

MIRROR, BAD MIRROR, HOW ARE THE PSYCHOPHYSICAL ADAPTATIONS THROUGH CAPITAL? REFLECTIONS ON SCHOOL PHYSICAL EDUCATION FROM THE GRAMSCIAN PERSPECTIVE

ESPELHO, ESPELHO MAU, COMO SÃO AS ADAPTAÇÕES PSICOFÍSICAS POR MEIO DO CAPITAL? REFLEXÕES SOBRE A EDUCAÇÃO FÍSICA ESCOLAR NA PERSPECTIVA GRAMSCIANA

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ABSTRACT: Gramsci made important reflections on the psychophysical adaptations of individuals in the face of new market demands. He analyzed the development of a new form of organization of the material bases of production and social relations. Fordism/Taylorism aimed at increasing productivity in the industry, which contributed to the construction of the hegemony of capital. The goal is to present the psychophysical adaptations of individuals influenced by capitalism, from Fordism to Toyotism, and to outline briefly how the body is treated in Physical Education classes and in school. The Gramscian theory is preliminarily conceptualized, considerations are woven regarding psychophysical adaptations in development models, and the bodily implications of individuals and their daily relationships in school are presented. It is concluded that contextualizing bodily practices in Physical Education requires greater depth. Through dialectical understanding, students can develop a critical perspective on the psychophysical adaptations imposed by capitalism and its bodily ideals.

KEYWORDS: Body. Psychosocial Aspects. Gramsci. Education. Physical Education.

RESUMO: Gramsci fez importantes reflexões sobre as adaptações psicofísicas dos sujeitos em meio às novas exigências do mercado. Analisou o desenvolvimento de uma nova forma de organização das bases materiais de produção e das relações sociais. O Fordismo/Taylorismo objetivou o aumento da produtividade na indústria, que ajudou na construção da hegemonia do capital. O objetivo deste texto é apresentar as adaptações psicofísicas dos sujeitos influenciadas pelo capitalismo, do Fordismo ao Toyotismo, e delinear resumidamente como o corpo é tratado nas aulas de Educação Física e na escola. Conceitua preliminarmente a teoria gramsciana, tece considerações sobre as adaptações psicofísicas nos modelos de desenvolvimento e apresenta as implicações corporais dos indivíduos e suas relações cotidianas na escola. Conclui-se que contextualizar as práticas corporais na Educação Física requer maior profundidade. Por meio da compreensão dialética, os(as) alunos(as) podem desenvolver uma perspectiva crítica sobre as adaptações psicofísicas impostas pelo capitalismo e seus ideais corporais.

PALAVRAS-CHAVE: Corpo. Aspectos Psicossociais. Gramsci. Educação. Educação Física.

RESUMEN: Gramsci realizó importantes reflexiones sobre las adaptaciones psicofísicas de los sujetos en medio de las nuevas exigencias del mercado. El Fordismo/Taylorismo tuvo como objetivo aumentar la productividad en la industria, lo cual contribuyó a la construcción de la hegemonía del capital. El objetivo es presentar las adaptaciones de los individuos influenciadas por el capitalismo, desde el Fordismo hasta el Toyotismo, y delinear cómo se trata el cuerpo en las clases de Educación Física y en la escuela. Se conceptualiza preliminarmente la teoría gramsciana, se tejen consideraciones sobre las adaptaciones psicofísicas en los modelos de desarrollo y se presentan las implicaciones corporales de los individuos y sus relaciones cotidianas en la escuela. Se concluye que contextualizar las prácticas corporales en la Educación Física requiere una mayor profundidad. Mediante la comprensión dialéctica, los estudiantes pueden desarrollar una perspectiva crítica sobre las adaptaciones psicofísicas impuestas por el capitalismo y sus ideales corporales.

PALABRAS CLAVE: Cuerpo. Aspectos Psicosociales. Gramsci. Educación. Educación Física.

Introduction

Eighty-six years after the death, in April 2023, of the Italian intellectual Antonio Gramsci, his writings continue to serve as a basis for studies in the most diverse fields of knowledge, making him one of the most discussed foreign thinkers in Brazil in recent years. The theoretical legacy of the Sardinian thinker exerts a profound influence on Brazilian academic writings, especially in studies in the area of Education (Coutinho, 2009). Gramsci saw organic intellectuals, individuals historically generated and organically involved in a social group, as the path to change, as they expressed the group's particular values and visions. Furthermore, he believed in school as one of the main instruments to effect such changes (Cruz, 2021; Gramsci, 1999).

The role of these intellectuals was not limited to producing discourse, but involved organizing social practices. Furthermore, Gramsci understood that school should provide access to culture, with the aim of freeing the masses from a worldview determined by prejudices and taboos, which leads to the uncritical internalization of the dominant ideology. This theoretical heritage highlights the concern with the struggle for class consciousness in capitalist society, as well as the concern with education (Gramsci, 1999).

By expanding studies on capital, Gramsci weaves precious formulations on the development of a new form of organization of the material bases of production and social relations, which helped in the construction of hegemony, through mechanisms of coercion and consensus among the working class (Gramsci, 2015). Specifically in Notebook 22, the theorist analyzes the Fordism/Taylorism development model, still in its embryonic phase, which aimed to increase productivity in industry, but required “psychophysical adaptations” (Gramsci, 2015, p. 226) from workers.

Psychophysical adaptations, from Gramsci's perspective, are directly related to the new conditions of work, nutrition, housing, customs, that life in the industry imposed (Gramsci, 2015). This new life required general learning, as “it is not something innate, “natural”, but demands to be acquired” (Gramsci, 2015, p. 229, our translation). The history of industrialism marks a continuous struggle against the animality of human beings, that is, between natural instincts and the norms and habits of order, accuracy and precision. The central concern was to preserve the worker's physical and bodily efficiency (Gramsci, 2015).

Many of the propositions developed by Gramsci, especially those related to psychophysical adaptations, remain current. As Bauman (2008) explains, in contemporary society relationships are guided by consumerism, one of the bases of capitalism. Consumerism

goes beyond products, but customs, habits and values. In the consumer society, marked by the consumer-commodity duality, there is a fear of being on the margins of society itself and an excessive appreciation of appearance. Individuals are objects of consumption measured by capital, they become commodities even before becoming subjects, due to the incorporation of imposed social standards (Bauman, 2008).

In the wake of this question, we observed that factors related to imposed standards, consumerism and appearance can be associated with the mirror metaphor. This metaphor is used here to represent an intrinsic characteristic of the person, being both seer and visible (Merleau-Ponty, 2014). Furthermore, he is capable of establishing relationships between a being and himself, but also between this person and the social expectations that shape their appearance, that is, how others see them. The successful mediation of this conflict requires an integrated, full and multifaceted body (Tavares, 2003).

However, the mirror can take on a market bias, of social pressure for the individual to be what capital demands and what others expect of them. From this perspective, the body, reduced to a Cartesian perspective, resembles the analysis carried out by Beraldo (2018), in which the character in the analyzed story shows anguish when perceiving a segmented image of himself, not recognizing himself in front of the mirror.

It is in this context that School Physical Education assumes special importance, as it is a privileged space to work on issues related to the body and movement. As Gramsci (2015) highlighted, more than preserving the useful, disciplined and submissive body, the new psychophysical characteristics are transferred by inheritance or absorbed during childhood and adolescence. Thus, we can consider School Physical Education as an area that can and should be the space-time for learning bodily practices, inserted in a historical context and full of meanings and symbols. In this way, it could be possible to improve the critical perspective in relation to the body, in order to enable a transformative, emancipatory and critical education towards capital within the school.

This text aims to present the psychophysical adaptations of subjects influenced by capitalism, from Fordism to Toyotism, and briefly outline how the body is treated in Physical Education classes and at school today. We will begin by exposing preliminary concepts of Gramscian theory. Subsequently, we will consider the psychophysical adaptations in development models, marked in the same historical block as capital, and the bodily implications of individuals and their daily relationships at school.

Gramsci: preliminary concepts

Antonio Gramsci was born in Ales, on the island of Sardinia, in 1891, into a large family, being the fourth child of seven born to the couple Francesco and Giuseppina Marcias. In childhood, he contracted a type of bone tuberculosis, known as Pott's disease, only diagnosed in adulthood, which seems to be related to the fact that he was hunchbacked. Due to the family's economic conditions and the arrest of his father on charges of embezzlement, concussion and ideological falsehood, he had a complex childhood and adolescence. However, with the help of his mother and brothers he managed to graduate and at twenty-one he entered the Faculty of Arts in Turin (Gramsci, 1999).

Even before starting college, he was already interested in reading the socialist press, especially the *Jornal Avanti!*, sent by his older brother. Once in Turin, he worked with left-wing publications, participated in factory workers' committees and helped found the Italian Communist Party (PCI) in 1921. Later, Gramsci was sent to Moscow as his party's representative to the Executive Committee of the Communist International. (IC). He participated in the Second Conference of the IC Extended Executive. After the Conference, due to poor health, he was admitted to a clinic for nervous diseases where he met Julia Schucht, his future wife (Gramsci, 1999).

Upon returning from Moscow, he continued to position himself and publish in left-wing Italian newspapers. However, in November 1926 he was arrested by the fascist regime of Benedito Mussolini. Thus, Gramsci was sentenced to more than twenty years in prison. During the ten years he remained in prison, he wrote the texts collected in *Prison Notebooks* and *Lettere Dal Carcere*. It is important to highlight that his theory is not systematized in a book written by himself, but there are several books with his writings (Martins, 2021).

Gramsci's works inspired the democratic line followed by European communist parties in the mid-20th century. However, the Marxist philosopher “can be considered an icon for the conceptual elaboration of essential assumptions for understanding the political movement in different historical periods” (Flach, 2020, p. 6, our translation). This means that his theories are not restricted to the historical period in which he lived, even though they are postulated through complex analyzes of the lived reality regarding the political relationships that drove the society of his time (Flach, 2020). Even today, reflections and concepts elaborated by Gramsci are fundamental to understanding the socio-political and economic conflicts in our society.

In Gramscian thought, there is an expansion of the concept of State in relation to classical Marxist theory, through the joining of the Strict State with Civil Society, the latter

understood as an arena of disputes/struggles between social classes in the ideological, moral fields and ethical. In this context, “we explicitly and clearly observe how the psychophysical nexus of individuals is influenced by the social function that their class performs based on the logic of the division of labor” (Silva, 2022, p. 897-898, our translation). The State assumes the role of an instrument to promote the adaptation of civil society to economic society.

Gramsci expands the concept of the State, which has the dual function of organizing and propagating a moral and intellectual reform, guaranteeing the development of a collective will that will contribute to the emergence of a new society, a form of modern civilization (Gramsci, 1984). It is interesting to note that the concepts and conceptions constructed remain current, as we remain in the same Historical Block (capitalism), the workers' Party continues to fight to overcome capital and the dominant Party continues to fight to maintain the hegemony of capital, through the extraction of added value.

This finding suggests the need for subordinate classes to recognize themselves as historical subjects, fully inserted in a structure and situation of a complex nature. In this scenario, in one of the reflections, Gramsci demonstrates that all men are philosophers, however, he defines the limits and characteristics of this “spontaneous philosophy” (Gramsci, 1999, p. 93), peculiar to everyone. The philosophy is contained:

1) in the language itself, which is a set of determined notions and concepts and not simply words that are grammatically empty of content; 2) in common sense and common sense; 3) in popular religion and, consequently, in the entire system of beliefs, superstitions, opinions, ways of seeing and acting that are manifested in what is generally known as “folklore” (Gramsci, 1999, p. 93, our translation).

By bringing this reflection, he questions what people’s idea of philosophy is.

It is true that it contains an implicit invitation to resignation and patience, but it seems that the most important point is, on the contrary, the invitation to reflection, to the awareness that what happens is, deep down, rational, and that This is how it must be faced, concentrating one's own rational forces and not allowing oneself to be carried away by instinctive and violent impulses. These popular expressions could be grouped with similar expressions from popular writers (collected from large dictionaries) in which the terms “philosophy” and “philosophically” are included; and thus, it will be possible to perceive that such expressions have a very precise meaning, namely, that of overcoming bestial and elementary passions in a conception of necessity that provides the action itself with a conscious direction. This is the healthy core of common sense, which could precisely be called common sense and which deserves to be developed and transformed into something unitary and coherent. It becomes evident, therefore, why it is not possible to separate the so-called “scientific” philosophy from the “vulgar” and popular philosophy,

which is just a disaggregated set of ideas and opinions (Gramsci, 1999, p. 98, our translation).

With the demonstration that everyone has the potential to be philosophers, even unconsciously, because even in the simplest manifestation of an activity, conceptions of the world are embedded, in which new paradigms such as common sense and good sense emerge. Common sense is a worldview disseminated in an unstructured and unsystematic way among the subordinate classes, that is, “participates in a worldview mechanically imposed by the external environment” (Gramsci, 1999, p. 93, our translation). Common sense, on the other hand, is an evolution of common sense, even if they occupy the same place; unlike scientific and philosophical knowledge, which is found in another sphere, marked by the individual elaboration of thought.

That said, Gramsci (1999) raises a question:

[...] it is preferable to elaborate one's own conception of the world in a conscious and critical way and, therefore, in connection with this work of the brain itself, choose one's own sphere of activity, participate actively in the production of the history of the world, be the guide oneself and no longer accept from the outside, passively and slavishly, the mark of one's own personality? (Gramsci, 1999, p. 94, our translation)

Thus, the need for each subject to overcome the common-sense stage is explicit, considering that each person can receive general information for the formation of their own conscious personality. Critical understanding of oneself is obtained through the struggle of political hegemonies with opposing directions. It begins in the ethical field, later moves to the political and, finally, reaches a superior elaboration of the very conception of reality (Gramsci, 1999).

Completing this reasoning,

The awareness of being part of a certain hegemonic force (that is, political consciousness) is the first phase of a further and progressive self-awareness, in which theory and practice finally become unified. Therefore, the unity of theory and practice is also not a mechanical fact, but a historical becoming, which has its elementary and primitive phase in the feeling of “distinction”, of “separation”, of almost instinctive independence, and progresses until the real and complete acquisition of a coherent and unitary conception of the world (Gramsci, 1999, p. 103-104, our translation).

Therefore, training must be based on a humanistic conception and a new culture. It is not just about making original discoveries individually, it is also and, above all, critically disseminating the truths already discovered, socializing them and, consequently, transforming

them into the basis of vital actions, into an element of coordination and intellectual and moral order (Gramsci, 1999). Consequently, the term unitary is inserted, as the combination of abstract and concrete reality, that is, theory and practice to qualify human actions. And, it seems, it is important to criticize one's own conception of the world, in the search for greater coherence.

This search is closely related to what Gramsci highlighted about us being “conformists of some conformism” (Gramsci, 1999, p. 94, our translation). In some way, we belong to a certain group due to our own conception of the world, sharing the same way of thinking and acting (Gramsci, 1999). However, this conformism is configured while a social group, which has its own particular conception of the world, manifested in actions, takes for itself, for reasons of intellectual submission and subordination, a conception that is not its own. Conduct ceases to be independent and autonomous and becomes submissive and subordinate (Gramsci, 1999). And, while philosophy cannot be separated from politics, “the choice and criticism of a conception of the world are also political facts” (Gramsci, 1999, p. 97, our translation).

Directly related to the understanding of the conception of the world is the concept of ideology, which must be understood as “the highest meaning of a conception of the world, which implicitly manifests itself in art, law, economic activity, in all individual and collective manifestations of life” (Gramsci, 1999, p. 98, our translation). The understanding of ideology is linked to a unification of the historical values of knowledge and culture, and Gramsci's statement on mass construction is essential: “The adherence or non-adherence of masses to an ideology is the way in which verifies the real criticism of the rationality and historicity of ways of thinking” (Gramsci, 1999, p. 111, our translation).

Thus, combined with the aforementioned understandings and concepts, the concept of hegemony is described as follows by Gramsci (1999):

That is why attention must be drawn to the fact that the political development of the concept of hegemony represents, in addition to political-practical progress, a great philosophical progress, since it necessarily implies and presupposes an intellectual unity and an ethics appropriate to a conception of reality that surpassed common sense and became critical, even within still restricted limits (Gramsci, 1999, p. 104, our translation).

In this way, we can infer the imperative need to establish and strengthen the apparatus of hegemony of the subaltern classes, based on adequately trained and organically structured human resources from the perspective of a revolutionary praxis. Furthermore, it is essential to nurture a genuine commitment to ethical and political practice, conceiving politics as a praxis composed of individuals who dedicate themselves to the education process to socialize and

influence the world. Thus, the function of intellectuals and schools is to mediate the awareness of the masses, which involves self-knowledge and implies recognizing one's own historical value.

Psychophysical adaptations: from Fordism to Toyotism

Gramsci, despite being in prison, deeply analyzes the development model known as Fordism, still in its embryonic phase. It weaves numerous thoughts and reflections on the development of a new form of organization of the material bases of production and social relations, emphasizing the political-ideological issues that helped in the construction of the hegemony of Americanism, through mechanisms of coercion and consensus with the working class.

This new development model, based on Taylor's scientific theories applied at the Ford factory, aimed to increase productivity in the industry, but required a transformation of the worker. The purpose of American society was:

develop to its maximum degree, in the worker, mechanical and automatic behaviors, break the old psychophysical connection of qualified professional work, which required a certain active participation of the worker's intelligence, fantasy, initiative, and reduce productive operations only to the aspect mechanical physicist (Gramsci, 2015, p. 243, our translation).

Thus, with the Fordist system, there is a tendency to separate body and mind. While the physical is reduced to mechanized activities, the brain remains free for other occupations (Gramsci, 2015). It is possible to observe the presence of the logic of work rationalization from the perspective of capital hegemony in the sphere of production.

However, with this rationalization of work and the way of life based on production, the construction of the new society begins to require a dialectical relationship between the Regime of Accumulation (Structure) and the Mode of Social Regulation (Superstructure), with the combination of coercion mechanisms, such as the nihilism of trade unionism, and consensus, convincing workers with high wages and/or social benefits, for example.

The progress of capitalism, as a way of overcoming the old economic individualism, with the establishment of a pragmatic economy, requires a “new human type” (Gramsci, 2015, p. 226), conformed and adapted to the needs of the development of productive forces. “Life in industry requires general learning, a process of psychophysical adaptation to certain conditions of work, nutrition, housing, customs, etc.” (Gramsci, 2015, p. 229, our translation).

Among the psychophysical adaptations, the following stand out: 1) Sexual issues, “sexual instincts were those that suffered the greatest repression by the developing society” (Gramsci, 2015, p. 228); 2) Use of alcohol, “the most dangerous agent of destruction of the workforce” (Gramsci, 2015, p. 244), our translation.

The history of industrialism has always been (and today becomes even more accentuated and rigorous) a continuous struggle against the “animal” element of man, an uninterrupted, often painful and bloody process of subjugation of instincts (natural, that is, animalistic and primitive) to ever new, more complex and rigid norms and habits of order, accuracy, precision, which make possible increasingly complex forms of collective life, which are the necessary consequence of the development of industrialism (Gramsci, 2015, p. 239, our translation).

In fact, for such development, Puritan ideology was the means used to discipline outside the factory environment. Puritan initiatives were not concerned with humanity, nor with the spirituality of the worker. Puritanism, marked by rationalization and prohibitionism, would aim to maintain the psychophysical balance of the worker, that is, “it is concerned with maintaining the continuity of the worker’s physical efficiency, his muscular-nervous efficiency” (Gramsci, 2015, p. 244, our translation). A useful, disciplined and submissive body is preserved, not only in the workplace, but also outside it.

In this way, the adaptability of the working class is a determining issue for the new economic conditions of production, proof that adjustments to the mechanisms of coercion and consensus were essential for the development of industrial society at the time. However, following the crisis that occurred in the mid-1930s and 1940s, a new model of development, called Toyotism, perpetuates political relations between classes to this day, preserving dominant hegemony and mechanisms of coercion and consensus under a new perspective, given the new demands on the working class (Alves, 2005), which we particularly call the brand-new human type.

Toyotism managed to impose itself as the most appropriate to the stage of structural crisis that capitalism is going through. Amidst the multiple production models disseminated from Fordism, such as: Swedish, Italian and German, the Japanese model constituted a new complex of productive restructuring, under the new regime of flexible accumulation (Alves, 2005).

A first difference between Fordism and Toyotism is in the understanding of the worker's body and mind. In the Fordist model, as already stated, there is a split between body and mind. The physical gesture became completely mechanized; the memory of the craft has been reduced

to simple, repetitive gestures with an intense rhythm, while the brain is free and unhindered for other occupations (Gramsci, 2015). Each worker performed only one task mechanically and knew only his function.

In Toyotism, an alignment between body and mind is observed; it is necessary to articulate the two in the work process, as the worker has general knowledge of all procedures; employees have fewer specific functions, working on whatever is in greatest demand at the moment. However, despite the requirement for participation on the part of the worker, knowledge and initiative in the work process are merely expropriated from the worker himself; consequently, the subjectivity that arises in the manufacturing environment becomes inauthentic regarding the worker's real participation in the production process (Ribeiro, 2015). Thus, a frustrated promise of Toyotism emerges to restore body-mind integration through the rationalization of work from the perspective of capital hegemony (Alves, 2005).

The logic of work rationalization is continued in the new production model. While in Fordism there was an incomplete rationalization, Toyotism develops, through mechanisms of worker commitment, the control of the subjective dimension by capital and easily incorporates the psychological variables of worker behavior into capitalist rationality in production, that is, there is no intention of establishing a rationalized society, but only a rationalized factory (Alves, 2005).

It seems that, even with the alignment between body and mind, the real objective of Toyotism is the maintenance of the Fordist manufacturing paradigm, that is, "a certain active participation of the worker's intelligence, fantasy, initiative, and reducing operations productive only in terms of the physical, mechanical aspect" (Gramsci, 2015, p. 243), as already explained. The versatility of the worker is worth much more than the use of their intelligence. The new regime imposes alignment as a means of combating the stress of Toyotist super-exploitation and not with the aim of emancipating the subject from the discipline of capital (Alves, 2005).

Thus, Toyotism restricts the logic of capital hegemony to production and recomposes the articulation between worker consent and labor control. The worker is impelled to think and find solutions before problems occur, that is, he is encouraged to cooperate with the logic of capital appreciation. This configures a thirsty search for hegemony and promotes an investment in the capture of subjectivity, being a significant link in the acute social manipulation of capitalism in its phase of structural crisis (Alves, 2005).

The new type of worker in the Japanese model, faced with the transformations in the world and human relations, has well-defined characteristics: he is flexible, lean and sustainable.

The challenges arising from the transition to a new mode of production, driven by the Fordism crisis, introduce new paradigms and issues that transcend the scope of work, also covering social and cultural aspects. In this reconfiguration, speed assumes a preponderant value, which conditions not only humanity's relationship with work, but also family interactions, friendships and emotional relationships (Ribeiro, 2015).

The logic of capital invades the domestic space. The body is useful, disciplined and submissive inside and outside the workplace. While Toyotism tends to align body and mind, the rigid body of Fordism becomes flexible amid the new demands of work. According to Ribeiro (2015), a flexible work organization combines the flexibility of the workforce with the flexibility of the work process. This dynamic can result in fragmentation between different categories of workers, due to the outsourcing and subcontracting process, which establishes a hierarchy between a minority with favorable remuneration and professional qualifications and a majority subject to precarious employment conditions. Furthermore, the contemporary worker is required to have versatile skills, agility and the ability to perform multiple functions. Production concentration takes on an inverted character, with a central unit responsible for coordinating, planning and organizing the production of an entire network of peripheral units.

The factory, in turn, seeks to achieve ideal continuous production, without breaks or interruptions, improving what the Fordist model already accomplished in an incipient way. In this context, the search for additional gains in terms of work intensity and productivity is crucial, highlighting the relevance of incorporating practices such as *just-in-time*, which seeks precision in the production chain, fitting operations and executions according to market demand, that is, everything must occur in due time, neither before nor after, avoiding idle stock and waste of raw materials.

In this way, Toyotism, more than the Fordist model, perpetuates the commitment to the logic of capital, altering the subjectivity of the body and bringing about psychophysical adaptations of the working class. The mechanisms of coercion and consensus have repercussions today, merely in new forms, preserving the dominant hegemony.

From Body Education to School Physical Education: critical considerations for the construction of an emancipatory education

Throughout history, there are facts that refer to the evolution of bodily practices, “understood as manifestations of the expressive possibilities of subjects” (Brasil, 2018, p. 213, our translation). The body has already been presented and studied as a biological body and, contemporaneously, it is understood and studied as a historical-cultural body. The very dynamics of life in human interrelations, habits, practices, beliefs have transformed over time. In this context, human beings have developed a collection of gestures and bodily manifestations with the aim of meeting organic, affective, aesthetic, playful, political and social needs. Thus, the body continues to be shaped and socialized for integration into life in society (Brighente; Mesquida, 2011).

From the Gramscian perspective, the body is shaped and adapted to the needs of the development of productive forces, with a process of psychophysical adaptations conditioned to work (Gramsci, 2015). This understanding is corroborated with the thought of Foucault (1987), “in any society, the body is trapped within very tight powers, which impose limitations, prohibitions or obligations on it” (Foucault, 1987, p. 163, our translation).

In this process of training bodies, it becomes clear what resources are used to make this happen and bring results to those interested. Gramsci highlighted the methods of coercion and consensus (Gramsci, 2015), as already seen. These methods are similar to what Foucault (1987) calls disciplinary power, which aims to train confused crowds and useless bodies, producing obedient individuals. And its success is based on three instruments: “the hierarchical view, the normalizing sanction and their combination in a procedure that is specific to it, the examination” (Foucault, 1987, p. 195, our translation).

Furthermore, one of the objectives of disciplinary power is to make the individual docile, manufacturing him, from a social, economic and political point of view, so that he produces more, generates more profits and does not rebel against the State (Foucault, 1987). Thus, thinking, creating and executing socio-educational actions means recognizing the need to confront the dominant hegemony in all spheres of life. It is necessary and fundamental to think about a transformative, emancipatory and capital-critical education within the school.

In the educational sphere, the Freirean perspective emerges as a fundamental reference in contemporary pedagogy. Freire (1987) emphasizes education as a process of critical awareness, in which individuals become aware of their reality and the potential for social

transformation. In this context, education must be committed to overcoming inequalities and promoting the emancipation of subjects (Freire, 1987).

This approach is in line with Gramsci's (1999) vision, which highlights the importance of cultural and intellectual hegemony in maintaining the power of a dominant class. It argues that, in addition to political and economic domination, the ruling class also exercises its control through the dissemination of its ideology, values and beliefs. Thus, to promote the emancipation of subjects and the overcoming of inequalities, the Italian intellectual proposes that the subaltern class (oppressed class) must develop a critical consciousness and a new culture that challenges the hegemony of the dominant class (Gramsci, 1999).

In this vein, Gramsci (1999) discusses the importance of education as an essential tool for social transformation. It argues that education must be accessible to all social classes and be aimed at the development of critical and reflective individuals. This critical education would allow subjects to understand power structures, the nature of inequalities and forms of oppression, enabling them to fight for social change (Gramsci, 1999).

Along the same lines, Saviani (1986) contributes to the debate on a more critical and emancipatory education by defending the democratization of access to education as a means of overcoming social inequalities and promoting a more democratic and emancipatory education. In this scenario, the role of the teacher is fundamental as a mediator of knowledge and conductor of the learning and training process of students (Saviani, 1986).

Thus, School Physical Education assumes unique relevance when seeking to promote the integral training of individuals through bodily practices. By incorporating Antonio Gramsci's contributions on education, politics and knowledge, Physical Education can acquire transformative potential by promoting critical awareness and emancipation of students. To this end, bodily practices must transcend the mere mechanization of movement, allowing students to understand movement in its historical-social dimension and develop a critical awareness of power relations in society (Silva, 2022). It is necessary to encourage critical reflection on pedagogical practices in Physical Education, encouraging an inclusive and contextualized approach (Kunz, 2004).

Physical Education can be understood within the scope of the National Common Curricular Base (BNCC) as a curricular component that addresses and thematizes the various manifestations of bodily practices, permeated by a sociocultural construction (Brazil, 2018). By recognizing bodily practices as the individual's main form of manifestation, this curricular element provides students with the opportunity to externalize and recreate meanings and

symbols through movement. Therefore, representations of the self, the other and the world emerge as consequences of the individual's involvement with the environment that surrounds them.

Therefore, bodily practices need to be debated, as they constitute important elements of human formation. Through them, it is possible to achieve understanding and establish mediations and possibilities for pedagogical practice that aim at the socialization and dialogue of systematized knowledge (Silva, 2022). In this context, movement as a historical reflection of the bodily self is an important instrument for raising awareness and criticizing the power relations established in society imposed by capital. In opposition to this, the scenario of contemporary Physical Education, based on documents that aim to guide national Education, shows a tendency towards the mechanization of bodily practices, which present themselves as interested in movement for movement's sake. In short, bodily practices need to be understood and experienced, they cannot just be an execution of movement for the sake of movement. With the understanding of movement, an awareness is established to judge and analyze organized knowledge that seeks to explain historically systematized body movements (Silva, 2022).

A first step is to help each student develop the need to recognize themselves as a historical subject, inserted in a complex structure and situation. It is necessary to overcome common sense, considering that each person can receive information for the formation of their conscious human personality, having as a basis for this formation a humanist conception and a new culture, as Gramsci (1999) already proposed. This overcoming of common sense with the awareness of being part of a certain hegemonic force will mark the union of theory with practice.

The school institution plays an essential role in enabling an inclusive and humanistic education, guaranteeing access for all students to the knowledge accumulated by humanity (Saviani, 1986). In this context, Physical Education emerges as a significant ally in the process of fully training students, helping them to recognize themselves as historical subjects and to understand the complexities of the surrounding social structures (Gramsci, 2015). This comprehensive training can provide students with the possibility of transcending common sense and acquiring a critical and reflective understanding that contributes to the construction of a more just, democratic and exploitation-free society (Brasil, 2018; Freire, 1987; Saviani, 1986). In this context, education plays an important role in raising awareness and mobilizing the masses, who previously found themselves confused and inert, empowering them to fight for a more egalitarian and emancipated society (Foucault, 1987).

At the heart of the school lies the purpose of being a favorable space-time that requires individuals' awareness of reality and scientific knowledge, inserted in a structure and context in which they must have access to the knowledge accumulated by humanity. In this way, fundamental importance is attributed to education and culture, since ideas and materialized culture are essential pillars for the construction of a society characterized by the absence of exploitation. In this scenario, human possibilities are expanded through an inclusive, humanistic and formative school, aimed at everyone and for everyone.

Thus, bodily practices, in their different forms of codification and social meaning, assume a relevant role in the school context, especially through the Physical Education discipline, as their activities constitute a unique expression of culture, bodily experiences and different modalities of physical activities. For the student's full education, it is essential that he or she has access to bodily practices and the culture produced and accumulated. Physical Education, when addressing Gramsci's contributions on education, politics and knowledge, has the capacity to foster dialectical thinking in the search for a holistic understanding of the student and to reinforce its epistemological bases. This perspective enables the construction of an emancipatory education by including the bodily dimension as an integral and potentially transformative part of the educational process.

School Physical Education, by embracing a critical and emancipatory perspective, consolidates itself as a discipline that goes beyond mere technical and mechanical instruction of the body. By promoting reflection, awareness and appreciation of bodily practices, it becomes a powerful instrument for the formation of conscious, active and engaged individuals in the construction of a more just, democratic and egalitarian society.

In this context, it is imperative that bodily practices in School Physical Education promote access, systematization and internalization of knowledge, providing the transition from syncretic thinking and common sense to more sophisticated forms of thought and culture. This process represents the gradual and organic development of the student, in line with the perspective proposed by Gramsci, towards increasingly more elaborate syntheses of reality.

Final remarks

The purpose of this article was to expose preliminary concepts of Gramscian theory, to make considerations about psychophysical adaptations in development models, marked in the same historical block as capital, and the bodily implications of individuals and their daily relationships at school.

Throughout history, bodily practices have undergone significant transformations, reflecting changes in conceptions of the body and its relationships with the sociocultural context. From a Gramscian perspective, the body is conformed to the needs of the development of productive forces, adapting to work and subjected to restrictive powers.

Based on the analysis of Gramsci and Foucault, it is understood that disciplinary power manifests itself in the training of bodies, aiming at production, profit and obedience to the State. This reality poses challenges for education, which must face the dominant hegemony and seek a transformative and emancipatory approach.

Gramsci's humanist conception dialogues with Freire's perspective, both highlighting the importance of education as a process of forming critical and emancipated subjects. School Physical Education, by embracing this approach, becomes a powerful instrument for building a more just and democratic society. It is essential that the teaching of bodily practices goes beyond the mechanization of movement, providing a deeper understanding of power relations and the culture materialized in society.

School Physical Education emerges as a discipline with the potential to go beyond mere technical instruction of the body, enabling students to have a critical and reflective understanding of bodily practices. In this sense, the Freirean perspective is relevant, emphasizing education as a process of critical awareness and overcoming social inequalities.

Thus, School Physical Education must be understood as a space-time for reflection, awareness and integral training of individuals. Through bodily practices, students have the opportunity to recognize themselves as historical subjects, inserted in a complex society. The relationship between body and power is evident, and the role of the school is to promote access to systematized knowledge, so that students develop a critical awareness of themselves and social relationships.

The training of students must be guided by critical reflection on pedagogical practices, encouraging inclusion, contextualization and appreciation of bodily experiences. School Physical Education, by adopting this stance, contributes to the construction of a critical

consciousness among students, empowering them for social transformation and the fight for the construction of a more egalitarian and emancipated society.

In summary, School Physical Education emerges as a space-time for enriching bodily experiences, providing students with a critical understanding of bodily practices and their sociocultural context. The emancipatory approach, inspired by Gramsci, gives the discipline a transformative potential by stimulating reflection, awareness and engagement among students in building a more just and democratic society. The need to transcend common sense, to overcome the limitations imposed by disciplinary power, is central to the formation of individuals who are aware of their history and capable of acting as agents of social change.

In this sense, bodily practices cannot be decontextualized, they need to be inserted in a historical context and loaded with meanings and symbols. From a dialectical understanding of the world, individuals will be able to criticize the psychophysical adaptations required by capital. Furthermore, they will be able to analyze and critically reflect on consumerist attitudes and the appreciation of appearance. Thus, the relationship established with the mirror can develop in a critical way, without social pressure for the individual to be what capital demands and/or what others expect of it.

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