

112 - BODY IMAGE AND SELF-KNOWLEDGE, POSSIBLE CONCEPTS TO BE WORKED OUT IN PHYSICAL EDUCATION CLASSES.

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INTRODUCTION

Self-knowledge and self-concept are essential to the formation of the subject, and function of the school contribute to the construction of a national autonomous in the actions and social practices, as well as producers and carriers of ideas, and leaders of the pedagogical action, inventing themselves the relationships established and constitute themselves as subjects in re-appropriation of knowledge (Foucault, 1999, apud Oliveira, 2003).

The professionals of Physical Education, in view of the new ways in which society progresses and conceptualizes the physicality, need to recognize the new paradigm, aiming to provide critical position in relation to the new standards.

Addressing such questions is, in and out of school, take positions that call into question charges that determine rigid standards of beauty which cause more and more dissatisfaction with their bodies.

The media does influence the psychological aspects of individuals, entering on a massive scale through the media, standards of health, beauty and quality of life, promoting the worship of a body model "healthy and beautiful" and relating it to the happiness and fulfillment (VIEIRA, 2004).

According to Costa (1997), proposed by the aspect of health promotion in schools aims to make students autonomous process by which this becomes the subject with the knowledge and can therefore produce different answers to the various issues submitted to it.

Physical education in school distances itself from discussions about the embodiment when perpetuates the focus solely on sports activities and technical objectives. An intervention in this sense means first to identify the actual relationship between the concepts of beauty and satisfaction with their own image over time. Understanding such a relationship, become relevant interventions needed, since the implementation of such actions must be part of the goals of professionals of Human Kinetics. Considering, therefore, that research that have direct relation with this approach are quite scattered, justified such interventions and investigations.

Moreover, it is also expected that this study provides the professional fitness trainer with the theoretical framework provide important about the possibilities of intervention in that topic, allowing you to build new paradigms methodological guidance meaningful content in the classes of Physical Education .

Embodiment and conceptions of aesthetics

According to Rodrigues (2005), in the body, it becomes the one hand, the object of study of various sciences such as anthropology, sociology, philosophy, and on the other hand, the awareness of the importance of bodily practices that integrate Eastern cultural values, becomes the object of study in its own meaning, the physicality.

Manuel Sergio(1999) defines embodiment as the meaning and participatory presence in the world, whence the movement, which explains his reason for living "project" and where motor behavior is a way through the body.

In this sense there are two aspects: Foucault (1988) sees the body as a liability on the historicity and politics when he says that "the body is shaped by a large number of distinct diets", Merleau-Ponty (1999) believes the body as an entity active on the experiences, which uses habits acquired in dealing with the situations presented by the world.

A definition of the body becomes a difficult task since this structure is dependent on cultural, religious and educational (and SCOPEL Bartilotti, 2006). For these authors, phenomenology means the body as a highly relational structure and embodiment as our "being in the world."

A study conducted in relation to changes in expression of the embodiment of the sixth graders practicing physical education, was to analyze the changes in this embodiment and practice-oriented, specific objectives, develop new routines built by students from participating in regular physical activity, as well as detect changes in the construction of body image. This study was conducted in the city of Passo Fundo (RS). Were interviewed (semistructured interview) 18 students participating in classes of Physical Education, three times a week, lasting 40 minutes each. The results concluded that the interventions made by the group showed changes in the embodiment of every new movement worked, writing each lesson, a history through the motions, as well as the errors, leaving realize the full set of relationships and emotional cultural built at the time of action.

It was also reiterated by this study that human movement is an individual building that is characterized by the influence of culture and its elements.

Finally, it was understood that the student is his body, historically produced, and that moves in a deliberate and significant way (Menezes, 2007).

The presented study, one must understand that physical activity-oriented school as an intervention for entertaining and speaking to the body supports the assertion Sergio Manoel (1999), when it determines that the entertaining motor behavior is typical of playing activities and the playful game is constitutive of culture, art and sport under the perspective of freedom and not as a productivity factor may be the expression of embodiment.

In this sense, embodiment and aesthetics relate and intertwine as the culturally aesthetic models historically constructed submit the subject to the inclusion or exclusion.

The body, as the first form of communication, from the first moments of life through symmetries and asymmetries, mobility and immobility, in short, by its terms, continues throughout life transmitting, even without conscious awareness, messages through gestures , which allows the recipient to make an assessment of value of such gestures, even if those values are those that the issuer intends to convey.

This means that from the clothing, the interpersonal distance, facial expression, body attitudes may seem more or less aggressive according to the culture to which the subject belongs. A "body identity", which is generated by these attitudes and behaviors tangible, communicating social values of the subject, treating the body as a flag belonging to a particular group. The

unveiling of this knowledge is built on the daily experiences and differs according to gender (RODRIGUES, 2005).

The body, while calling card is presented to the other, it is discovered through the senses, as a mark on Western culture, the aesthetic dimension (Lacerda and Queiroz, 2004).

According to Sérgio Manoel (2005), citing Agostinho Ribeiro, "the body is to change the status in Western society." Assuming no identity of your choice and can be controlled and shaped, the body always in a situation unfinished.

The search for adapting this "object body" to the current patterns is reflected in different age groups. A survey conducted in schools, in order to assess the prevalence of body dissatisfaction and associated factors in two small towns in southern Brazil, has shown the prevalence of body dissatisfaction for 63.9%, with only 16.9% overweight. This study was conducted with 573 students from 8 to 10 years, the municipalities of Dois Irmãos in Morro Reuter, Rio Grande do Sul (TRICHES and GIUGLIANI, 2007).

It is important and scary when the concern with the body is found in pre-adolescents from inner cities, although to a lesser extent than in big cities. Triches and Giugliani (2007) suggest that body dissatisfaction is clearly focused on the weight, body shape and body fat.

The appearance is seen driving to the job market and the media spread the image of a thin body and where young women and men feel vulnerable because they are in vogue (Freitas, 2006).

This dissatisfaction with the body, according to Triches Giugliani (2007), shows that the worries about weight, dissatisfaction with body image and history of the diets of girls in early adolescence are elements that indicate a strong presence of eating disorders in the thereafter.

Veiga (2006) proposes a reflection on beauty as a consumer product, which becomes an obstacle not present with the stereotypical pattern displayed by the media, the body then becomes a business card with which the subject is accepted and socially recognized.

Not only acceptance in social groups but also their very survival is tied to this standardization, since studies say that the appearance is good business card for employability. In London, men with good looks have wages up to 15% higher for women and 10% of what other people occupying the same position. The same study shows that obese women received 5% less than other women in similar positions. Therefore, it is understood that the pursuit of beauty is fundamental to the achievement of the labor market (GENTA, 2002).

The fact of being out of stereotyped standards of beauty and even being obese means to be part of a specific social group and be treated differently, having to pay since last derogatory to shop at specific stores to obese. Being out of the standards means not cause suffering before interest and contempt for the other (Chambliss, Finley, BLAIR, 2004).

Being fat, in the face of scientific requirements and the current dominant model of social, in which fat is synonymous with disease, causes guilt for not having a thin body of women and the muscular body of men (SUDO AND LIGHT, 2007).

Serra and Santos (2003), analyzing the titles and subtitles in the magazine *Capricho* detect that the apology to the different diets and miracle is a constant, as well as miraculous exercises are offered for that success is achieved. The subtext of all the calls made by the media, the obese body is seen as a deformity which is offered immediate repairs (Figueira, 2003).

The commitment of the media to popularize physical activity, sometimes conveys that the physical ideal must be achieved at any cost. To achieve a thin body with lower body fat percentage and increasing lean body mass in search of upward mobility are given easy paths to the use of hormones, surgery, may cause a high degree of frustration, if not successful (POPE, PHILLIPS and Olivardia, 2003).

According to Katz, Kupermann and Mose (2004), in contemporary societies, the desire is linked to the beautiful and ugly is regarded as a disease to be cut off, condemned to exclusion. To eliminate unwanted ugliness goes all sorts of intervention, arts, gymnastics and clothing. The beautiful means pleasure and happiness, while the ugly results in inadequacy.

Escape to contemporary standards, as well as everything that is different from most, marginalization and generate names and caricatures weigh as much as adjectives designed to mitigate them: the obese are called "fat happy," he is strong man "(KUPERMANN, 2004).

As the body image concept that an individual has itself so easily influenced by the perception people have of the world, the concept of external standard of beauty becomes an unquestioning belief, with the risk of the individual to be marginalized and labeled.

Therefore, even athletes, who by the effect of physical activity should be happy with your body, suffering from the expectations that are deposited in them.

Paim and Strey (2005) conducted a study aiming to identify the perception of the body of the woman who plays both football and interviewed 12 female adolescents who practice that sport. Responses were grouped into three groups: the category importance of the body it was found that adolescents placed great emphasis on aesthetics and her appearance before the other, regarding satisfaction with their bodies, had moderate and dissatisfaction in relation to the stereotype gender, show a duality of feelings, sometimes claiming that football practice was sought by the search for better health, now making it clear that the practice provided them with aggressive behavior leading to self masculine attributes.

Bourdieu (1999) states that the image of man is associated with humans strong, powerful and manly, and women living delicate, submissive, erased.

Marsillac and Souza (2006) attest to become different from the established social pattern is undoubtedly regarded as disability, without the possibility of an option itself. Since then a model "ideal" body becomes a torture in search of acceptance and perfection.

It is necessary, however, analyze the facts within the social context. In previous studies, the study of adolescents, women and middle-class men, in an adverse environment, the self-image can be considered according to the valuation of the group are entered.

According to Boltanski (1979), aesthetic care and concern for the body are relatable to social class, that is, the higher the social class, higher concern about body image.

The discourse around a natural diet can be linked to educational level and intellectual allies have greater financial resources, more flexibility and autonomy. Unlike classes, which tend to give priority to saving for the long working hours, which translates into a useful view of the body.

Studies in women's groups in Rocinha in relation to body awareness showed that the ideal body standards are different from the aesthetic attributes that apply in the highest social classes. Nuisances caused by obesity were alleged, not by aesthetics, but the symptoms that caused them, disrupting production in the life of work, in family affairs. Although in some cases, it was found that the fat body was recovered by the workforce and improvement of social class (Ferreira and Magalhães, 2006).

Maldonado (2006) reiterates that there are differences between social classes in how to value and understand the body. Thus, the molded body through exercise and surgery is done for pleasure, and power consumption, and are typical of the

upper classes. For the middle class, the intent of body popularized by the media causes dissatisfaction and frustration by the difficulty of reaching this same model. However, in the lower class, according to that same survey, women working in the field are as beautiful and healthy body fat, strong and great, relating the force to combat the heavy routines in the field, which differs from the urban working class that even need that strength to work to see if contaminated by media-interference that cause dissatisfaction with own image.

Interestingly, however, that at the present time the magazines and the media that disseminate the idea of obtaining a good way to quickly and at any cost, even preach the dominant way of life, are read and heard in all social classes and especially by women (MALYSSE, 2002).

The press called female mystify an ideal pattern for this embodiment for this sex, from its editorial, consolidating the role of gender in our society. This media discourse becomes real when it proposes an assertive body transformation, without considering that the models are treated to pictures with the latest technology and cosmetic procedures such impractical in day-to-day (Braga, 2003).

According to the studies cited above, the media and social requirements collaborate strongly with the construction of the embodiment of people of different ages and different regions, then, what is the role of school as an institution in this participatory process? What are the possibilities for action by means of physical education as it works closely with the body?

FINAL REGARDINGS

The awareness of the content and significance of founding a curriculum subject construct their identity. Thus the term "consciousness" derives from the Latin word "conscious", which means knowing in common, binds to a sense of intimate acts performed by the subjects themselves and attest to its intent, involving a trial of himself and making also appeal to knowledge could be shared with others "(RUI MARTINS, 2005), it is essential to be internalized to the proposed interventional real field of physical education.

The possibilities from the knowledge of the body are numerous. Filho, Bandeira, and George (2005) assert that, to reveal the practices and techniques of the body, one can understand the historicity of man in society, as well as the social, economic and cultural subjects. And when the school responsible for the systematization of knowledge, becomes the ideal place to understand and the devices created by the ruling class in maintaining power into troubles.

Although the school is not redemptive society, but understood as a space for questioning and implementation of stage based interventions need to be discussed the content transmitted by the Physical Education course in high school, once it emerges the need not be restricted to issues movement and health, but include in their teaching practice discussions on motor activities and their stereotypes, as well as the symbolism of the body and mind-body duality, demystifying the practice of physical activities and making the citizen can choose them according to their real needs (Maldonado, 2006).

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ABSTRACT

Self-knowledge and self-concept are essential to the formation of an individual, and it is a function of the school to contribute to the construction of a national autonomous citizen in social actions and practices, as well as producers and carriers of ideas, and leaders of the pedagogical action, inventing themselves in the relationships established and constituting themselves as subjects in re-appropriation of knowledge (Foucault, 1999, apud Oliveira, 2003). Practitioners of Physical Education, in view of the new ways in which society progresses and conceptualizes the physicality, need to recognize the new paradigm with a view to provide critical position in relation to new standards. Addressing such questions is, in and out of school, taking positions that call into question charges that determine rigid standards of beauty which cause more and more dissatisfaction with their bodies.

KEYWORDS: self-knowledge, self-concept, body image.

IMAGE CORPORELLE ET CONNAISSANCE DE SOI, DES CONCEPTS QU'ON PEUT EXPLOITER EN ÉDUCATION PHYSIQUE SCOLAIRE.

RÉSUMÉ

La connaissance de soi et le concept de soi sont déterminants à la formation du sujet, et la fonction de l'école c'est contribuer à la construction d'un citoyen dans les actions et les pratiques sociales, et aussi des producteurs et des porteurs d'idées ainsi que des protagonistes de l'action pédagogique, qui s'inventent eux-mêmes dans les relations établies, et qui se constituent des sujets dans la réappropriation du savoir (Foucault, 1999, apud Oliveira, 2003). Les professionnels de l'Éducation physique, en face des nouveaux chemins ou la société évolue et conceptualise la corporéité, ont besoin de reconnaître le nouveau paradigme, en envisageant l'assurance d'une position critique par rapport aux nouvelles normes. L'approche de telles questions signifie, au-dedans au-dehors de l'école, l'adoption de positions qui remettent en question les charges qui déterminent des canons rigides de beauté, qui provoquent, de plus en plus, l'insatisfaction à l'égard de leurs corps.

MOTS-CLÉS: connaissance de soi, le concept de soi, image corporelle.

LA IMAGEN CORPORAL Y AUTO-CONOCIMIENTO, CONCEPTOS POSIBLES DEBE SER TRABAJADO DE CLASES DE EDUCACIÓN FÍSICA DE LA ESCUELA

RESUMEN

Auto-conocimiento y auto-concepto son esenciales para la formación del sujeto, y la función de la escuela contribuye a la construcción de un persona nacional autónomo en las acciones y prácticas sociales, así como los productores y portadores de las ideas y los líderes de la acción pedagógica, la invención de sí mismos las relaciones establecidas y constituyen sí mismos como sujetos en la reapropiación del saber (Foucault, 1999, apud Oliveira, 2003). Los profesionales de la Educación Física, considerando de las nuevas formas en que la sociedad avanza y se conceptualiza, necesidad de reconocer el nuevo paradigma, con el objetivo de proporcionar posición crítica en relación a las nuevas preguntas estándares. Abordar tales preguntas, en y fuera de la escuela a adoptar posiciones que ponen en cuestión los cargos que determinan los estándares rígidos de belleza que causa más insatisfacción y más con sus cuerpos.

PALABRAS CLAVE: Auto-conocimiento, el concepto, la imagen corporal.

IMAGEM CORPORAL E AUTOCONHECIMENTO, CONCEITOS POSSÍVEIS DE SEREM TRABALHADOS EM AULAS DE EDUCAÇÃO FÍSICA ESCOLAR

RESUMO

O autoconhecimento e o autoconceito são determinantes para a formação do sujeito, sendo função da escola contribuir para a construção de um cidadão autônomo nas ações e práticas sociais, além de produtores e portadores de idéias, e protagonistas da ação pedagógica, inventando-se a si mesmos nas relações estabelecidas e constituindo-se sujeitos na reapropriação de saberes (FOUCAULT, 1999, apud OLIVEIRA, 2003). Os profissionais de Educação Física, tendo em vista os novos caminhos pelos quais a sociedade avança e conceitua a corporeidade, necessitam reconhecer o novo paradigma, com vistas de prover posicionamento crítico em relação aos novos padrões. Abordar tais questões significa, dentro e fora da escola, adotar posicionamentos que questionem imposições que determinem padrões rígidos de beleza que ocasionem cada vez mais a insatisfação com o próprio corpo.

PALAVRAS-CHAVES: autoconhecimento, autoconceito, imagem corporal

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