159 - PHYSICAL ACTIVITY, SPORT; DE INTEGRATE OR INTEGRATE? A REFLECTION FROM THE SUBJECT´S CONFORMATION.

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INTRODUCTION

Sports play an important paper in the build up of social organizations, because through them a possibility to re-establish the relation with the other and the environment is generated. Thus is important to limit the way in which the social relations have been constituted from the new physical realities that surround the processes of virtualization and automatization, from this perspective is possible to see how sport and physical activity have become de-humanizing and de-ntegrating social scenarios. An escape from this problem is obtained when the relations that the subject has with his surrounding and with the other are reconstructed through the elements of integration, social and community construction that sport offers. The possibility of social re-instituting is possible in the construction of a communal sport, a sport that allows the construction of community.

The rationalization of modern life shows a new understanding of the human action based in the ideals of self control, the birth of values as accountability, dignity and freedom begin to be felt as constituting elements of the human nature that have always been present. From this point of view, philosophers and scientists have shown in a constant way the central role of the individual in the World, turning the modernity in a construct that interprets life homogeneously and lineally (Aguirre, 2006).

Objectivity becomes an attempt to totalize the view that sends us back to an exterior object, knowledge is understood as a totality that is found inside the subject, this way it mechanizes the world and culture uniting time and space, thus the role of knowledge is one of control, unification and legislation making the subject's experience objective. The rush of constructing a global and unifying theory sacrifices the oneness of the subject for a totality whose essence is de-personalized giving primacy to knowledges determined by intellectuality and scientific knowledge, in detriment of other knowledges that create reality in a different way (Aguirre, 2006). To separate from the universal reason implies ignoring the possibilities of being in the world, this sentence kills the existence of a strange and hostile world.

The Claim for an individual autonomy becomes individualism and alienation that ends in dependence and lack of autonomy; Modern paradox! How to leave this crossroad?, the free man is he who finds himself devoted to his brother; excluding the others there is no possibility for salvation. The responsibility that man has towards its equals breaks the criteria of one voice over which modernity is built, leaving behind social cohesiveness; the strange, the other, the different, these last few understood here as that which gives what and how to think.

If there are other who suffer and call to the other from their suffering, there can be subjectivity. The problem stops being the subject and its possibilities for knowledge and becomes the way in which the individual is capable of building the other. This process stops being a natural construction to become a cultural implication: self imposed imposition that forces the subjects to consider each other as humanity (Piola, 2004).

I. Time–space, the conformation of the subject as a desintegrating scenario.

In modernity the technological process has transformed the conception of the body from, the notions of space and time, overlapping the elements that make up the local and the global. " Distance loses its meaning" (Bauman, 2001:28), because the away becomes the close and the close, the away, from this perspective the notion of body passes through three moments, the productive body, the consuming body and the virtual body.

The industralizing processes created a body that was resistant, disciplined and adapted to with stand the stress of work, this model of body represents the productive body. On the other hand, the hedonism and narcissism become part of the elements of social and cultural building surrounding the body, this elements create a new idea of body. A body prepared for excesses, which has pushed aside competition, an individualized body, worried about its well being, the consuming body. Finally the virtual body appears, in which the social and interpersonal relations are determined by a screen, we don't relate to those who are near because we are uncomfortable with their smell, their presence, we prefer he who is away. In this process, communication breaks known barriers, but the necessity to communicate disappears in such a way that communication becomes incommunication, considering that the elements of communication loose their meaning in the virtual condition of the current social relations.

When the idea of space mixes with that of movement, human beings modify their being, the traditional community became a virtual community, leaving behind the public and its construction on a second level. Thus the "place" as a scenario of sense appropriation, the recognition of the other for the collective construction of meaning is lost.

From this perspective an immaterial being emerges, considering that physical movement stopped being necessary for inhabiting the World, a here and a now are not necessary, the immaterial presence becomes a central element, the absence in the presence of the screen replace the physical presence. In this way, the physical body is replaced by the virtual body, making the creation of a corporality just a mere technological etherealness, in which the automatization feeds in a different way the creation of the human being.

The fellow man disappears to become the next, controlled from an image in a screen, a sort of cell in which the voluntary confinement is placed before the construction of community in its broader sense. The public space in which it was possible to recognise one self and the other has vanished, limiting the use of the physical spaces, virtuality makes difficult constructing a civility in the urban surrounding, the individual practice becomes a primordial element of the collectivity. A place with no place, occupied yet unoccupied, closed due to the fact that there is no one to inhabit it, in this way the otherness as an essential element looses all its meaning when there is no "social body" to build it. An example that illustrates the virtualization process can be found in cycling: a subject can have three different options for this practice. He can take routes that allow him to see and know its surroundings, related with other people, enjoy the view, where there is no reason not to stop and enjoy a beautiful sight, this option the subject creates a relation with its surroundings and its community. He could also visit a gym and attend a spinning class, the relation with its surroundings disappears, simulations for ascents and descents are created to accelerate his heart rate, the contemplative attitude (external) becomes and introspective attitude (internal) in which there is no sight that can be contemplated, the subject concentrates in keeping everyones peace, in making uniform movements and at the same time is constantly measuring his heart

rate. The objective in this case is the burning of calories and motor homogeneity, everyone that practices this sport stop, accelerate, deaccelerate at the same time thus the social construction becomes imitative and flat. And last there is the individual that adquires and static bike and a Simulator that allows him to practice cycling without leaving home, the relation with its surrounding disappears, just as its relation with the other. His relation is diminished to a screen that becomes the surroundings. The conformation of the subject and the conception of the body is created from the image as a determinating example of the corporal construction framed in the care and attention of itself, where the worry is the individual construction.

In this regard (Fonda,1981) says: "la instructora se ofrece a sí misma como ejemplo… más que como autoridad…la instruida posee su cuerpo a través de la identificación con una imagen que no le es propia…"(quoted by Bauman, 2009:72) In this way the central element of the corporal construction is limited by a corporal way of being in which one is not one self but the representation of "an ideal other", the morality is determined in an empty way because is stablished from the subject from its body as product where "the imperferthions of my body are my fault and my shame"(et al, 2009:76).

Being the object of Desire is the ideal in a society that places a concept of beauty with the excuse of self care linked to health, determined by the media in a kind of be-appear, individual, made up from a public image. A non recognized addiction, with the body as a temple of consumism, in which a need of a "correct identity" is satisfied.

 The exercise segregates the human in such that the individual hedonistic development feeds the egocentrism, built from the perspective of the confinement in itself, the cultural construction from a cult to corporal aesthetic desintegrates the community in its stricter sense, a reductionism that overflows the comprehension of the social and human realities that constitute the Latin American and Caribbean societies.

II. Sport as an alternative to the restitution of space and time to establish new humanizating processes.

Sport as a social construction has crossed several stages which have allowed it to establish different meanings from the cultural development of people. The consolidation of the hegemonic processes that have made–wach this practice. According to its nature as a social construction, sport activities gather essential elements for the creation of the human nature.

Sport as an ideal has been linked to the creation of morality, this idea has been intertwined with the Basic educational process of character formation, will, the structure of a robust being capable of facing life with a balanced independence and the construction of a cultural dimension from the recognition of the self and its physical and social surrounding as a corporal being. Sport helps managing frustration, and favors self awareness identifying limitations and possibilities of being in the world.

José María Cagigal says "…El deporte… aparte de sus bienaventuranzas de aprendizaje motor, de desarrollo de habilidades, de adaptación orgánica al esfuerzo, tiene sobre todo ese gran valor de aprendizaje antropológico: conocimiento de la realidad (si se quiere, no de toda la realidad, sino de una realidad; pero parte integrante de la restante). No se pretende afirmar que aprendiendo deporte se aprenda todo…Aprendiendo deporte se aprende concretamente sólo a hacer deporte. Pero como ello significa…aprender a ceder a relacionarse… y posteriormente, a experimentar una vivencia placentera de logro, de derrota; se ha facilitado un esquema general de patrones de vida, aptos para otros ámbitos del quehacer humano". In this way, the practice of sports gathers notional elements that make the human existence as a whole, being a possibility of assimilation and conformation.

Sport becomes and integrator among the subjects interior World, the physical World he inhabits and the social world to which it belongs. Sport is a humanizing experience that allows the subject to remake his now and here giving back its space time conditions that disappear with the virtualization and technification processes, but this appropiating is not just a reinstauration, but an emergence of new elements.

The existence of the possibility to act, expresses the way in which the human beings are considered active beings, in such that if they act in a passive way their potential will be dimished causing fear, but if they act their will will increase offering happiness. Currently, a lot of human beings worry about the way in which man establishes relations with the environment, but at the same time are incapable of abandoning the bad habits that damage this relation. This passivity that leads to fear must be fought with the creation of active relations.

Life "propiamente humana, no se define por la circulación de la sangre y la realización de otras funciones comunes a los animales, sino por la razón, la virtud del alma y la vida verdadera" (Spinoza, TP, V, 5), a true life has an active and affirmative carácter.

When a human being acts in a creative and free way is being determined by his own nature. In consequence, it is free in such a way that its possibility to act takes him to create active relations with its surroundings, but this activity cannot be understood in biological terms but in rational terms, and this rationality leads to a greater level of fulfilment that can be called activism.

The appearance of new sports is a clear example of the way in which human feeling recreates from activism. When youngsters decide to use parks for parkour a new dimension of space is established due to the fact that the parts of the park become a creative space where they can explore and use their corporal potential. This activities become an excuse to meet the other, to create social webs from sport. The same things happen with the elderly when they decide to form groups to practice any sport, they don't do it with the only purpose of improving their health, it is an excuse to meet, sport adquieres an activity that ritualizes human relations, the where and the when are established for the subject to meet the other.

To conclude and paraphrasing Cagigal, when a sport is practiced, not only a sport is learned, but the set of social, affective and territorial relations that underlay this practice are elements that humanize us, sport makes us humans by strengthening the relations that the subject establishes with his surroundings, with himself and with the others.

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PHYSICAL ACTIVITY, SPORT; DE INTEGRATE OR INTEGRATE? A REFLECTION FROM THE SUBJECT´S CONFORMATION.

This text has as an objective to show how sports play an important paper in the build up of social organizations, because through them a possibility to re-establish the relation with the other and the environment is generated. Thus is important to limit the way in which the social relations have been constituted from the new physical realities that surround the processes of virtualization and automatization, from this perspective is possible to see how sport and physical activity have become de-humanizing and de integrating social scenarios. An escape from this problem is obtained when the relations that the subject has with his surrounding and with the other are re-contructed through the elements of integration, social and community construction that sport offers. The possibility of social re instituting is possible in the construction of a communal sport, a sport that allows the construction of community.

KEY WORDS: sport practice, social organization, subject.

L'ACTIVITÉ PHYSIQUE ET LE SPORT, DÉSINTÉGRER OU INTÈGRE-T-IL ? UN RÉFECTION DEPUIS LA CONFORMATION DU SUJET.

C'est article II y a par objective présenter comment le sport a un rôle prépondérant dans la construction des organisations sociaux, puisque au moyen de lui on génère la possibilité de re-établir les relations avec l'autre et l'environnement. Pour cela c'est très important de délimiter la manière dans laquelle les relations sociaux sont construites á partir des nouvelles réalités corporelles qui sont encadrées dans les processus de virtualisation et d'automatisation. Depuis cette perspective est possible regarder comme le sport et l'activité physique ils se sont convertis en scènes de déshumanisation et désintégration sociale. La sortie pour ce problème réussit après avoir reconstruit les relations que le sujet a avec son environnement et avec l'outre, par milieu des éléments de l'intégration, la construction sociale et communautaire que le sport donne. La possibilité de re-nous établir socialement est possible dans la construction d'un sport communautaire, un sport que permettrai construit communauté.

MOTS-CLÉS: sports, l'organisation sociale, le sujet.

ACTIVIDAD FÍSICA, DEPORTE ¿DES-INTEGRAR O INTEGRAR? UNA REFLEXIÓN DESDE LA CONFORMACION DEL SUJETO

Este texto tiene por objetivo mostrar como el deporte tiene un rol preponderante en la construcción de las organizaciones sociales, puesto que a través de él se genera la posibilidad de re-establecer las relaciones con el otro y con el entorno. Para ello es importante delimitar la manera en que se han constituido las relaciones sociales a partir de las nuevas realidades corporales que se enmarcan en los procesos de virtualización y automatización. Desde esta perspectiva es posible ver cómo el deporte y la actividad física se han convertido en escenarios de deshumanización y des-integración social. La salida a este problema se logra al reconstruir las relaciones que el sujeto tiene con su entorno y con el otro, a través de los elementos de integración, construcción social y comunitaria que brinda el deporte. La posibilidad de re-instituirnos socialmente es posible en la construcción de un deporte comunitario, un deporte que permita construir comunidad.

PALABRAS CLAVES: práctica deportiva, organización social, sujeto.

ATIVIDADE FÍSICA, ESPORTE DÊS-INTEGRAR Ou INTEGRAR? UMA REFLEXÃO DESDE A CONFORMACION DO SUJEITO

Este texto tem por objetivo mostrar como o esporte tem um papel preponderante na construção das organizações sociais, já que através dele se gera a possibilidade de re-estabelecer as relações com o outro e com o meio. Para isso é importante delimitar a maneira em que se constituíram as relações sociais a partir das novas realidades corporais que se emolduram nos processos de virtualidade e automatização. Desde esta perspectiva é possível ver como o esporte, a atividade física se converteram em palcos de desumanização e dês-integração social. A saída a este problema se consegue ao reconstruir as relações que o sujeito tem com seu meio, com o outro, através dos elementos de integração, construção social e comunitária que brinda o esporte. A possibilidade de re-instituir-nos socialmente é possível na construção de um esporte comunitário, um esporte que permita construir comunidade.

PALAVRAS CHAVES: prática esportiva, organização social, sujeito.