187 - THE SOCIAL REPRESENTATION OF BODY FOR THE PHYSICAL EDUCATION TEACHERS OF THE UNIVERSITIES IN THE WEST OF THE PARANA

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Currently the body is dealt with form that becomes it the-subjected the directed capitalist system only to the consumption and the profit. At last, the body of the man is a lived body in, exploit and mechanized suffered, kept out of society way. This body is the way for which the being if relates, it interacts, it communicates, it gives continuity to the life and that it suffers to transformations fact that becomes necessary think about the relations that keep it in elapsing of the process of construction of the existence of the man. In the history the man always presented difficulties in perceiving the body without preconceptions. According to representation Christian-occidental person the body is the temple of the soul, therefore, instrument of the spirit, what it made with that had the imaginary crystallization in collective of a its society double conception - body/spirit - on the body. That one that it reflects on the body, it reflects on the existence human being, and for believing to be important the practical one to think the body from its social historical construction, was that we opt to taking it as study object, since it directly suffers the actions produced in the social context. This body is the object of work of the great area of the health, consequently, of the professional of Physical Education. The gymnastics, the sport, the playful one among others is contents of work of the Physical Education, because the work object is the body. The knowledge on the body must very be clearly for the professional, conceptions, specifics, peculiarities, agreement generalized on the body of the man including the involving and transforming way in its direction religious, economic, cultural and social politician. The representation on the body that if it searched in the speeches is something that go beyond the substance, of the physiological, are the body bred politician - ideology for the classrooms, is the body in contextual existence. The present article treats to present the results that we got with the research that we develop on the social representations of professors of Superior level of six Institutions of the Paranaense West that they give lessons in the course of Graduation in Physical Education on the body and as these representations intervene with the form as they work the body in its lessons. In such a way we work with eighteen social actors, being six pertaining professors the chair of the sport training, six of the pertaining to school area or the leisure and more six social actors of biology, anatomy or physiology. The field research was developed with qualitative nature, where we search in the speeches of the actors to make to emerge its silence, objectifying to know the reality of the actors in relation to the body, since its practical and social representations carry sensible singular and dynamic. We guide the research from the social representations that as MOSCOVICI (1971) defines as to know them collective common the definitive group, that has for function to structuralize the world to them and to become familiar what he is unknown. Something bigger of what is simple opinions on specific subjects, it is "a constituent function of the reality", are at the same time "the signal and the reproduction of a corporate object valued" and "always a reproduction of somebody, as much how much of some thing". The social representations are not cut off by the individuals considering what them it is interior of what is exterior, and yes one "mix" of both, particular a historical context and the influence of the current way the one that belongs. Thus, the representations load part of the citizens that elaborate them, in the direction of that are the apprehended object representations. All representation is a knowledge form by means of which that one that knows if substitutes in what it knows, from there elapses the alternations that characterizes it: however to represent, however to imagine itself. Author points that different social representations in different social groups can exist, and is these that they make possible the communications, that propagate codes of understanding and interpretation between the components, as much that if can define the groups for its speak, for its looks of the world. The representations are productions of the social actors who carry through them, create them, these start to be guides of the interpretation of the reality of its creators, thus the social representations never are isolated contents, but nets of meaning that if tie the other preexisting ones. Segundo Jodelet (2001) it is evident the necessity to be informed on the world, to know as if to hold, to dominate it physical and intellectually, to identify and to decide problems, these they are the reasons because social representations are created. The representations circulate and are gifts in the words pronounced for the speech, propagated in messages and images, these complex phenomena in constant mutation and action in the life of the people, also are a form of knowledge socially elaborated and divide, with practical objective, to contribute for the construction of a common reality to a social set. At last, they are knowledge on knowing them popular and of the common sense, servants, developed and socially divide; they are constructed necessary knowledge in a proper, specific reality. Knowing that the man and its body are products of its proper history, if it makes necessary a historical rescue of the same, of its transformations and importance in elapsing of the evolution human being. Registers of the primitive time show that since then the man did not demonstrate much interest for itself, for its body, as much that its better archives in profusion are animal, rare were proven in the same ones, however as Chauí apud Siebert (1995: 15) are not enough to see history as a sequence of facts, and yes the way with that the men create the ways and the forms of its economic, social existence, cultural politics and. To think the body is to know the process historical that influences it. To understand the gift it is necessary to reflect on the past. It is important to study the body in its cultural origin, therefore this if together made solid with the formation process politics and economic of the countries, always organized and directed for determined social classroom, at each time it has a corporal profile, this that varies as the values, the requirements and the interests politicians of the ruling classes, that is, the society imposes to the individual the use of its body, and this door in itself exactly the marks of the society. We know mainly that since the Classic Seniority the body already was glorified, of the athletes, the body of the champions received exemptions from the State. In Esparta, the corporal activities were prominence in the education of the young, so that the same ones made use of strong and fertile bodies. The body of the poor layers was prepared for the chore, officiates it manual, already the body of the privileged classroom was directed to the cult, to the beauty. Fact that occurred until middle of the Average Age, period where the Church Catholic was respected and heard, and the same one forbade any concern with the body, that was had as sin everything what he was on to the body, the religious rules and the good of the soul was placed above all. E in accordance with Sennet (2003) in this same time the young athenians were taken by its older brothers to the gymnasium, where they would learn to balance the power of its bodies, the same ones were shaped in the phase where the muscles pressured the skin, in the adolescence. The young rose ones to the others, widened coasts and shoulders, launched dart or record to strenghten the arms and to work the legs, they ran. Also they had for objective of the games to increase the body temperature through the friction between the same ones, beyond the body, worked the speak. Vitrúvio apud Sennet (2003: 95) say that the athenians related the disposals of the body to the nature, this that drew the body of the way man that its members are appropriately proportional the structure as a whole. For the Greeks, geometry human being would be principle of as a city would have to be, the body was inspiration architectural to construct cities, temples, monuments among others. The conception of body in the Renascentista period differs from the previous one in the liberal direction. In this period it starts to have a concern with the freedom of the human being, also is the moment where redescoberta of the body occurs, mainly with aid of the arts, where if it evidenced the naked. The body of the man was changedded, it the faced ephemeral diversities in

favor of the evolution. Normally the production or survival system imposed the style of life of the society, as to be, what and when to consume, what to think, the moral, religion, in what to believe, the leisure propitiated to each classroom, the interpersonal relations, its craft and clearly, a body standard civilization model, trends that are strengthened with the evolution profusion of the capitalism. The necessary man to learn to enjoy of its body the energy of the life to understand it itself exactly and of certain form to breach with the image of the body broken up for the social world and of the work. Segundo Codo & Sene (2004) he never said himself in such a way in individuality, in self-knowledge as today, it is a species of tactics or escape to support the external pressure of the capitalist market. This search for the individuality must have its due importance, therefore in an unscrupulous world as of the currently, the emotions and the feelings are nothing, the essence of the being are inferiority, the man is mentally ill of the work and itself exactly; this search for itself is a way to prevent madness and being what if it must be before everything: human being. All this supervaluation of the auto-image makes with that it diminishes the value of the word. As many concerns with auto-image send the release general, and many affirm that this only is given through the sexual release; the subject so was never evidenced and spread out in all the levels, social as in such a way, all this liberalism fold that what it matters is the pleasure, indifferent of the form as it occurs. The problem is that the sexuality is presented of a only form, that is, in front of the mirror, masturbatória, and not complemented for the "other", and when this appears, normally of an ephemeral form. As it affirms Freud: "The individual takes as sexual object its proper body and it contemplates it affability, the kisses it until arriving the satisfaction". Still as Codo & Sene (2004) the work of today hinders the meeting, strengthens the competitiveness, evidences the solitude, isolates the being, creates lacks, necessities, making with that the individual desires the meeting with the "other" as a complementation question, entering there the question of the sexual relation with a maken a mistake end, therefore it leaves of being the accomplishment of the instincts and starts to be the meeting with the "other" that would have to occur mainly in other occasions, as in the work. Perhaps either this one of the reasons of the inferiority of the sex, of the preference for the ephemeral relations, of the sex for the sex, interested in one only people. Medina (1990) believes that concretely we are a body, however is several in one, healthful, libidinal, biological, monumental the body among others. It is the language and the culture dividing the man. The word can modify the body and the body can modify the word, the word cause vibrations in the body, it it is instrument of practical transformation and change in the social ones. The body and the movement are forms of expression language of the man. This also is transcendence, what it differs the man from the excessively animal ones, its peculiar capacity of conscience, to go beyond the vegetative, biological and natural relations, however if it cannot say in transcendence forgetting itself them historical realities where the human beings live, it would be to speak of an abstract man. The espetacularização of the body in the hypertrophy currently the parts and dilutes the essential. To revert this picture, it is necessary to have of the body; e this must occur in the social relations of work, in the production process, therefore it is this factor that wastes and dissimulates the classrooms, with its rules and injustices. It is from the contradiction between the capital and the work, for the historical circumstances, that if the body produces, since it is basically our situation of classroom that conditions our body (position, beauty, force, reasoning, among others).

The man is inferiority its technological creations, dependent of the false necessities that created, losing itself thus of itself and its history. The depersonalization of the corporeidade of the man occurs in the social environment, the politics, the economy, the culture, all the instances of the life human being. This negation of the body brought obtains the loss of the sensorial acuidade and the reduction of the memory capacity. The rational world is not the world of the body, therefore it usurps of the being its real corporeidade. As apud says Mounier Gonçalves (1994) "the soft pleasures of the comfort had been gradually substituting the passions of the adventure, and well the mechanic, impersonal, deliverering of a regular pleasure, without excess nor danger, the pleasure of the conquest, is creations of "calm inertia", as example, is enough two athletes in audiovisual net so that twenty a thousand viewers feel to contemplate them and if they consider sportsmen for the fact to attend". The mechanized work only recognizes the body as physiological force, characterizing it in the system for this independent parameter and becoming it, simply a machine or a product of other people's consumption, the sexuality is reduced the moments and movements of pleasure, excuses the affectivity and the evolvement biggest with the other, the body transformed into merchandise, thus, strengthening the dichotomy body and spirit, becomes independent, and strengthens the far between reason and affectivity, between affectivity, sexuality and individuality. The body instrument in the productive system, when it ages loses physical capacities, and finishes being relegated to the ostracism, losing its social place and isolating themselves. The look of the body From the analysis of the data through speaks of the social actors, the "speeches" appears of clear form, even so was necessary at some moments to make a reading in the space between lineses, to search in not said, the interjected the real words that had constructed in its imaginary a representation of body for itself and the others, therefore the direction if it presents in silence form. The direction is a social construction, a collective enterprise, more necessarily interactive, by means of which the people in the dynamic of the culturally located social relations historic dated and construct the terms from which they understand and they deal with the situations and phenomena its return. The analysis of the speech does not look the true direction, but the Real of the direction in its linguistic and historical materiality, and understands that the language is not transparent, therefore, looks for to cross the text to find a direction of the other side, as the text means. Orlandi (2005: 15) stand out that the analysis of the speech as its proper name discloses, does not evidence the language in itself, nor the grammar, however, these are basic factors in the construction of the set, but this analysis focuses the speech, that etimologicamente analyzed this word, carries the course idea, of passage, sliding for, of movement. "The speech is thus word in movement, practical of language: with the study of the speech the man observes itself speaking". "The speech is the place where if it can observe this relation between language and ideology, understanding itself as the language it produces sensible for the citizens". We consider as qualitative and indispensable text question, the number of evidences in the speeches of the actors on the same object, question that can propitiate greater true, veracity, validity the conclusions of the study. The language of the actors was considered fruit of total knowledge on the boarded subject. Through its speeches and corporal expressions also considered, the professors had told its social construction of as they represent, interpret and imagine the body, also the process of construction of these representations. The social actors of general form had represented the body through a broken up, segmented look, the dualist vision are latent, a body with function and action, main the half veiculador one of the being, body vehicle, machine. The professors of the training believe to be the body the main one half to reach the longed for results, having to be thus measurable object and manipulable, it is the way of life (survival) it athlete, a machine that does not make use of emotions, sad fact of the sport that we ratify through speaks of the social actor: "… I, eat I am a former athlete, for me the body I am work, for me body I am suffering, body pra me I am pain"… … "in the training you only see the body, the athlete it do not have feeling". The professors of the physiological, biological and anatomical segment of the Physical Education send to the body while structures that must be organized. The look of these informers is of body organics broken up, where they speak only on cells, fabrics, agencies, these that systemize or make possible the vital organic functions of the man (body). It is a deeper spalling, because body goes beyond the dualism/soul, is the spalling of the organic one. In the speech of the actors it has an attempt to send the body to the totality, however, an idea of totality of the systems in harmony, of the dependence between them for the perfect physiological functioning, in such a way is clearly against sense of totality and the spalling, where they believe to be global the being in its fragments. "… to me the body is one all, exactly that I teach to my pupils the segmented body, parts, first bones later muscles later the cardiovascular one, later the respiratory one, tá everything together, tá all on one (...) as an integrated part only e (...) I work yes, the separate system, more I take they I understand it, thus the functioning and to that he serves the system in a general scope…" The pedagogical ramification of the Physical Education, that by itself sends to the questions human beings, the Pertaining to school Physical Education, presents the same traces of spalling of the object of study, although the attempt of camouflage of the true one to look at with you say humanized more, more totalitarian, but that they expose the silence of the ones between lines, a body that appears fragmented strong. - - "… I see in the reality the body as a whole, a process of being… the question to breathe, to put into motion…". E

at some moments seemed not to know on what they spoke; "… body would be the way that the brain recognizes, is, its parts as a whole and makes with that these parts have its functions, does not have as to speak of body without speaking of brain ". Factor that in also intrigued them was the form to teach of these professors, what and as they repassed the theory on the study object. When boarded such question, we observe that such recitals were derived and characterized for the look of the respective ones you discipline, already considering the view of the spalling of the body. The professors of the training prioritize to repass an ideal of mechanized body, body vehicle that must be respected fisiologicamente and well guided technical, exactly for being veiculador of the being for all life, and specifies the lessons of Physical Education, where they are worried about the view of correct sports techniques, the biological and physiological care, characterizes this as main paper of the professional of Physical Education, to reach the results desired without consequences, we ratify with the following one speaks: "… then I place pros my learning I am: when, as you must arrive its objectives without she can intervene with consequences that cause problems"… also send to the professional of Physical Education a social paper to make of its proper body example for the society, this must represent a model standard of health, aesthetic, moral and ethical. When speaking on as the main objectives of the professor of physical education. The evidence appears through the speeches of these social actors: "… my concern… is gives they a vision of the functionality,… is a functional machine with intention of lead the action… My lesson has mechanist character, physiological process… In the pertaining to school Physical Education how much to the used methodology, they had pointed that the way is to instigate in the learning the reflection necessity on what is this body, and as it must be worked, however, they do not present ways of as to arrive there, therefore they are not felt prepared for such function, to argue "the body and its speeches"; of certain form they know the way, that is of the reflection through readings, specific and deepened knowledge, but they believe that he is something that must start for proper them. … "people always take they to a reflection, this are one of the main objectives ours". "… né very lacks of us professors, to be developing more, to be more working the meaning of the corporeidade né… needs to know to work this question of the body with us… because if we professors will not be prepared, us we do not go to have conditions to be preparing they…". At a last moment, we search when extending the look of the actors sending them from its in representing them as the great area conceives and considers the body; in the space between lineses we verify through the look of the training, a Physical Education that transformed the body into manipulability, income-producing and dismissible merchandise. The actors believe to be this a distorted look of the Physical Education, to see the bodies as equal, as a work machine, of results, exactly for being the paper of the area to educate and to collaborate for the construction of a new man through the body, not only to educate the body. "… the physical education deals with the body as an instrument work… searching a result with it". "… I feel that and the physical education… depends the boarding, this depends the ramification… depends person for person more than… more esthetics, others natural a more normal vision…, inside of a boarding more than health…". The soldier as well as the athlete is manufactured, remodeled as the specific (modality) required in the battle (competition). He is clearly for the words of Foucault (1987: 25) apud Rodrigues (2003: 01) [...] the soldier became something that if it manufactures; of a mass it informs, of an inapt body, became it machine that if it needs; the few had been corrected it the positions; slowly a calculated coercion covers each part of the body, fold the set, becomes available and if it draws out, in silence, the automatism of the habits; in summary, he was `I banish the peasant' and physiognomic of soldier was given to it `'. E extending to the common social reality, of brand more perhaps unconscious form, also if demands the body of maximum income each one in its specific, the useful body. The physiological segment in relation to the form as they perceive or they believe that the physical education sees the body that works, defends that this sees it as a way to gain money, a manipulated use of the body of the people for such end, had used as example fitness. One to look at that it was turned toward the health, for the "healthful bodies", with bigger quality of life, consequently bigger longevity. Subtended that the Physical Education is the mechanic of the vehicle body, that occupies of the maintenance, of the certain lapsing of work and rest. The speeches appear in the following way: "… What that it orders today in the world? … money… you create commercial activities there, you create body there you know there of how many…" "… to make with that these children understand the necessity to work its body well, life well with its body, that this body has conditions né, to be well… for being a vehicle that goes in following them until, until always né". The pertaining to school ramification believes that the great area sends the body that works, and it identifies it as an object of the aesthetic one, one sell of image, the formation of this body to answer to a structuralized and standardized society. The body is standard tax for the society, and appears groupings in says that they identify them the differences, groupings these represented by the fats, deficient physicists, point-in again the standardization, that one that to run away that is the different one. In such a way the perceptions walk for one same point, the same the place. E in plus a metaphor in had said them that the Physical Education is the tracer of the label that will go to vender, to make success or not in the social market. We ratify: "… today the body is used very as one sell of image,… body as a same label né,… a marketing instrument…" "… it treats the body as a model is, is, aesthetic…". "… the physical education still has deficits, tá evolving…" Through the discursive language and of the body the actor interacts with the world and with that the fence. The language propagates the particular look on the external one, the involving context, the beliefs, ideals, conceptions among others, these is constructions, recitals of a life. In such a way, it is probable that the actors exert great influence on its learning and respective formation on the body, therefore all its acquired knowledge existentially is not mentally ill of the being, it is constructed on made solid personal foundations already, and same wanting if it cannot neglect them, however they are representations, passives of mutations, is enough quality in the reformularization.

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THE SOCIAL REPRESENTATION OF BODY FOR THE PHYSICAL EDUCATION TEACHERS OF THE UNIVERSITIES IN THE WEST OF THE PARANA

Currently in a gradual process reflects the body of the man; lived, suffered body, kept out of society, exploit, mechanized, at last, the-subjected to a directed capitalist system to the consumption and the profit. The body is the way for which the life enjoys, body this that suffers transformations since the ancient times, however without many analyses on such phenomenon, being thus necessary that this body is thought, reflected and understood, because knowing and reflecting on the description and the mutations of what if it searchs it will only be possible to get knowledge so that it has an attempt of agreement of the many attitudes taken for the man in the currently. For the professionals whom the body has as work object, if it makes important to discover it, feel it and knows it. The present work has as objective to verify which the social representation of the body for the teachers of the courses of graduation in Physical Education of the Institutions of the West of the Paraná. The characterization of this research if gives of qualitative form and etnográfica, searching to analyze in it speaks of the teachers; vocational training of professional futures, its representation on body and as the same one happens in the shape to teach. Having this study as sampling 18 chosen teachers, 3 of each institution. An interview half-structuralized with not fixed script was used as instrument, and for the analysis and interpretation of the information it opted itself to the category, way that it propitiated to find in the speech of the teaching words or phrases that had identified its thought. Of unanimous form, we identify in the silence of the speeches a cartesian look of the study object, this is double in body and soul, when the spalling is not deeper, a functional detailing of the organic one, cells and systems. The shape to teach of these vocational training cannot neglect the same ones, thus reflecting on the formation of the learning, but for being a representation it can suffer mutation, is enough quality in the reconstruction. Words key: Social representation, body and teachers.

LA REPRÉSENTATION SOCIALE DU CORPS POUR LES PROFESSEURS d'ÉDUCATION PHYSIQUE DES UNIVERSITÉS DANS L'OUEST PARANA

Actuellement dans un processus progressif reflète le corps de l'homme ; corps vécu et souffert, gardé hors de la société, exploit, mécanisée, enfin, le-soumis à un système dirigé de capitaliste à la consommation et au bénéfice. Le corps est la manière pour laquelle la vie apprécie, corps ceci qui souffre des transformations depuis les temps antiques, toutefois sans beaucoup d'analyses sur un tel phénomène, étant de ce fait nécessaire que ce corps est pensée, reflété et compris, parce que sachant et réfléchissant sur la description et les mutations de ce qui s'il des searchs il sera seulement possible d'obtenir la connaissance de sorte que cela ait une tentative de l'accord des nombreuses attitudes prises pour l'homme dans actuellement. Pour les professionnels que le corps l'a comme objet de travail, s'il rend important pour le découvrir, le sentir et sait. Le travail actuel a en tant qu'objectif pour vérifier quel la représentation sociale du corps pour les professeurs des cours du repére dans l'éducation physique des établissements du à l'ouest du Paraná. La caractérisation de cette recherche si donne de la forme et de l'etnográfica qualitatifs, recherchant pour analyser dans elle parle des professeurs ; la formation professionnelle du futur professionnel, sa représentation sur le corps et comme le même s'avère justement dans la forme apprendre. Avoir cette étude comme professeurs choisis du prélèvement 18, 3 de chaque établissement. Une moitié-structuralized d'entrevue avec le manuscrit non fixe a été employée comme instrument, et pour l'analyse et l'interprétation d'information elle a choisi elle-même à la catégorie, la manière qu'elle propitiated pour trouver dans le discours des mots ou des expressions de enseignement qui avaient identifié sa pensée. De la forme unanime, nous identifions dans le silence des discours un regard cartésien de l'objet d'étude, ceci est double dans le corps et l'âme, quand la délitescence n'est pas plus profonde, détailler fonctionnel de l'organique, les cellules et les systèmes. La forme à apprendre des ces la formation professionnelle ne peut pas négliger les mêmes, de ce fait réfléchir sur la formation de l'étude, mais pour être une représentation il peut souffrir la mutation, est assez de qualité dans la reconstruction. Clef de mots : Représentation sociaux, corps et professeurs.

LA REPRESENTACIÓN SOCIAL DEL CUERPO PARA LOS PROFESORES DE LA EDUCACIÓN FÍSICA DE LAS FACULTADES DEL OESTE DEL PARANÁ

Actualmente un proceso gradual refleje el cuerpo del hombre; el cuerpo vivido, sufrido, mecanizado, en el último, a-sujetado al sistema capitalista a la consumición y al lucro. El cuerpo es el medio por lo cual la vida goza, cuerpo que sufrió transformaciones desde los tiempos antiguos, pero sin muchas análisis en tal fenómeno, siendo así necesario que este cuerpo sea pensado, reflejado y entendido, porque solamente conociendo y reflejando las mutaciones del cuerpo tengamos una tentativa para comprender las muchas actitudes tomadas por el hombre en la actualidad. Para los profesionales que tienen el cuerpo como objeto del trabajo, si hace importante descubrirlo, sentirlo y conocerlo. El actual trabajo tiene como objetivo verificar cuál la representación social del cuerpo para los profesores de los cursos de la graduación en la educación física de las instituciones del oeste del Paraná. La caracterización de esta investigación si da de forma cualitativa y etnográfica, buscando para analizar en la habla de los profesores; formadores de futuros profesionales, su representación del cuerpo y como el mismo sucede en la metodología. Tiene este estudio como profesores elegidos del muestreo 18, 3 de cada institución. Usamos como medio de coleta de las informaciones una entrevista con la escritura no fija, y para hacer el análisis y la interpretación de las informaciones optó por la categorización de las ideas principales, o sea, encontrar en el discurso las palabras o las frases que habían identificado sus pensamientos. De forma unánime, identificamos en el silencio de los discursos una mirada cartesiana del objeto del estudio, el cuerpo é visto de forma separada, el cuerpo y la alma, eso cuando la fragmentación no era más profunda, el detallar funcional del cuerpo orgánico, las células y los sistemas. La metodología de enseñanza de estos formadores es influenciada por sus miradas, porque ellos non si pueden negar al adentrar en la clase, pero por ser una representación puede sufrir mutación, basta calidad en la reconstrucción.

Palabras Llave: Representación social, cuerpo y profesores.

A REPRESENTAÇÃO SOCIAL DE CORPO PARA OS DOCENTES DOS CURSOS DE GRADUAÇAÕ EM EDUCAÇAO FÍSICA DA REGIAO OESTE DO PARANA

A contemporaneidade num processo gradativo reflete o corpo do homem; corpo vivido, sofrido, marginalizado, espetacularizado, mecanizado, enfim, a-sujeitado a um sistema capitalista globalizado voltado ao consumo e ao lucro. O corpo é o meio pelo qual a vida frui, corpo este que sofre transformações desde os primórdios, porém sem muitas análises sobre tal fenômeno, sendo assim necessário que esse corpo seja pensado, refletido e compreendido, porque só conhecendo e refletindo sobre o histórico e as mutações do que se busca será possível obter conhecimento para que haja uma tentativa de entendimento das muitas atitudes tomadas pelo homem na contemporaneidade. Para os profissionais que tem o corpo como objeto de trabalho, se faz importante descobri-lo, senti-lo e conhece-lo. O presente trabalho tem como objetivo verificar qual a representação social do corpo para os docentes dos cursos de graduação em Educação Física das Instituições da região Oeste do Paraná. A caracterização desta pesquisa se dá de forma qualitativa e etnográfica, buscando analisar na fala dos docentes; formadores de futuros profissionais, a sua representação sobre corpo e como a mesma acontece na práxis pedagógica. Tendo este estudo como amostragem 18 docentes escolhidos aleatoriamente, 3 de cada instituição. Utilizou-se como instrumento uma entrevista semi-estruturada com roteiro não fixo, e para a análise e interpretação das informações optou-se pela categorização, meio que propiciou encontrar no discurso dos docentes palavras ou frases que identificaram seu pensamento. De forma unânime, identificamos no silêncio dos discursos um olhar cartesiano do objeto de estudo, este é dualizado em corpo e alma, quando a fragmentação não é mais profunda, um detalhamento do orgânico, células e sistemas funcionais. A práxis metodológica destes formadores não pode negligenciar os mesmos, refletindo assim sobre a formação dos discentes, mas por ser uma representação pode sofrer mutação, basta qualidade na reconstrução.

Palavras chave: Representação social, corpo e docentes.