103 - BODY EDUCATION IN MACAPÁ/AP-BRAZIL (1944): WHAT DOES THE PHOTOGRAPH PICTURES TELL US?

ÁLVARO ADOLFO DUARTE ALBERTO
RAIMUNDO BARBOSA DE SOUZA
Universidade Federal do Amapá/Brasil
alvaroduarte@unifap.br

INITIAL CONSIDERATIONS

This trial intends to reflect, in a specific way, about the body education on a public school in the city of Macapá/AP-Brazil in 1944, through reading of gymnastic photograph pictures. To bring it into focus, it will be taken as reference the analysis of some pictures from the time mentioned starting from the concepts of time, space and body discipline in a political project of the Brazilian's "New State".

From that reading we will get closer to a Body Education expressed through photograph pictures intermediated by multiple knowledges and practices, that appear in the bulge of an intricate process of social modernization in Brazil, on the 20th century.

In this project of modernity, the body disciplinarization implied in a series of devices present on the institutions interior, that took the body as object of its action.

Therefore, a new social space is fomented to educate to a "pretty", "strong" and disciplined body: The school. Being its main purpose, as ideological support on the body conformation, to infuse the physical obedience in a process to domesticate the subjects.

THE EDUCATED BODY: WORK INSTRUMENT IN MODERNITY

The modernity, understood in Michel Foucault's terms between the end of the 18th century to the 19th and 20th centuries, brought with it an entire set of discursive and institutional procedures about the Body Education.

From the 18th century, for instance, the work social relationships suffered profound changes that are directly related to the Industrial Revolution and the rise of the bourgeoisie (middle class) in Europe. It was essential to that system that the body and the sexuality were disciplined/controlled.

In that scenery, the body was the main piece, and without it, the power could not be exerted. Then the knowledge starts to occupy an important place in the everyday, and the dominant social groups tend to implant new conduct standards that seek to abandon brute force and adopt a standardized way to behave, to eat, to show good manners, to interrelate. Knowledge and power are united. Along this period, there has been a valorization of the thinking subject, from the mental aspect and, therefore, the reason must control the body. The industrialization incites to a growing linking of the human being to techniques and technology. Yet more interesting is the fact that, in that context, the body is at service to the production that dominates it, using the illusion of making itself "pretty", "healthy" and "strong".

In the conveyor belt of modernity, the body disciplinarization implies in a series of devices present on the institutions interiors, which took the body as object of its action. To Oliver (1995, apud Barbosa et all, 2007, p.05),

The greatest characteristic of the modern man, besides starting to have autonomy of his own body, was to discover the power of reason to transform the world and produce it according his own needs. He starts to consider the reason as a valid instrument of knowledge, and, along with the ideas defended by the capitalist society, notices that his body can be disciplined and controlled.

In that way, the body is obligated to function mechanically in service of rational knowledge, the production processes, legitimating it as mechanical object, functional at service of formal-logic thought, of calculation, of production and reason.

Therefore, from the end of the 18th century, discipline cut the body in its individuality to the reproduction of the exercises and the production of docile bodies.

Modernity, in its turn, imposed a set of ideas that transformed the conditions of possibilities of production of speeches and knowledges, configuring the different institutions that took the body as subject to the exercises. As described by Foucault (1993), in his book "Discipline and Punish" (Surveiller et Punir: Naissance de la prison), the school model in the classroom is the modern paradigm of the body disciplinarization, as privileged locus of exhaustive realization of exercises, exams, punishments and rewards.

SCHOOL: GYMNASTICS PLACE IN MAINTENING ORDER AND HIERARCHY

In modern age, with the political establishment of the Sovereign State and in the ideological field of capitalist rationality, new political technologies of educate/disciplinate the body are established.

A new social space is fomented to educate the body: the school. The School's main function was to infuse physical obedience and the education presented itself as a process to domesticate children.

The motives can be briefed in the fear that the body came to promote a resurrection against the State. It was necessary to create a new way to rule over the individual that centered its strengths in body discipline, as well expressed by the everyday in the back of schools, factories, etc.

That way, "the State worked to produce docile subjects and an obedient work force, through systematic discipline of people's bodies (PORTER, 1992 apud COFFANI & GRANDO, 2009, p.08).

According Soares (2001, p. 112-113),

The school delimits spaces. Using symbols and codes, it states what each one can (or cannot) do, it separates and establishes […] the school building informs everybody its reason to exist. Its marks, its symbols and architectural arrangements "make sense", establishes multiples meanings, and constitutes distinct subjects.

In the school space, gestures, meanings, are also incorporated. It becomes part of the bodies. In this context, Physical Education as school matter conquers privileged place in school to teach the bodies the manners to look and to look for himself, to talk and to shut, to learn how to listen and to prefer.

That way gymnastics, nowadays called Physical Education was and is understood as an important model of Body Education that integrates the speech of power.

The gymnastics understood as synthesis of the scientific thought, was stated along all the 19th century in the Western Europe as component of the new codes of civility. That way integrated school resumes as well.

The Gymnastics in the 19th century states a speech and costumes that reveals it as a model to be spread, as set of precepts and rules of "well living". In Soares´s words (2001, p. 115), "to her was attributed the capacity of potencialize the actions utilities, of effectively educate the body and the school is a privileged place to its spread".

In the school institution the pedagogical speech that justifies gymnastics in the school resume is the one which possesses hygienic character and moral distinguishing by order and by discipline.

This way gymnastics gains space and affirm itself as specific way of Body Education and this new man's will who was wished to be created along all 19th century.

In a general way, it was spread the Idea of body modeling with the intention of correct and and enhance inadequate postures from the medical, orthopedic and esthetic point of view.

Therefore, it is possible to state that gymnastics along the 19th century, within the school institution, was always used with purposes related to order, discipline and hygiene. Being the body understood as place of the most distinct manipulations engendered from a rationality given by the machine. Growing away from the conception of body and corporeality, in a possibility of sensibility of those who practices and those who teaches.

BODY EDUCATION: ORDER, BEAUTY AND CULT TO THE MOTHERLAND



Source: Museum Joaquim Caetano da Silva in Macapá/AP-Brasil.

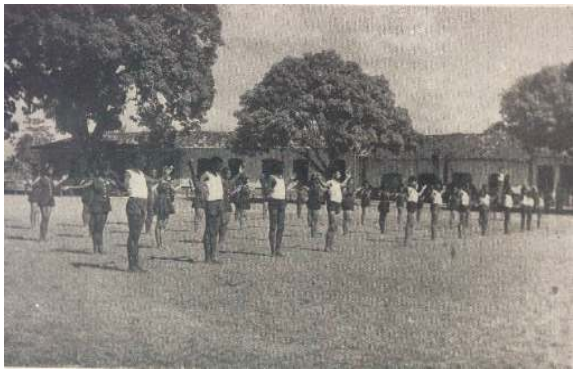
These photographs are part of a 1944 government report sent by the governor Janary Gentil Nunes, from the extinct Amapá Territory Republic, to Brazil's president, Getulio Vargas. In this report there were descriptions and another photographs related to classes of Physical Education in the first public school of Amapá, the Macapá School Group, currently known as State School Barão do Rio Branco.

While examining these photographs, our attentions are not only caught by signs of the past, but, essentially, by the vestiges of the future that carries with itself, turning visible imagined modernities. That is, the way as they define the scenario, includes or excludes protagonists and, above all, gives an opportunity to create an image that permitted to catch a glimpse on them the signs of the future.

The students were distributed in 04 (four) classes, according to gender and the organic development: male and female, bigger and smaller, it was not practicable to give daily classes. The only coach only could work two classes per day, one in the morning the other in the afternoon. The classes were given before and after the classroom instructions (ACTIVITIES REPORT, 1944, p. 47).

In that period it becomes evident a "Estado Novo" (new state) politics, justified mostly by the appeal to the social utopia and the notion that the future builds itself, and is susceptible to control, practicable and projectable. The fundamental testimony given by photographs is precisely the possibility of this construction, where school attempts to abandon traditionalism to assume the New School, using the speech of modern humanism, where the student is the center of the teaching-learning process (SAVIANI, 2003).

The photograph witnesses, above all, the triumph of the will which commands, orchestrates and organizes all Brazilians, imposing productivity and discipline. These official images are testimonies, in the formal rigor, of the order of discipline of the body towards the nation and its people progress. In that sense, physical education while curricular matter tries to affirm itself from its contribution to health and character building, becoming evident the self-discipline, hygiene and respect to hierarchy. The Physical Education, this way, under the shape of gymnastics exercises based on medical-military influence, contributes essentially to the growing of moral values, specially civility and patriotism (KOLYNIAK FILHO, 1996).

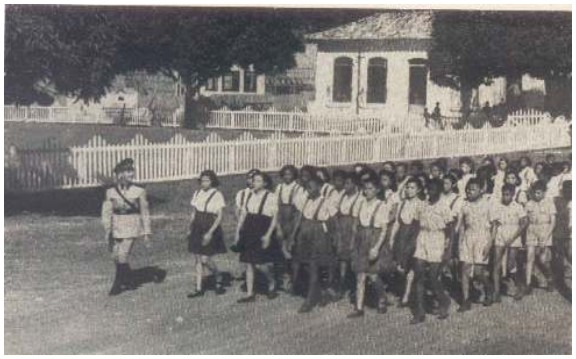


Source: Museum Joaquim Caetano da Silva in Macapá/AP-Brasil.

The photographic images reveals us the paths through which the future becomes present in the bodies mobility, for to

the Brazilian "New State" the nation would not be complete without the contest of the athletes and gymnasts, because they were part of a category that effectively protagonized the future of the nation.

The escalation of the industrial capitalism, that the 1930 Revolution ended to represent, determined the appearance of new educational demands. The improvement in the work gesture, elects gymnastic as privileged instrument to train the harmonic and economical gesture, tuned with the constituted State, exhorts moral, in class (bourgeois) affirming a cult to health, as well to the body and to motherland.



Source: Museum Joaquim Caetano da Silva in Macapá/AP-Brasil.

This way the Body Education through Gymnastics answered the Brazilian historical needs with hygiene tendencies added to that the military conception bolstering a Nazi-fascist ideology absorbed with enthusiasm by Getulio Vargas's government, characterizing the strong signs of "body militarization".

So, the medical-military relationship of Body Education to the civic values which were present on the parades presentations of group gymnastics was decisive to conditioning and conformation of the body and to social order.

Two presentations, on September 13th and on November 15th, showed some progress, considering the conditions on which the teaching was given. I think, however, that was not obtained as much as possible, what I explain by the gymnastics coaches' inexperience and infantile pedagogy. No work of his own could, in an instant, supply the lack of habit or mettle to put the children on track, to grow up first in a rustic world, from which they were suddenly called to be given some order and beauty (ACTIVITIES REPORT, 1944, p. 47).

Therefore, the educated body by the matter which the world is made circumscribes by itself a portrait of the society, thus revealing, as space that is all social and psychological boundaries imposition which are given to its behavior. From the drawings that traces in space with its materiality, the bodies and its gestures allow the comprehension of a whole code elaboration dynamics to which it should respond, of techniques, pedagogies and instruments developed to subordinate it to the rules.

SOME CONSIDERATIONS

As we treat Body Education, the school as institution evidently modern, brings whit itself very peculiar ways to treat the body, shaping it accordingly to civic interests. And is precisely the production of "monumental" images, made by that time's government, that the gesture serves above all as evidence of that there is a capable look, that can elevate everything – that is, to rise and sustain the raised.

The Body Education, above all, through scientific gymnastics native from Europe since the 19th century, makes sure in society modeling ways to educate the body with precise meaning: to teach the individuals to gain strengths, to gain as well a general dexterity that makes more easy not only the handling in a world of work, but also an improvement of the physical and moral strengths use. This is the look about the images, about the new that comes designed by a country's modernity which planned to be economically, socially, culturally and politically strong.

Therefore, the Body Education in school constituted itself from a game of power/knowledge that will impose to the school universe an image of a strong and useful body. These same images do not evoke freedom, joy, pleasure and enchantment. To end, I would like to reflect about "another" Body Education on school, along with Soares (2005, p. 61) when he tells us:

To think this way allow to open space to experiences of body and life practices in society, that seizes as axis the delicacy, the slowness, the friendship, the solidarity, the compassion, the joy, the respect to all the living creatures and to planet and why not to laziness.

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Álvaro Adolfo Duarte Alberto
Rua Hamilton Silva 2730, Trem
68901-140 Macapá-AP/Brasil
E-mail: alvaroduarte@unifap.br

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ABSTRACT

This trial intends to reflect, in an specific way, about the body education on a public school in the city of Macapá/AP-Brazil in 1944, through reading of gymnastic photograph pictures. To bring it into focus, it will be taken as reference the analysis of some pictures from the time mentioned starting from the concepts of time, space and body discipline in a political project of the Brazilian's "New State".

KEYWORDS: Body Education; Brazil; Photograph Picture.

EDUCATION DU CORPS A MACAPÁ/AP-BRÉSIL (1944): QU´EST-CE QUE LES PHOTOGRAPHIES NOUS DISENT?

RESUMÉ

Cet essai tente de refléchir, d´une forme spécifique, sur l´éducation du Corps dans une école publique de la ville de Macapá/AP- Brésil a 1944, á travers de la lecture de photographies de gymnastique. Pour cette étude, nous prendrons comme réference l´analyse de quelques photographies de l´époque mentionée, á partir de concepts de temps, espace et discipline du corps dans un projet politique de l´État Nouveau Brésilien .

MOTS-CLÉS: Education du corps; Brésil; Photographies

LA EDUCACIÓN DEL CUERPO EN MACAPÁ/AP, BRASIL (1944): ¿QUÉ NOS DICEN LAS IMÁGENES FOTOGRAFICAS?

RESUMEN

Este ensayo pretende hacer una reflexión, de una forma especifica, sobre la Educación del Cuerpo en una escuela pública de la ciudad de Macapá/AP-Brasil en 1944, a través de la lectura de imágenes fotográficas de gimnasia. Para enfocarlo se aprehenderá como referencia el análisis de algunas imágenes fotográficas de la época mencionada a partir de los conceptos de tiempo, espacio y disciplina del cuerpo en un proyecto político del Estado Nuevo brasileño.

PALABRAS CLAVE: Educación del Cuerpo; Brasil; Imagen Fotográfica.

EDUCAÇÃO DO CORPO EM MACAPÁ/AP-BRASIL (1944): O QUE AS IMAGENS FOTOGRAFICAS NOS DIZEM?

RESUMO

Este ensaio pretende refletir, de uma forma especifica, sobre a Educação do Corpo numa escola pública da cidade de Macapá/AP-Brasil em 1944, através da leitura das imagens fotográficas de ginástica. Para focalizá-lo se tomará como referencia a análise de algumas imagens fotográficas da época mencionada a partir dos conceitos de tempo, espaço e disciplina do corpo num projeto político do Estado Novo brasileiro.

PALAVRAS CHAVE: Educação do Corpo; Brasil; Imagem Fotográfica.