

**91 - HUMAN BEING AND MOVEMENT: REALITIES ABOUT CORPORAL LANGUAGE**

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How human beings do relate to their bodies? That's a kind of a rhetorical question, seeing of nowadays there are different tips of techniques and methods of care around the body, but bringing the issue to a point of view of human locomotion, we observed a lack of knowledge of the body. "Through corporal language we're alive, for motive of motor we've been humanized. The motor it's a very important tip of movement, it is the human expression "(FREIRE, 1991.p.26). Body consciousness which's obtained by the self-knowledge and experience through social relationships has influences upon us not only by body posture, but in deed and values that are added to complete the individual human expressions.

This expression only reached the present day, due to the permanence of the human being in the midst of social life. "To get to the original man would have to go removing their cultural garments to achieve a being natural, pure of any cultural influence, prior of the social development " (DAOLIO, 1995. P.32). What would result from cultural nudity would be a very unequal to what we know today as human beings, alienated from any semblance of what we are today.

And what it would be it? To be an animal, with a minimum of intellect and almost no prospect of feeling. "More than an intellectual learning, the individual acquires a cultural content that fits on it's body, in all its expressions. In other words, the man learns the culture through it's body "(DAOLIO, 1995. P. 40). In acquiring knowledge, man met a number of rites and he was spreading to future generations, seeking to define certain moments, adding to him all of symbolism of the individual through the collective environment.

In this non stopped gain of knowledge, we see incomplete beings, constantly transforming our social environment and everything around us. "The human species has only been established and constituted as such by the competition of simultaneous cultural and biological factors" (DAOLIO, 1995. P. 33). That's what others works says about external factors witch has been interacting with internal factors to the development of being; it can be by extreme need of survey or just to stand out among it's groups.

But the merit of Human evolution did not depend exclusively on the expansion of brain size in humans. "In fact, a simple increase in the number of neurons does not seem to guarantee, by itself, a performance developed brain. The mental capacity during their evolution was allowing certain cultural behaviors, such as the use of tools, social life, the beginning of language, which determined the final evolution of the human body. Thus, the culture, rather than a result of nervous system structure, would be an ingredient for their development "(DAOLIO, 1995. P.32). In fact, stimulation for non-stagnation of the size of the brain is primitive, it has a close relationship with his staff, the varied situations that presented obstacles to survival, and which exposes as a landmark that sets us apart from other animals, a set of symbols that are understood as an expression of communication between people: language and, with these ingredients, could be said culturally.

Although the culture is crucial to the creation of the corporal language as a key to evolution that stands is that nothing would have known if not for the intellect, which has to report progress and evolutionary theories. "The history of man is the story of his intellect, that is, the intellect that tells the story. It is the story of one of the pieces. Reading it, it seems that the body was never more than one vehicle, means of transportation, captured the reins of the spirit "(FREIRE, 1991 p.27). What is is the misconception that the events were unfolding; a division without a link, where it was possible to highlight the mind as the main focuses of work, causing the body to become a mere driver, something mediocre and unimportant.

Some authors (FREIRE, 1991 and IWANOWICZ, 1986) have made question about this division inconsistent established between the body-mind, with the main argument the religious factor. This act was perpetuated for thousands of generations to the present day, serving as a form of domination of bodies devoid of spirituality. "In some societies, the body was formed by slaves, mind and spirit, the citizens and politicians. In other societies, the spirit is the leader, the executive, the body, the manual workers. The problem lies not only in the division, but in the hierarchy "(Freire, 2005. P.138). This shows that our society values those who provided more time to shape your intellect, therefore, have the power to others, the work would be subservient to the first, being pruned if, for some reason, wanted to be against this hierarchy. And with this order, would be easier to control access to educational content, giving priority to the holders of class status.

From this point of view, there was a subordination of the body, in face of the intelligible, thus reducing possible questions contrary to ecclesiastical authority that would induce his faithful. And this was reflected in society, with cruel acts of racial prejudice, rational and gender. "The philosophy and science look for evidence of t'he superiority of the spirit. But, after all, the body resists. As ever, claims its existence. Contemporary science, with all its power and all its trappings of power, never gave evidence of the existence of entities outside the body "(Freire, 1991.p.27). There was an overestimate of something that does not even know he can survive without the body, as this sim, which occupies space, which is seen to act, feeling and suffering, remain in the background, kept the shadow of something that never act without the body.

The same science that researches performs transplants that analyzes the subject and body fluids of humans, shows that nothing more could be done, when there is internal movement of synapses or the bloodstream. "There's no mind in dead people" (FREIRE, 1991.p.26). Noting that only the living are holders of cognition.

In our own genesis makes it clear that finding. "Man is not conceivable without movement" (KATZ, 2005. P.152). and needs to be reminded of this fact, because there is sensitivity in action. "The body anchoring in sensitive, aware of the intentionality of emotions. Marked by blood, by flows, liquid and moods, by synesthesia, the plasticity (VENÂNCIO and COSTA, 2005. P.181). Shows how much greatness is in being, when it is possessed of humanity, get an aura of sensitivity that transcends the self, and captures other individuals, increasing new opportunities to recognize, through the sensitive, be in another, and the movement, or acts done.

But what you see today is one to be dehumanized by the simple fact of wanting to separate the inseparable, coming to punish what it feels faster. "The man of today is not as sensitive as it could be if the body and spirit do not go on our separate way of thinking. As the man would be smarter if the body had not been relegated to subordinate status of the spirit "(FREIRE, 1991.p.31). This is what primarily reflects what has been imposed by society, be one with little or no driving experience, but one who has ideas

that only directs its focus on cognitive development.

What is unclear is exactly this exaltation intellectuals, forgetting that we have mobility and possibility of learning with this motor. "In this respect, what is valued most in our lives is our intellectual capacity, cognitive. This trend in human development is moving away from the need to use our body directly" (IWANOWICZ, 1986. P. 63.64). And without this direct use of the body as a component of assimilation of knowledge, comes a series of motor learning deficit, thus causing a cognitive and mental ineffective.

And with that, it blocks all the fullness of movement and symbology that allows the body, making a pruning of feelings, making it liable and expressionless. "Body ideal, conceived the idea of seriousness, performing the duties of a nut, needs not to make mistakes. Ideal body, manipulated, without volition, without opening or permission for the passions, the body that goes through life, but can not experience life" (MOREIRA, 2005. P.195). It is a mold that just interacts with others, one being choked with standards of conduct, which does not permit acts of passion, but only reasonable acts meticulously planned, leaving the margin of feelings.

With this existing reality, we are concerned, because this body has a minimum of cultural patterns and that this body has to conform to current existence. "We started to worry about how this body reacts, how you feel, as a guard to his experience emotional, sensory, etc." (IWANOWICZ, 1986. P.64). And with this question that asks the mind, the question remains: To what extent this separation was beneficial? Does it really took us to some significant developments? So we are asking ourselves that change is good, is good for our life and our development? Are we better or worse with that? These questions will echo in our bodies and minds, because what we see is an attempt to understand a whole, breaking parts, leading to a frustrating action, because this act did believe that the mind or spirit, works not related to the body.

According to Moreira (2005, p. 194) "Mal know our body, as science seeks to decode, with signs and classifications, labeling of diseases and rationalizing the human being, comparing it with numbers. Result: we have a body, we know about a body, but are not a body, the body does not know. "We were so eager to know and explain the workings of human beings, we tend to get lost when the view becomes holistic.

And that is the result of an attempt to understand the being that has become fragmented by the men themselves. "Never man was so fragmented. As a person, lives shattered between mind and heart. The world, is divided into national and endless conflicts" (CREMA, 2005. P.286). We are no longer a whole, but embedded pieces, not sure whether certain plugins serve us properly, there is turmoil between feeling and reason, where only what is certain is that the mind has the obligation to have and the body has a duty to obey orders, and a labeling, in order to belong to a group or a people.

And so it is confusing to understand the human being as a whole, we fail to appreciate and know their own bodies, because social and educational barriers imposed on the individual, especially with regard to the touch. "The body is a defended area, full of conflicts: can not: touch, not touch, shows, shows (GAIARSA, 2005. P. 297). This has been most evident in large cities, where they are gradually being abandoned old ways and friendly, hugging someone or shaking hands, now it is seen as a threat of contagion by disease, rejecting the contact, isolated beings, since the beginning of social organization, habits had to meet in groups.

With this inhibition, which until the present day was an educational process, we sleep in our instincts, becoming a game to deregulate, where there are inhibitorier than limits the freedom of running actions. "The body in its unconscious urges to send something, when experiences 'imitator' along with the cultural norms forbid us" (IWANOWICS, 1986. P.69). The layer that shapes the individual punished, with immediate action and repressive, and that group repressor, often shy away a wish without first explaining why the action performed, thus models a generation without desires, without the will to discover, devoid of an expectation real personal development.

Our society shapes individuals alienated with his existence, as we use Descartes to justify our own existence. "In Cartesianism, which still affects almost all of us, the man knew existed because he thought" (FREIRE, 1991 p.53). And if you think it is because there is a whole body to feed this thought, a body that, while this is only Nogovitsyn existence, largely unchanged, with only subservente to cognitive events.

By doing so, a mortal body docile, lacking in sensitivity, mystifying the soul and all the cognitive, and softening any experience of the living body. "Body thought, perfect, scanned, determined, explained, with predictable reactions, disciplined, you will never understand the unbearable lightness of being" (MOREIRA, 2005. P. 196). A body is a prodigal of himself, for there is nothing personal in this being, a body of feeling blind, dumb acts, a mutilated body by the company and the cast, making a dead body to enjoy the landscape, unable to expose their feelings, to be a whole, and not a meaningless piece.

What mediates this discussion; it was like back to this body and turns it into a whole being, effectively becoming part of the world, through his own being. "For the embodiment is the original form of our reality in the world: through our body, we are constantly in certain situations time and space in which we find ourselves. What we, however, is not a mere physical body, an object among other objects, this is the notion of the body to science. The embodiment includes all forms of the momentum space: is the reality through which man inhabits the world" (BOSSU and CHALAGUIER, 1975. P. 67). Thus, the body would not fit in the expression of bridge between the inside: cognitive, with the exterior environment, but the body acts, feels, decodes stimuli around them, also taking action reversed, no longer a matter, moving to be a living being, the owner of his actions, thoughts and feelings.

Fill these spaces, throughout our existence, we realize that we affirm through actions. Who carves the living is the movement" (KATZ, 2005. P.152). To achieve a goal, we need to have for this purpose, we need to give, not only with the intellect, but still in our sweat, our heart, sensitivity and humanism.

And the demand for this sense of being shows us the grace to look at ourselves and so understand gaps, try to fill them in order to become a complete being. "The sensitivity to be with others in the movement becomes an indispensable part of the body's ability to relate to themselves first and then with the world and the other" (VENÂNCIO and COSTA, 2005. P.174). Points with this, new possibilities of living, from a meeting with experts of similar beings, can add value, partnerships and build a homogeneous unit of shares and heterogeneous feeling, an experience that allows you to know yourself, to be working directly in space.

What we need, not only in mind, but in our body, is the availability of move. "However, if the body wants to be first and foremost in the life of expressive forms, he also wants to communicate." (BOSSU and CHALAGUIER 1975.p.107). We must return to the body, its cultural function, to act as an individual who thinks and interacts with the space, looking to renew and be willing to feel, adding experience. Doing so is a more humane, understanding and tolerant, keeper of sensitivity, blowing body to mind, being a body language itself, and finding themselves as part of a universal mystery called life.

According to the facts presented in that way, we saw how important it is our claim as not only a thinking person, but definitely inserted bodily culture, looking at ourselves a chance to be allowed to know yourself and others, sensitivity seeking a balance of body and mind, feeling and thinking, becoming thus more human subjects.

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**HUMAN BEING AND MOVEMENT: REALITIES ABOUT CORPORAL LANGUAGE****ABSTRACT:**

This article aims to deal about the evolution of human beings, the relationship with it's own body, trying to understand the events that led to a mistaken separation of body and mind. This work also emphasizes it's actions as being transformative, since the early days of human evolution to the present day, highlighting the ineffectiveness of certain expressiveness that is reflected in an inhuman and insensitive, since the mold is in the social environment. Self-knowledge, adding value that will serve for a better development.

**KEYWORDS:** Corporal language. Culture. Movement.

**L'ÊTRE HUMAIN ET MOUVEMENT: RÉALITÉ SUR LA CORPORÉITÉ****RÉSUMÉ:**

Cet article expose, sur l'évolution de l'être humain, de la relation avec le propre corps, en cherchant comprendre des costumes qui sont pris à une separation confondue du corps et de l'esprit. Il rejaillit aussi leurs actions comme personne qui transforme, depuis les primordios de l'evolution humaine jusqu'au temps actuel, en détachant certain inefficacité d'expression, lequel il a refleté dans un être inhumain et insensible, vu que, le moule celle-ci dans l'environnement social. La connaissance de soi, en ajoutant valeurs qui, lui serviront pour une meilleur développement personnel.

**CODE-MOTS:** Corporéité. Culture. Mouvement

**EL SER HUMANO Y EL MOVIMIENTO: REALIDADES SOBRE LA CUERPOREIDAD****RESUMEN:**

Esto artículo expõem, suebre la evolución Del ser humano, el relacionamiento com su cuerpo, procurando compriender los factos que llevaron a uma separación equivocada del cuerpo y mente. Tambiém resalta SUS acciones como el ser transformador, desde los primordios de la evolución humana hasta la época actual, mostrando uma cierta ineficácia de la expresividad, que refletirá en um ser desumano e insensible mostrando que, el molde esta en el ambiente social. El autoconocimiento, agregando valores que serviram para un grand desenvolvimiento personal.

**PALABRAS-LLAVES:** El cuerporeidade. La Cultura. El Movimiento.

**SER HUMANO E MOVIMENTO: REALIDADES SOBRE A CORPOREIDADE****RESUMO:**

Este artigo expõe, sobre a evolução do ser humano, o relacionamento com o próprio corpo, procurando entender fatos que levaram a uma separação equivocada do corpo e mente. Também resalta suas ações como ser transformador, desde primórdios da evolução humana até a época atual, destacando certa ineficácia de expressividade, que refletirá em um ser desumano e insensível, visto que, o molde está no ambiente social. O autoconhecimento, agregando valores que, lhe servirão para um melhor desenvolvimento pessoal.

**PALAVRAS-CHAVE:** Corporeidade. Cultura. Movimento.

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