63 - CORPOREITY IN PHYSICAL EDUCATION?!

CAROLINA MACHADO DE OLIVEIRA
EDUARDO CARTIER
Centro Universitário para o Desenvolvimento do Alto Vale do Itajaí – UNIDAVI
Universidade Regional de Blumenau – FURB
Rio do Sul/ Blumenau, SC, Brasil
carolina@unidavi.edu.br

INTRODUCTION

This essay was intended to reflect the corporeity, considering the dressage body and fragmentation of the body as elements present historically in the development of Physical Education in Brazil.

Debate corporeity in a perspective that considers diversity as a key component for the localization of Physical Education in a field of knowledge is vast and complex task, with a view to put into practice the discipline within the practice that still reproduced - especially at the school level - technical models, practical and characterize biological historically.

Even with a - some - critical discussion in the literature since 1980 specifies, it seems that the character of human emancipation is a far cry from a meaningful learning opportunities, so that is not sustained in training and education determinism that idealize the "Physics" one that takes care of the body.

The representation of Physical Education in school materializes in ideal conditions sustained rigid conceptions - for example, plan a vision of teaching ridiculed heating, development and cool-down, as if this structure was the only perfect form to be developed in the environment school - and paradigmatic.

The use of matter content "sport" used in school Physical Education classes perpetuates the utilitarian and functional character given to the body. In this sense, the corporeity is associated with an expressed idea of selling, marketing and production.

These notes developed a priori possible to draw up the basic perspective that directed our study, though, sometimes in first person now in the third, namely: what's corporeity are we thinking when we developed Physical Education?

The material conditions of writing arise from reflections developed in graduate and post - graduate degree in Physical Education and pedagogical practice developed in the floor of the school, and non-formal spaces, then emerges from empirical reality, one that manifests itself in need for a redefinition of concepts and work processes that involve feelings, as well as the use of teaching methodologies that significant - in fact - a Physical Education contributed to highlighting the emancipation of human beings towards the understanding of its corporeity.

In order to better understand the issue, we developed two times in the text, obviously inexhaustible, namely: a brief historical background of the Physical Education and culture of the body and dressage body.

BRIEF HISTORICAL BACKGROUND

Physical Education as it is conceived in our society has its basis political, economic and social impacts of the changes occurring in the world, and emphatically in Europe by the nineteenth century. In this period the basic concepts about the body and its use as a work force are prepared (SOARES, 2004).

From elements triggered by Bourgeois Revolution, Physical Education at the source's mission is to contribute to the construction of the new man for the also new society that was being created. Having settled the bourgeoisie as the ruling class inevitably ended up creating her own record your opponent, namely, the working class. And this is for the working class that Physical Education started its first actions, not with the intention of being a manifestation of class, and yes, thought of as "a discipline necessary to be viable in all instances of all forms in all spaces where it could be effected the construction of this young man: in the field, the factory, the family, at school "(SOARES, 2004, p.5-6). Also according to Smith, Physical Education being born the very expression of society's capital.

So, being a reflection of society in which it operates, Physical Education at its roots is shaped by positivism, hegemonic conception of science so far. The positivist view of science referred to the body anatomophysiologic the importance of education, with all its peculiarities and specificities and denied the same body in its social and historical perspective. For Soares (2004, p.7) is the human biological and anthropological not the man at the center of the new society that was inaugurated in mid-nineteenth century. With this thought, there are several elaborate theories to justify social inequalities, all of them being presented as "natural inequalities"

The accelerated urbanization and the enlargement of the proletarian from Europe triggered a rapid growth of huge cities and industrial areas, however, compliance with this population in their most basic desires such as housing, food and health care were not included, and soon the emergence of major epidemics such as cholera, and typhoid fever (SOARES, 2004). Here in Brazil, before these events the figure of the doctor, hygienist especially, appears to account for this "clutter" that is the worker and his family. It is the protagonist of the medical history of a Physical Education of the biased guided toilet at first.

Delegating to Physical Education's attempt to resolve some of the conflict from social inequalities, the medical hoped that in its various manifestations, according to Soares (2004) was the expression of a biological and naturalized, embodying and conveying the idea of hierarchy , order, discipline, health, and fixity as individual responsibility.

In this context, the body that's from the Physical Education, or rather the body that is destined to the care of this area is a body-background, which should be developed to become strong, healthy and harmonious. The health of this body is thought of merely as useful in the conversion of energy into the work force. This wants to say that Physical Education in your home is committed to maintaining determinations of thought which are always biological character, which leads to delineate areas of social classes, as well as social roles, which guarantees the harmony of social order (SOARES, 2004).

And if the "Opening" area of the body was not the biological and anthropological body that cared Physical Education, after a while the military is paramount to strengthen this area in the scope of the new national ideology. They keep the basics of hygiene and eugenics, and add to them the ideas of "Development with Security."

In a second time in its history, it fell to the Physical Education during the "Estado Novo", the militarization of the body through the moralizing that suffer with this exercise, the improvement in fitness and eugenics that would foster the discipline with a view to this effect in world of work. In turn, raced to the Moral and Civic Education to encourage young people in the development of synergy, solidarity, courage, obedience, and teach a code of conduct and to cause the exaltation of nationality.

Thus, the practice of Physical Education was fostered in its various forms so that no time for any kind of reflection by students and workers, thus demonstrating the understanding that we have had about the area, that it does not has no characteristic focused on reflective thinking, and only workout muscles.

From what has been briefly mentioned above, note that the greatest expression mark left by the military in the history of Physical Education was preoccupied only with the development of physical fitness rather than a Physical Education thought that the human being as a be one, indivisible and not fragmented. Complex is not understood why the living area and be seen from this historically constructed image.

What we see the origin and first steps of the area is the early development of a pedagogy that values the body while possessed of merely physical abilities that can be optimized to yield more. In addition, Physical Education enhances social differences to prioritize the development of a motor disposed social reflection, as if it could be separated into fragments bodily and intellectual. Finally, comes to account for a demand of the population sick and helpless by the ruling class. Born to act its intentions and prescriptions of class, and to moralize and train bodies "devoid of thought".

THE BODY'S CULTURE AND THE DRESSAGE BODY

The education of physical techniques is present essentially in all segments that use the body to his understanding as an individual, as well as those that use the body as a location in society.

In the first statement we see the understanding of corporeity as a form of manifestation of bodily expression. In a larger perspective, we can think of corporeity as the entire body consciousness that is implicit in any human activity representation and construction of their frames, whether intentional or not.

In this sense, the body, endowed with the manifestation of expression - thus not only a mechanical and metabolic tangle - signals a real condition and staffed by experienced meanings and representations relevant to the context of the experience of each individual.

Body consciousness when considered in its entirety, would approach the biological perspectives contained in proprioceptive components with non-biological perspectives, such as the social, economic, political, among others, that make up the relational nature of human being as a historical and anthropological.

Understanding the body from the paradigm of corporeity provides a significant break from the training body and sweetness - well consolidated body of theory / history of Physical Education - are part of a heightened control and domain eschatological position for the designs of capitalist productivity that demand discipline and mastery of the human condition of dependence on those who have the power and capital resources.

In today's capitalist society, the control body has nurtured a distancing of the human condition that identifies the man as an intentional being. The formalization and cultural stereotypes present and built this model of society has nurtured human beings a series of phenomena which is aimed at manipulation of the body, and in turn, separation from affective and emotional conditions.

The school has contributed significantly to this Manichean position when signals fundamental principles and rules for living in society, yet we spend more time in our lives embedded in these spaces.

Signs internalized by the educational system seem to have enabled this "servilização" context of the human being, and this treadmill, Physical Education with its objects and purposes seems to have perpetuated this perspective in a timely manner, deterministic, and without question. To Candau (2004) the "servilização" is the physical elimination of the other or their enslavement, which is also a violent form of denial of their otherness. The negation of the other processes are also given in terms of representations and the social imaginary.

The second statement gives an understanding of these characterizations and separation of human beings of their creative potential, for the enslavement of the body has long been evident to date.

The sacredness of the body is undoubtedly a historical and social construction that has clear objectives to maintain the concentration of power and wealth for the economically disadvantaged minorities.

The ways of understanding the human being as a being endowed with consciousness and expression carries with it into truths held interpretations and beliefs that are internalized in the body without proper reflection. In the meantime, Physical Education has contributed systematically to these interpretations. The dichotomy between body and mind, certainly puts the body in a subordinate relationship in which the mind, properly intellectual trains, controls and determines at will.

For Giddens (2002) regulated the use of knowledge about the circumstances of social life as a constitutive element of their organization and transformation, the body becomes a focus of disciplinary power, becoming a visible carrier of self-identity, being increasingly more integrated decisions on individual lifestyle.

In this process of promoting discipline, something historically instituted in Physical Education; embodiment is subjugated to the interests of others, especially that of the capitalist system and establish hierarchies and subdue the process of normalization of individuals.

CONCLUSION

The body in contemporary society can be understood from a perspective of slavery in the mold of historical construction and observable even in ancient Greece. This approach envisions a body shaped to the interests of capitalist society, a vision in which Marx and Lukacs, we could understand a principle of reification.

From this it is easy to observe the characterization of this utilitarian view, the result of market design, which shows undoubtedly the condition of the body such as production, which promotes the appreciation of the massive capital, which engage in reflexive construction and significant corporeality becomes an exercise in futility, so unnecessary.

What's corporeity that we are developing, demonstrating and giving opportunities in school on the Physical Education classes? Certainly one that standardizes and idealized bodies trained and docile that so ahistorical and unreflective is subject to the real interests of society that strives for social inequality, which creates its contradictions and needs and so vigilant and punitive control your expressions and said the rules serve

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CORPOREITY IN PHYSICAL EDUCATION?!

Discuss the corporeity in Physical Education is an instigating and opportune topic. The considerations highlighted to visualize the understanding of corporeity and its manifestations in Physical Education classes, especially at school. The objective of this study was to reflect the corporeity, with the dressage body and fragmentation of the body its categories of analysis. To this end, we used a qualitative and basic research for understanding the subject.

KEY-WORDS: Corporeity; Physical Education; Dressage Body.

LA CORPORÉITÉ EN EDUCATION PHYSIQUE?

Discuter la corporéité dans l'éducation physique est un thème instigateur et opportun. Les considérations relevées permettent de visualiser la compréhension de la corporéité et de ses manifestations dans les cours d'éducation physique, surtout dans le milieu scolaire. L'objectif de cette recherche a été de réfléchir sur la corporéité, en ayant ses catégories d'analyse dans l'exercice (ou dans le dressage) corporel et dans la fragmentation du corps. Pour cela, nous avons utilisé une recherche qualitative et fondamentale pour la compréhension de la thématique.

DES MOTS-CLÉS: Corporéité; Education-Physique; Dressage Corporel.

¿CORPOREIDAD EN EDUCACIÓN FÍSICA?

Discutir la corporeidad en la Educación Física es un tema apasionante y oportuno. Las consideraciones destacó que visualizar la comprensión de la corporeidad y sus manifestaciones en las clases de Educación Física, especialmente en la escuela. El objetivo de este estudio fue reflejar la corporeidad, tiendo en la doma del cuerpo y la fragmentación del cuerpo suyas categorías de análisis. Con este fin, se utilizó una investigación cualitativa y básica para la comprensión de la asignatura.

PALABRAS-CLAVE: Corporeidad; Educación Física; Doma del cuerpo.

CORPOREIDADE NA EDUCAÇÃO FÍSICA?!

Discutir a corporeidade na Educação Física é uma temática instigante e oportuna. As considerações evidenciadas permitem visualizar a compreensão da corporeidade e suas manifestações nas aulas de Educação Física, sobretudo escolar. O objetivo deste estudo foi de refletir a corporeidade, tendo no adestramento corporal e na fragmentação do corpo suas categorias de análise. Para tal, utilizamos uma pesquisa qualitativa e básica para a compreensão da temática.

PALAVRAS CHAVES: Corporeidade; Educação Física; Adestramento Corporal.