

Americanism and the “New Man” Production: Circulation and Appropriation of Cultural Models in the *Educação Física* Magazine (1932 – 1945)

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Abstract: It aims at exploring the hypothesis that the sports culture diffused through the *Educação Física* magazine was part of a more general movement of North-American culture diffusion over the Latin America. Working with this hypothesis involves the very circumstantial examination of the cultural pattern diffused by the *Educação Física* magazine, as a result of the appropriations and assimilations of other cultural patterns disputed by the construction of a modernizing model able to foster the production of a “new man” ready to face the contingencies of the social, political and economic transformations occurred in the 30’s and the 40’s.

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1 Introduction

This study is part of a major investigation that analyzed the editorial strategies and the educational prescriptions present in the periodical entitled *Educação Physica*.¹ The impression was produced in Rio de Janeiro, by Companhia Brasil Editora, between the years 1932 and 1945, having circulated 88 editions. It was not limited only to Brazil, because it counted on correspondents and agents in several countries of the Latin America, Europe and Portuguese Africa.²

Within the magazine editors' initial perspectives, there was the intention to be acknowledged as a Physical Education national advisory body, but along the years, this purpose was gradually broadened and, as early as in the third edition, they also intended, when circulating in Portugal, to work as an organizing element of Physical Education in that country. Thus, the impression is presented as an instrument that arose to

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² The *Educação Physica* magazine was produced as an initiative of two Physical Education professors, Paulo Lotufo and Oswald Murgel Rezende, who were its first director/editor. Other two professors, Roland de Souza and Hollanda Loyola joined later.

diffuse, in Brazil and Portugal, the beauty and the ideal of a more complete and nobler race developed, widely and simultaneously, in all its possibilities (SCHNEIDER, 2003).

In order to analyze the means through which the *Educação Physica* magazine's editors intended to implement the project of fostering in Brazil the production of a nobler and developed race, we mobilized the concept of Cultural Circularity³ used by Ginzburg (1987) who analyzes the relations among cultural codes derived from distinct social groups. At the same time, there is the attempt to comprehend how a "new man" representation is built in Brazil in the 30's and 40's from the disputes among different cultural patterns that circulate in the *Educação Physica* magazine.

To discuss the proposed theme, we used the reflections produced within the sphere of a research project developed at the Pontifical Catholic University of São Paulo in the Post-Graduation Program in Education: History, Politics, Society, under the coordination of the professor Mirian Jorge Warde. The project started in 2001, but has its purposes elucidated in an article published in 2000 with the title *Americanism and*

³ Cultural circularity is a key concept for Micro-History and is part of the conceptual references of Cultural History. Based on cultural circularity, we are proposed not to work with the relationship between popular culture (understood as inferior) and proper classical culture (understood as dominant), as if there were a rigid barrier that hinders mutual exchange between these two. This way, cultural circularity is understood as a network of material and symbolic relations where there are always appropriations and transformations of social material, due to improvised and unexpected uses, which does not allow one to think of it as imposed culture (GINZBURG, 1987).

education: an essay on the mirror. Ever with the title Americanism and education: the “new man” production, the 2001 project, according to the author, aimed at “[...] examining the long and sinuous production course of the North-American hegemony in Brazil” (WARDE, 2001a, p.7). Such hegemony, from the author’s point of view, has not been built in the Gramscian sense, but in a specific type that occurs in the dispute of different cultural patterns, from different groups. This process deals with, “[...] strategies and tactics [...] to incorporate constitutive elements of other cultural patterns” (WARDE, 2001a, p. 5). It’s exactly such dispute among cultural patterns, its strategies and tactics we have the intention to comprehend in the constitution and configuration of the Physical Education’s pedagogical field, dislocating the focus of the influence sense to evidence the “new man” production occurred in the impact among such cultural models.

Our study is focused on the period prior to the end of the Second World War, a moment when the United States of America were still producing their hegemony. Thus, in a dispute with other cultural patterns that search for ways to corroborate their values, their ideas and their models are imposed as the best and the most modern or as those that had offered the best solutions to lead the other cultures to participate in such praised modernity.

When discussing how to build in Brazil the Americanism sense as a response to the search of modernity, between the middle of the XIX century until the first five decades of the XX century, Warde (2000, p. 37) commented that there is a dislocation of the discursive records, which can be

comprehended “[...] upon the transmission of the focus on the “government system” to the “subject” or the “new man” necessary to modernity”. According to the author, Gramsci saw in the Americanism a:

[...] radical change of a whole culture, whose weight could never be attenuated, provided that its function was to consolidate de ongoing economic reforms (he would say, the economic reform’s name is intellectual and moral reform); on the other side, Gramsci saw in this culture the subject recreation operation; that means, in the terms of that period, the Americanism was producing a “new man” (WARDE, 2000, p. 42).

According to Warde (2000, p. 43), what was occurring were “[...] “changes in the way of being and living” and as such [...], [it consisted in a] subjective configuration process” that could be comprehended as the production of a new psychophysical conformation, that means, a “new man” was being created. Thus, according to the author, when studying the Americanism, what is intended to investigate is:

[...] how, through which mechanisms – discursive and non-discursive ones – the Americanism penetrated in Brazil and was constituted into a culture, molded ways of thinking, feeling and living; became a parameter of progress, happiness, well-being,

democracy, civility; how Americanism molded the expectations around the city and industry, projected architecture standards; resized spaces and sped up the times; sowed the profile of a “new man” – rational, administrator and diligent – in the hearts and minds (WARDE, 2000, p. 43).

Using as a reference the Americanism sense suggested by Warde (2001b), which, according to the author, can be projected as a material and symbolic relations network, in which the inflection point is the culture field, allows us to distance from the positivist sense of “influence”. Thus, with no intention to project the study as a means to perceive the influences, as if there was an emission place and another place for reception of the ideas or representations, we intend, when reading the debates, to perceive the representations shared or in dispute, the circulation of ideas and the cultural exchanges within the appropriation practices (WARDE, 2001b).⁴

2 Intellectuals, representations, race regeneration and the “new man” production.

⁴ Also check Bontempi Júnior (2005) in the study **The Brazilian scholars and the educational meanings of the Franco-Prussian War and of the World War I**. For this author, these two events are fundamental for the understanding of how the ideas about Americanism circulate, were appropriated and became the subject for heated discussions among Brazilian scholars.

The passage of the XIX century to the XX century is marked by an intense movement of search of modernization. The search of the modern, the new, of what succeed in other countries comes with a great strength in the discussions related to the future of Brazil. The educational field modernization is perceived as a priority for the national development, the creation of new mentalities, unrooted from the traditionalism imposed by the Jesuitical pedagogy, but directed to the construction of a new man for the signs of a new society. The new directions visualized need a man that fits to a world under constant transformation. Thus, it's necessary a polite man, whether morally, physically and socially. Education starts to be perceived as a means to produce this man, at the same time in which it is risen to a tool able to take Brazil out of the cultural retrogression in which it had been, when compared to some countries of the Europe and North-America (SCHNEIDER; FERREIRA NETO, 2006).

Within this process that should be pedagogic, the physicist education is comprehended as the possibility to act on the body, but with the purpose to educate not only the body, but also the sensitivity, so as to perceive and act over reality, creating new subjectivities in this process.⁵ Not pointlessly, the

⁵ Rui Barbosa in his evaluations about elementary instruction published in 1883, defended that the intervention in the modification of social uses should happen based on an intervention on the body. For the author, with the intervention performed by the education of the physical/the body, the habits would be better absorbed. According to Rui Barbosa, intervening on the body, the moral lessons would be “[...] maybe more powerful than the verbally imposed concepts” (t. II, 1946, p. 99). This way, Rui Barbosa, as mentioned by Lourenço Filho (1966, 88, p. 22) understood that “[...] the

pedagogic ideal developed seeks to build the full education discourse⁶ in which, in order to form this new man, it would be necessary to intervene both in his intellectual aspects and in his physical and moral ones (SCHNEIDER; FERREIRA NETO, 2006).

Not very remotely, the problem was faced in another manner. It made no sense to invest in public policies directed to education, health, sanitation of a urban and rural environment inhabited by people who considered themselves as sad and deteriorated,⁷ because it was already condemned by the race and the hereditariness laws. Thus, little could be done. The best way would be immigration, the simplest way to improve the Brazilian's racial characteristics (SCHNEIDER; FERREIRA NETO, 2006).

method reformation should not be [...] the simple alteration of school mechanics. It should be the reformation of the social habits and of the mentality of our people”.

⁶ The investigation developed here, according to the adopted methodology, works against a perspective of speech and practice analysis as something disconnected from its production and circulation conditions. This way, speeches here are “[...] matrices of constructive practices of the social world” (CHARTIER, 1991, p. 183).

⁷ “In a radiant land lives a sad people”. This way Paulo Prado (1997, p. 53) starts an essay that in the end of the 1920's had the objective of defining the identity and the character that the Brazilians might have inherited from the colonial experience. Originating from Theses that aimed at showing the bad aspects of the Brazilian origin, Paulo Prado's essay is a synthesis of the representations of the racial differences, that were the topic of discussion for a great part of the Brazilian scholars in the last decades of the 19th century and beginning of the 20th.

Inspired by the Cesare Lombroso⁸'s works, a very praised medical examiner in the late XIX century,⁹ who proposed to diagnose the possible tendency to crime through the analysis of the individuals' "somatotypical"¹⁰ characteristics, some Brazilian intellectuals¹¹ didn't see so many ways for Brazil to become a modern Country, except for its population whitening, what would only be possible to be carried out,

⁸ A necessary reading to understand the theories that tried, between the end of 19th century and beginning of the 20th, to define the hierarchy of human races, based on the calculation of physical characteristics, is the study of Gould (1999), entitled *The false measure of the man*. In this book, the author approaches the methods that were developed by medical doctors based on Anatomy and Anthropometry, to generate a good part of the racist theories that were used as a justification to affirm what was normal and what was pathological in human behavior.

⁹ According to Cavalcanti Netto (1983, p. VI), "At a certain point, nobody with a certain level of culture can ignore Lombroso. His theory would revolutionize all the medical and judicial thinking of that time. And the world, in extreme surprise, perplexed, was immobilized under the illuminated man".

¹⁰ For Lombroso, by analyzing the physical characteristics of the individuals, it was possible to realize that "[...] in general, the born delinquent has protuberant ears, abundant hair, rare beard, huge frontal sinus and mandibles, squared and protuberant chin, enlarged zygoma and frequent gesturing. In summary, someone with Down Syndrome characteristics or sometimes with characteristics of African origin people" (LOMBROSO, 1983, p. 168).

¹¹ According to Schwarcz (1995), the use of Lombroso's characteristics was very frequent in academia, especially in Law Schools, in Criminology studies.

according to such Brazilian elucidators' opinion,¹² through immigration.¹³

The ideas to make Brazil a Country free of its “origin evils”, using the immigration strategy, are well located in historiography, because, by virtue of the First World War, the international and Brazilian scene is changed, in relation to immigrants.

After the First World War, the intellectuals' opinion, in relation to the way to be used to sanitize and hygienize Brazil, also suffered deep changes. It was not possible to count on the departure of European immigrants, the easiest way to change the Brazilians' racial characteristics, transforming from an amorphous people into a society with racial identity defined by the skin whiteness, the synonym of civilization and modernity. Now, the formula or tendency was to present the Brazilian as essentially good, victim, however, of lack of education (COUTO, 1994).

With the reflux of the immigratory stream determined by the First World War and under the impact of the workers' strikes

¹² According to Leite (1992), several essayists, as Sílvio Romero and Euclides da Cunha, believed that only the whitening of Brazil could save it from degeneracy. Citing Sílvio Romero, Leite (1992, p. 190) considers that Romero by pointing out the psychological characteristics of the Brazilian people, concluded based on their state ““ [...] apathetic, without initiative, not motivated” in scholar life, an imitation of the foreigners”.

¹³ For Marques (1994, p. 88), “[...] the task of race aryanization was facilitated by importing foreigners, as the population would become white, without the elites running the risk of losing their *pedigree*. Even being considered socially inferior, the immigrants contributed for the whitening of the Brazilians” (highlighted by the author).

in the end of the 1910 decade, the racist theories that, in the Republican provisions economy, had constituted the immigration option as a civilizing resource, lose one of their supporting posts. The racist theses, which had been articulated in defense of immigration, validating practices that excluded the freeman's participation in the labor market of the national economy's most dynamic sectors, are now reformulated (CARVALHO, 2003). Such politics for the freeman exclusion founded on the racist bet that the so decanted diligence of the immigrant would end up eradicating the national vagrancy collapsed, making the incorporation of the populations excluded by their perverse logic be configured as a problem imposed to school (CARVALHO, 2003). "Enlivening through education and hygiene all those people reduced by the vermin to half-man, one-fourth of man [...]" becomes a solution (COUTO, 1927, p. 14).¹⁴

When the racist bet in the population whitening as an effect of the immigration process is demystified, "organizing the national labor" with the school's co-operation becomes a political priority. It's in this manner that the school starts to impose itself in the political and intellectual influential people's ideological horizon, as a consistent resource of generalized

¹⁴ According to Carvalho (2003, p. 14), "*To regenerate the Brazilian populations, the nationality center, making them healthy, disciplined and productive, that is what was expected from education, raised in this imaginary in civic cause for national redeeming. Regenerating the Brazilians was a republican obligation, to be rescued by the new generations*" (highlighted by the author).

population incorporation to the social and economic order (SCHNEIDER; FERREIRA NETO, 2006).

The figure that reigned in the Brazilian intellectuality imagination, which is synthesized in Jeca-Tatu (a simpleton person), a character created by Monteiro Lobato, in 1918, as a means to describe the typical man from the inland, mobilizes images of a Country devastated by the disease, arising from the lack of sanitation, nutrition and education, but also an outgo of the governors' negligence. For the Brazilian elucidators of the 1910 and 1920 decades, the issue was how to sanitize the vast *jeca-tatu* populations spread throughout the national territory, moralize their bodies and demystify “[...] the Jeca’s brain furniture [...] [and] the sappy superstition filling [...]” (LOBATO, 1918, p. 286) that populated his mind.

The Brazilian man starts being identified as Jeca-Tatu, the representative of a sick country, with too serious problems to enter in the so dreamed modernity. Thus, the investment in the body is also an investment that aims at presenting new behavior patterns and organizing new ways to deal with the people’s indigence (SCHNEIDER; FERREIRA NETO, 2006).

3 The new man: discursive strategies and shared representations

The *Educação Physica* magazine arose, according to its editors, for the need of an impression to which Physical Education teachers could have access, which could work as a means to circulate the true education’s ideals, what for them

consisted in taking into account the three dimensions of the educational process: the intellectual, the moral and the physical one. According to the editors, “[...] the great educators have eloquently, truly proclaimed the complexity and the reach of the true and modern education” (EDITORIAL, 1934, p. 11).

When working with such three dimensions, for the editors, the modern education would reach its aim, which would be “[...] creating the integral man, the physically, morally and intellectually strong man” (EDITORIAL, 1934, p. 11). Comprehending that such need consisted in “[...] a highly potential creative power [...] [point the publication’s background objectives. For them, with the magazine implementation, there was a] wide and nobler comprehension of physical education, or rather, of education” (EDITORIAL, 1934, p. 11).

According to the editors, through the periodical’s circulation, through the incentive and prescription of new practices within the society, “[...] new men, stronger men, better men [...] [could] arise” (EDITORIAL, 1934, p. 11). For the editors, the time they were living was ambiguous. They noted that the Country was undergoing a moment of afflictive transition, but that, at the same time, was a period that had a high creative potential. Therefore, they realized that that was a moment to invest, to educate not only the impression’s readers, but also the State, so that it was possible to produce new, stronger and better men. For the editors, the “Educação Física” magazine not only had the purpose to suggest, diffuse, enable comprehension. “Educação Física” aimed at persuading, stimulating, taking to accomplishments” (EDITORIAL, 1934, p. 11).

In the attempt to define a new model for Physical Education, the impression's editors translated to the magazine a report originally published in a North-American magazine devoted to sports, signed by Dr. Irving Fisher.¹⁵ The article featured the following title: *The new Physical Education*.¹⁶ According to the author,

[...] the new age requires enterprising, ready, judicious men. It will be necessary, though, to use types of activities that enable these qualities' development. Such characteristics are usually developed in games. The game is creative and poetic. It has a great value for stimulating imagination. [...] the new physical education must be rather objective than subjective. The former gymnastics was subjective. The current sports are objective. In that one, the main concern was about the way to perform a certain exercise. In this one, the

¹⁵ Irving Fisher (1867 - 1947), professor of Politics, Economy and Mathematics at Yale University in the United States.

¹⁶ During the period the magazine was circulating, the article was published six times. It was the only one that was published so many times, demonstrating that the editors, in a certain way, agreed with the ideas contained there. The article that calls the teachers to assume a new Physical Education was published in issues 4 (1934); 9 (1937); 13 (1937); 25 (1938); 32 (1939) and 73 (1943). Together with the article, as a convincing tool, there was an explanatory note describing the authority of Dr Fisher in the field and a suggestion by the editors about the necessity of spreading the article content by other means. They said: "We suggest the transcription of this article in the sports sections of newspapers and magazines" (FISHER, 1934, p. 13).

results are what matters, like for instance, making the ball pass beyond a certain line to score a goal. Formerly, value was granted to the equipment and the materials to be used. Now, this value is granted to the individuals that will be benefited from them. The modern age needs efficient and optimistic men. The new physical education will give, therefore, great importance to hygiene. It will teach man how to live in the best way as possible. It will make each of his physical habits contribute to increase his efficacy, not to reduce it. [...] formerly, the athletic games were appreciated as spectacles. Now, the participation in them is what counts (FISHER, 1934, p. 13).

What Dr. Fisher proposes is a redefinition of the Physical Education's objectives. If formerly the concern was about the way and the manner to execute the movements, in the new age, as suggested by the doctor, the results are what really matter. Therefore, nothing better than the sports objectivity.

A direct result of modernity, the sports phenomenon, for its peculiarity of physical activity, determined by regulations, assumes characteristics that distinguish it from the other means of body exercise, like: roles specialization, competition, scientific character, efficiency, quantification, record and training rationalization. It was these objective conditions that can be measured, quantified and compared that, to Dr. Fisher's view, made the sport the best way to prepare the new man. It can be noted that the new Physical Education takes as a reference the

industry model and the results are what is really going to matter. According to Dr. Fisher, the new Physical Education (sport) should contribute so that the physical habits developed during the classes were more efficient/specialized, what means a better efficiency, with the minimum time and effort.

In the same article that Dr. Fisher presents the essential characteristics to prepare the “new man” to face the new times and also reveals which representations of the Brazilian people the editors intended to share with the impression’s readers. It’s comprehended, thus, the purpose for which Physical Education should be implemented at schools and clubs and which type of man was intended to be produced in Brazil. The author wrote as follows:

[...] the new physical education shall build a typical man with the following characteristics: slimmer than fattish, elegant muscles, flexible, pale eyes, healthy skin, skilful, ready, upright, friendly, enthusiastic, cheerful, virile, imaginative, self-reliant, sincere, honest, chaste, endowed with a sense of honor and justice, sharing the fellowship of his fellows (FISHER, 1934, p. 13-14).

In the production of a discourse that would exorcise the original evils, the theme that became a must subject of the Brazilian elucidators in the first decades of the XX century, the impression’s editors were successful, because the

representations shown have been appropriated by other actors of the same period.¹⁷

So that the constructed “new man” representation, according to Dr. Fisher, was the “winner”, a wide discussion can be carried out regarding the sense of sport in opposition to gymnastics, mainly that one configured as German Method and Swedish Method.

In 1938, Américo R. Netto¹⁸ publishes an article with the following title: *Gymnastics or sport: some criteria to differentiate them*. For the author, one of the distinguishing factors that could be emphasized and that certainly put both activities in different poles was the competitive spirit, which could be described as follows:

[...] this [competitive] spirit, which has the purpose to do more or better, competing to the other, does not exist – or at least “must not” exist – in gymnastics, whose educational effects would be upset by it, possibly annulled. In sports, however, the fight against any opponent, whether a person, a thing, undoubtedly constitutes his own reason to be, giving example and stimulation to whom watches him as well.

¹⁷ The reference to project the tomorrow’s man is cited by Guiomar Meirelles Becker, in the introduction of one of his books, published in 1942, in Belo Horizonte, entitled *Physical Education for Children*.

¹⁸ Professor at the Physical Education Superior School of the State of São Paulo.

[...] the gymnastics [...] searches for the ordinary, medium man [...] the sport, however, always search for the exceptions, whether of people or results, taking the human creature obligatorily to stand out from his group, through the isolated affirmations of his individual efficiency. For him, generality is virtually worthless. [...] he is always differentiating and specializing himself, with the purpose of high selection, which takes the man to compete not only with other live men, but also with other men who are already dead, and even with himself. [...] Fighting, competing, outreach are the words of order in sports life, while the gymnastics' is group leveling, in which the man despises the effort to do more and better, only to do the same (NETTO, 1938, p. 15.).

Américo R. Netto further emphasizes another particularity on which the readers/teachers could base to distinguish gymnastics and sports. This distinction was characterized by the way to assess the results offered by one and the other means of exercise. He described as follows:

[...] in sports, the possibility [...] to numerically measure the exercise's result is always present, whether performed in a

direct and absolute manner, or indirect and relative, comparing with another result. Such measures are calculated in time, space and weight and other less frequent, but always appreciated criteria. A 200m runner's deed can be defined – comprehended – in seconds and fractions of second, just like the throwing of a thrower can be set in meters and centimeters. [...] However, how to evaluate the result achieved by a gymnast at the end of a certain time of certain exercises? [...] one cannot think of opposing the result under consideration to another gymnast's result and compare it with this latter, drawing from this confrontation any interesting or useful conclusion [...] it can only be compared with itself, so that one can affirm if there was a progress, if it remained stationary or if it retrograded. [...] only confronting his anthropobiological measures and contrasting his functional capacities that it's possible to come to a conclusion of real practical relevance (NETTO, 1938, p. 15).

The rationality and the “new codes” the sport instigates in “Physical Education”, the knowledge presented as scientific, the new disciplining capacity offered in which efficiency can be measured in tenths of second, compared and generalized, bring

to the Physical Education sphere forms of disciplinary intervention never seen. The professor, in possession of such knowledge, could have a tool that would enable him to discover and guide the student's potentials in such a way to reach the maximum production in terms of speed, strength and resistance in sports, with a minimum time and energy spending.

According to Carvalho (1997), in a study entitled *Quando a história da educação é a história da disciplina e da higienização das pessoas* ["When the history of education is the history of people's discipline and hygiene"], the educational discourses of the first four decades of the XX century suffered a subtle modification. The pedagogic discourse, which had been self-asserting since the end of the XIX century as modern, experimental and scientific, directing their concerns towards orthopedics as the art of correcting deformations, took a new course and the figures:

[...] of deformation, which was part of the previous discursive production and brought the detection and the control of abnormality to the pedagogy essence, are gradually expelled from the pedagogic field and produced as a theme and object of other knowledge's and powers' intervention (CARVALHO, 1997, p. 280).

According to Carvalho (1997), the process of gradual corrosion that affected the educational model in which disciplinary was configured as prevention and correction practices:

[...] didn't derive only [...] from modifications in the scientific paradigms. In Brazil, it was conclusively marked by the political, social and economic motivations that joined in the so-called "enthusiasm about education", a movement that gathered intellectuals from different professional classes – mainly teachers, doctors and engineers – in the advertisement of the "educational cause" (CARVALHO, 1997, p. 280).

The intensification of the industrial capitalism in Brazil promoted, by the "1930 Revolution", determined to the same extent the disappearance and appearance of new educational demands. The demands from the industrial society imposed deep modifications on the way of facing education, because new production relations were put as the daily task (SCHNEIDER, 2003).

The new practices visualized by the New School Pedagogy, for Carvalho (1997), redefine principles and objectives, getting rid of limits imposed by scientificism and being presented as optimistic in relation to the education power. According to the author it consisted in:

trusting the disciplining power of the process that this 'new comprehension' visualized as embedded in the process of rationalization of the social relations under the factory model. The rule that organized the new teaching practices does not derive anymore, unless when

mediately, from science. It is a metaphor of the rhythms imposed to the bodies and minds by the modern life, the empire of industry and technique (CARVALHO, 1997, p. 280).

This way, the innovations brought by Pedagogy, according to Carvalho (1997, p. 285) start producing new sensitivities and new rhythms in society, which “[...] made visualize, never before seen, ways of disciplinary intervention. So, for example, it was the teacher’s job to ‘guide’ the ‘freedom’ of the students with the objective of making sure that ‘a maximum of production’ could be ‘obtained with a minimum of time and effort’”, making efficiency to be the discipline objective. This way, “[...] disciplining is not preventing or correcting anymore. It is molding” (CARVALHO, 1997, p. 286).

It is interesting to notice that the modifications that redefine what should be understood as Physical Education do not happen without tension and resistance.

Fernando de Azevedo, in an article written in 1938 for the magazine *Educação Physica*, approaching the tendencies of Physical Education in the Anglo-American School, severely criticizes the predominant space taken by sports in England and the United States and the tendency he had been observing in Brazilian schools of copying the example of these countries. For Fernando de Azevedo, this happened because “[...] there was poor understanding of the role of the sports to which all Physical Education was being minimized to” (AZEVEDO, 1938, p. 9), and also by the fact that the institutions/teachers did not realize

that “[...] sports are only *a way to achieve the objectives and not the final one* [highlights by the author]” (AZEVEDO, 1938, p. 9).

For Fernando de Azevedo (1938), sports should be preferentially recreational and should only be played after gymnastics classes, which would prepare the organism for the efforts sports would demand from the students. This way, the author concludes that: “[...] if we criticize, in general, sports as the only method of physical education at school, we cannot deny it is greatly useful” (AZEVEDO, 1938, p. 11), for the needed distraction between classes, responding this way to the physical needs of the students.

As can be realized, even if sports were denied as the main content to be taught in Physical Education at school, it was already a reality in the educational environment. This way, it could not be denied as a knowledge to be used in the teaching process. But, to be used it was necessary to decrease its utility character and make it follow the gymnastics rhythm, which would make it lose some of its production/origin characteristics, as: competition, specialization and quantification of results. This proposal is very different from the one contained in the article written by Dr Fisher, in which the results were the measure of efficiency/acquired specialization.

4 American presence in the *Educação Physica* magazine

In the *Educação Physica* magazine there are several references that can be attributed to the American presence in the constitution of the discursivity that the publication makes to circulate, but this is not the only way of observing the American presence in the magazine. When we compare the number of authors, 804, that publish or are published in the magazine, we realize that from the 1,116 articles, to which authorship can be attributed, 258 come from the United States of America. From the 399 authors that can be identified, 155 are Americans, a number that is very close to the number of Brazilian authors, 172, that publish original articles or articles translated from other countries.

Table 1, shows the distribution of authorship/origin of the published articles in the *Educação Physica* magazine.

Table 1 - Origin of the articles published between 1932 and 1945

Country	Number of authors	Number of articles
Brazil	172	671
The United States	155	258
France	22	59
Argentina	12	64
Italy	6	9
Uruguay	6	18
Germany	5	7

Original Articles

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Chile	5	5
Belgium	2	2
Japan	2	2
Peru	2	2
Sweden	2	7
Austria	1	1
Canada	1	1
Spain	1	1
Hungary	1	1
England	1	1
Portugal	1	5
Switzerland	1	1
Venezuela	1	1
Non identified	405	471
Total	804	1587

As can be observed, the number of authors and articles coming from other countries is much lower than the number of authors and articles coming from the United States of America. We believe that the higher number of articles coming from the United States of America is due to the number of collaborators that helped the editors of the magazine in the collection and translation of the published issues.

When we observe the number of collaborators that are designated by the editors as the ones that give support to the magazine, we realize that, from the 33 that are presented to the readers, 14 have some association with the Young Men's

Christian Association (YMCA), an English institution created in 1844. The YMCA had, among other functions, the one of advertising sports and forming teachers/instructors to work in clubs and schools. It arrived in the United States in 1851 and from there it was brought to Brazil by the American missionary Myron Clark, who founded, in 1893, in Rio de Janeiro, the first branch in Latin America.¹⁹ Chart 1, indicates only the 14 collaborators presented by the editors of the *Educação Physica* magazine, that had any relation with the YMCA:

Collaborators	Formation and professional activity ²⁰
Dr Arthur Brasil	Leader of Physical Education at Rio de Janeiro YMCA. One of the founders of “Educação Physica”
Dr Howard Webster Adams	North American lawyer of the Electrical Companies of Brazil, coach formed by the American YMCA, volleyball leader in the United

¹⁹ Besides the fact that YMCA was created in England, it had great development in the United States. The main group sports (basketball and volleyball) that started to be published in the *Educação Physica* magazine were created by Physical Education instructors/teachers that worked in American YMCA's. The *Educação Physica* magazine publishes in its first issue, in 1932, only articles related to basketball, either talking about the game rules or about its technical aspects.

²⁰ The formation and professional activity of the collaborators and authors that published in the *Educação Physica* magazine was advertised in the magazine as a way of showing the authority of those who participated in the journal, writing, collecting and translating articles. A list of all the authors and collaborators that published or participated in the preparation of the magazine can be checked in Schneider's dissertation (2003).

	States, in Europe and now in Brazil
Fred Brown	North American formed at the Superior School of Physical Education of Chicago. Brazilian Soccer Federation and Brazilian Basketball Federation coach – Leader of Physical Education in Brazil. Trainer of <i>Fluminense Futebol Clube</i> and member of the Brazilian Education Association (ABE)
Professor Asdrubal Monteiro	Certified by the Technical Institute of Physical Education from the Montevideo YMCA – Teacher at the Rio de Janeiro YMCA
Professor Cyro A. Moraes	Certified by the Montevideo YMCA Technical Institute – Director of the Department of Physical Education of the Rio de Janeiro YMCA
Professor James S. Summers, PhD	North American Physical Education teacher, director of the Montevideo YMCA Technical Institute
Professor Ernesto Opplinger	Certified by the Montevideo YMCA Technical Institute – Teacher at the São Paulo YMCA
Professor Henry J. Sims	Former Director of the Department of Physical Education of the Rio de Janeiro YMCA – instructor and introducer of basketball and volleyball in Brazil
Professor João Lotufo	Certified by the Montevideo YMCA Technical Institute – Director of the Department of Physical Education of São Paulo
Professor José Rothier Duarte	Certified by the Montevideo YMCA Technical Institute – Rio de Janeiro YMCA Physical Education teacher
Professor Oswaldo	Certified by the Montevideo YMCA Technical Institute – Gymnastics teacher at Radio Nacional

Magalhães	(National Radio)
Professor Renato Eloy de Andrade	Certified by the Montevideo YMCA Technical Institute – Director of Physical Education of Minas Gerais
Professor Sylas Raeder	Certified by the Montevideo YMCA Technical Institute – Rio de Janeiro YMCA teacher
Paulo M. Higgins	Director of the magazine “The Ford World” published in São Paulo and leader of Physical Education at the São Paulo YMCA

Chart 1 – *Educação Physica* magazine collaborators between 1932-1945

Several of the teachers involved with the *Educação Physica* magazine in Brazil did not have a University degree or High School level in Physical Education, but only technical certificates from YMCA. Even one of the directors of the magazine, Paulo Lotufo, had only taken a course at the Technical Institute of Physical Education at the South America YMCA in Montevideo.

The simple presence of Americans helping to compose the group of collaborators that gave support to the magazine or teachers formed in institutions with a strong North American presence, does not characterize the magazine as an advertising tool for the North American ideals or representations in respect to the production of the “new man”. It is observed that several images, either iconographic or discursive, refer to Germany, and even the aesthetical representation of the “new man” was part of the Nazi ideal where the biotype was that of the Caucasian

European man. But as has been discussed, the construction of American hegemony produced by the incorporation of constitutive elements from other cultural standards, in other words:

[...] the Americanism was being constituted even within the United States as a result of the fight between different/opposing society projects; the Americanism is not the hegemony for the extra-American world of a standard that had its origin as hegemonic inside the United States; the hegemony of the Americanism in the extra-American world is the counter-face of the process of hegemonization of some cultural forms and standards and the subordination of others. Said in a different way, the Americanism is also the historical expression of a cultural standard that was the winner inside the United States, coming from fights between different peoples, far from idyllic (WARDE, 2001b, p. 4).

This way, it is possible to realize some articles written by North-Americans highlighting the Physical Education and sports condition in Germany. Among those, one written by the North-American professor Jackson R. Sharman (Director of Health and Physical Education at the University of Alabama), that talks

about the *Professional Education of Physical Education teachers in Germany*. According to the professor, “[...] the educational ideals that are very popular in that moment in Germany are the ones expressed by Adolf Hitler and propagated by the National Socialism” (SHARMAN, 1938, p. 11). According to the professor, the ideals advertised by this regimen intended to bring back an education that prepared for life, in which:

The schools of a National State will have to dedicate more hours for the development of the body. Boys should dedicate one entire hour for the body exercise, in the morning and in the afternoon [...]. For the younger members of the nation, since childhood, all the education and training will have to aim at inducing the conviction of their superiority in relation to the others (SHARMAN, 1938, p. 11).

Referring to Hitler, professor Sharman describes the qualities that the schools should develop/cultivate, through Physical Education, with the young students:

[...] the educational work of the National State will have to put in a prominent position the character formation, step by step with the culture of the body... The young German of the future will have to be, for our eyes, slim,

vigorous, fast as a hunting dog, rigid as leather and hard as Krupp steel (SHARMAN, 1938, p. 11).

After analyzing the manner by which the American presence in the *Educação Physica* magazine occurs and the shared representations, it is worth remembering, according to Warde (2001a, p. 6), that: the “[...] Americanism as the hegemony of the United States upon the external world is the result of the internal hegemony of some of the dispute projects, as well as it is the incorporation of projects and cultural standards originated outside the social frontiers of the United States”.

5 Final Considerations

In a society that projects itself to be competitive, where the educational paradigm is oriented according to the example of the factory, where the rhythm of the city insists that men become more and more competitive and specialized, the construction of the “new man”, biologically, socially, psychologically and socially integrated to the modernity, by what we can learn from the published speeches, becomes then one of the objectives of the magazine editors. When reading the articles, we can realize that the modernity intended by the editors was circumscribed to some regions of Europe and North America.

By the propositions published by Dr Fisher one can realize the new orientation for the individual formation, an

intellectual and moral reformation, that would be configured by the habits transformation, resulting in increased efficacy towards the demands from society or work. Discipline where efficiency could be measured in decimals of a second, compared and generalized. The possibilities that the proceeding offers had as its objective the production of what we could denominate as new representations of the work value, that even if they were not bodily materialized, through a significant efficiency increase, would be at least projected to be recorded in the minds of those who went through the educational process and were converted in a parameter of the new rationale about the body uses in an industrialized society.

It is possible to realize the representations of what the “new man” would be: they are built through appropriations where different cultural standards are mixed, revealing the attempt of, through the speech, produce the image of an industrious man, efficient and that would reveal in the body the signs of modernity.

The sportive culture advertised through the *Educação Physica* magazine was part of a more general movement for diffusion of the North-American culture upon Latin America, and the editors representing the YMCA believed to be the apostles of Physical Education that had the Gospel to be shared with society. The speech of good news affirmed the possibility of transforming a country recently coming from a slavery system reality into a nation with the possibilities of integration with modernity, fusing all the races in a new type to face a glorious future (SCHNEIDER, 2003).

Far from the meaning of influence, by examining *Educação Physica* magazine we observe the culture circulation, appropriation processes, uses and transformation of speeches and representations that were available to intellectuals, either in Education or Physical Education at the time the magazine was published.

**Americanism and the “new man” production:
circulation and Appropriation of cultural models in the
Educação Physica magazine (1932 – 1945)**

Abstract: It aims at exploring the hypothesis that the sports culture diffused through the *Educação Physica* magazine was part of a more general movement of North-American culture diffusion over the Latin America. Working with this hypothesis involves the very circumstantial examination of the cultural pattern diffused by the *Educação Physica* magazine, as a result of the appropriations and assimilations of other cultural patterns disputed by the construction of a modernizing model able to foster the production of a “new man” ready to face the contingencies of the social, political and economic transformations occurred in the 30’s and the 40’s.

Keywords: *Educação Physica* Magazine. Cultural anthropology. Cultural characteristics. The United States of America.

**Americanismo y la fabricación del “hombre nuevo”:
circulación y apropiación de modelos culturales en la revista
educação physica (1932-1945)**

Resumen: Intenta explorar la hipótesis de que la cultura deportiva transmitida por medio de la revista *Educação Physica* era parte de un movimiento más general de difusión de la cultura norteamericana sobre América Latina. Trabajar con esa hipótesis significa examinar, muy detenidamente, el patrón cultural vulgarizado por la revista *Educação Physica*, como resultado de apropiaciones y asimilaciones de otros patrones culturales en disputa por la construcción de un modelo modernizador capaz de fomentar la producción de un “hombre nuevo” preparado para enfrentar las contingencias de las transformaciones sociales, políticas y económicas que las décadas de 1930 y 1940 concretizaron.

Palabras clave: Revista *Educação Physica*. Antropología cultural. Características culturales. Estados Unidos.

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