuals" (FERREIRA, 2015, p. 165). It is only through theoretical thinking that there is the possibility of the student being able to master the knowledge about the specificities of certain activities, whose essence is the process of self-mastery of their corporality. Such thinking, therefore, extrapolates the characteristics of the exclusively empirical thinking, that is, it is effective "[...] the overcoming of the thought subjugated to the sensorial capture" (FERREIRA, 2015, p. 165).

In the scope of school physical education, intellectual activity should be evidenced to contribute to the student's formative process so that he/she can intervene in the real situation. Moreover, all individuals are intellectuals, since during their practical activities in everyday life there is always, even if minimally, intellectual activity. In fact, Gramsci (2001, p. 18) states that, "[...] the worker or proletarian, for example, is not specifically characterized by manual or instrumental labor, but by this labor under certain conditions and in certain social relations. Consequently, "[...] in any physical labor, even the most mechanical and degraded, there is a minimum of technical qualification, that is, a minimum of creative intellectual activity [...]" (GRAMSCI, 2001, p. 18).

School education is one of the main social instruments capable of deepening the intellectual activity of individuals. But the deepening of intellectual activity, currently, is destined only to a small portion of all human beings. This portion assumes the position of the society's leaders.

On the other hand, Gramsci (2001) points out that it is necessary to establish a new project that implies an organicity, systematization and radicality, firstly of the formation of intellectuals (by trade) and, later, of the workers. This project should be destined to a historical-critical formation that substantiates the activities from the theoretical-practical unity, in benefit of the workers' performance in the concrete reality from systematized activities. This is the need to strike a fair balance between "[...] the development of the ability to work manually (technically, industrially) and the development of the capacity for intellectual work" (GRAMSCI, 2001, p. 33).

It is noted that, from these elements we can, again, highlight the pertinence of the focus of school physical education in the development of the human corporality of the students by the intrinsic and contradictory relationship between full development of movement and containment of movement. The theoretical thought (intellectual activity) provides a deeper understanding for the motor execution of the countless elements that compose the human corporality. However, we emphasize the importance also for the development of the student's ability to "contain" the body movements in order to execute certain intellectual activities. Including, the action of restraint is pertinent to investigate, analyze, and appropriate the social-historical elements rooted in the human corporality.

The study activity becomes a key piece in the educational process, however, currently, the students (workers) are not adapted to this new form of study. Therefore, it becomes something, at first, unheard of and, later, difficult to execute. Let's look at a certain position of Gramsci (2001) when he talks about the child when he performs a certain intellectual activity that he is not used to. It, the child,

[...] it certainly tires, and one must try to make it tire only the indispensable and no more; but it is equally certain that it will always be necessary for it to tire in order to learn to self-impose (sic.) privations and limitations of physical movement, that is, to submit itself to a psychophysical apprenticeship (GRAMSCI, 2001, p. 51).

Note that Gramsci (2001) refers to certain moments in which the privation of physical movement becomes necessary to perform the activity of study. It is necessary that this privation, that is, this restraint of movement, in the school environment, be worked to such an extent that the individual starts to impose this condition on himself, that is, it becomes second nature to him.

Many people must be convinced that study is also a job, and a very tiring one, like a particular apprenticeship of its own, not only intellectual but also muscular-nervous: it is a process of adaptation, it is a habit acquired with effort, annoyance, and even suffering (GRAMSCI, 2001, p. 51).

Gramsci (2001) continues in his analysis that, although it was made about 80 years ago, nowadays we can establish the same understanding about the insertion of these students in school: "The participation of larger masses in the middle school brings with it the tendency to loosen the discipline of study, to provoke 'facilities'" (GRAMSCI, 2001, p. 51-52). Another important factor to note is that the activity of study, especially for the subordinate class, is not understood as an activity that presents severe difficulties, because the feeling prevails that it is only through manual labor that fatigue and difficulty occur.

Certainly, the child from a traditional family of intellectuals overcomes the psychophysical adaptation process more easily; when he enters the classroom for the first time, he already has several points of advantage over his classmates, he has an orientation already acquired by family habits: he concentrates his attention more easily, because he has the habit of physical restraint, etc. In the same way, the son of an urban worker suffers less when he enters the factory than a peasant's son, or than a young peasant already developed for rural life. Also the diet is important, etc., etc. This is why many people think that, in the difficulties of study, there is a "trick" against them (when they do not think that they are stupid by nature): they see the master (and for many, especially in the countryside, master means intellectual) performing with ease and apparent facility the work that costs their children tears and blood, and they think that there is some "trick" (GRAMSCI, 2001, p. 52, emphasis added).

We observe explicitly and clearly how the psychophysical nexus of individuals is influenced by the social function that their class performs from the logic of labor division. School education, in this sense, legitimizes this division to the point of naturalizing the functions to be performed by individuals who belong to a certain social class.

What we are proposing, based on the foundations of critical historical pedagogy, regarding the development of human corporality, is precisely a conception of education that, in an inverse way, contributes to an educational process in which the systematized activity (theoretical and practical) is in consonance with the development of the student.

This unprecedented situation in the student's education will be guided by systematized educational activity. We refer to understand pedagogical practice in physical education that contributes to intellectual activity about its own specificity, that is, to the development of corporality. By directing corporality to the contradictory relationship between full development of movement and containment of movement, a reliable unity between theory and practice is proposed, in which, as Manacorda (2013, p. 173) points out, "[...] practice has become theoretical and that theory has become practice."

It may seem like the outline of an arbitrary teaching methodology that is inconsistent with the student's need for autonomy and freedom. However, based on the concept of education of critical historical pedagogy, it is necessary to break with the psychophysical adaptation of the student to the current social context. And the need for this rupture leads us to understand that it is necessary to expose a new form of education that culminates in a new psychophysical type.

Therefore, the student's autonomy and freedom will be in vogue at all times during the teaching and learning process. However, this student will be inserted in a pedagogical practice that will make it possible for him to establish new mechanisms in the process of mastering scientific knowledge. Moreover, as intellectual activity exists in the actions of all men, "[...] it is then a matter of elaborating it, changing its relationship with the muscular effort for a new kind of balance" (MANACORDA, 2013, p. 186).

### **Final considerations**

We try to present elements, from the historical-critical perspective, which may contribute to the debate about the definition of the development of corporality as a central aspect in the pedagogical practice in physical education. We follow this path in order to, first, agree with the reflection that human corporality is, in fact, the object of knowledge of school physical education, but we try to unfold on the importance of the relation of two categories to investigate the specificity of human corporality as an object of physical education.

The containment of movement is extremely important for the development of human corporality. The containment of movement is a category that, in relation to the full development

of movement, makes up the specificity of human corporality. The development of human corporality can only occur if the student is assured the contradictory relationship between full development and containment of movement, consequently advocating the unification between intellectual and manual activity.

In this sense, we emphasize that the present manuscript does not have as an objective, nor even becomes self-sufficient, to understand the historical complexity about the specificities of school physical education. Thus, on a propositional note, it is necessary to further deepen the categories full development of movement and containment of movement, both at the theoretical level (such as, for example, the need for further study on the concept of movement), and at the practical level (in physical education classes).

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