40 - AN ANALYSIS PHILOSOPHICAL ON BODY IN MOTION AND PROCESSORS ACTIONS OF NATURE

SORAYA CORRêA DOMINGUES
ELENOR KUNZ
UFSC Florianópolis Santa Catarina Brasil
domingues.soraya@gmail.com

The analysis of these two concepts, "Being Human-Nature", subsidized the analysis of this work, it is understood in the relationship of human nature and a social outcome marked mainly by the cultural movement that transforms dominates and destroys nature. The relationship of destruction becomes critical in the modern mode of production and allows us to observe contradictions. The action of transformation of human nature as alienated labor, high technology and devastation of natural resources. The work and action of the movement that controls and regulates trade between human beings and nature. In this exchange, he puts in motion the natural forces that belong to your body, arms and legs, head and hands, to appropriate the substantial natural in a form usable for his own life. By doing so, for his movements on the nature outside and transforming it, the man turns while its nature.

The human being established as part of nature throughout history, relationship with their environment processing, and destruction. The transformation required by the collective life differentiates itself from the animals if not, accommodate and adapt to the environment in which they live without establishing a relationship of complete transformation and modification of their habitat and establishing new ways of working, from modifications of instruments for greater domination and achievement of individual and collective needs. (Arent 1996). These transformations in the middle of work and were advancing with the help of the progress of science and technology, can also be an indicator, in modernity, from devastation and destruction of the spaces in which we live.

Marx (2001) in his analysis of the capital, says that all provisions of the planet that is not yet virgin is the result of human labor and, therefore, represents the means and end with production value of use to society. It's, he says, social appropriation of nature. That is, the whole modified is a result of human action, in capitalist society, human relations are determined by nature alienated work, a source of wealth of nations, structural basis of this system. The product, the wealth, and human labor, the media, are under the domain of a few and responsible for fixing capital value and profitable and generate profit. The goods, one of these products, has value in use, exchange value and surplus value, guaranteeing the basic law of capitalism: the profit and the accumulation of capital.

Criticism from environmentalists environmental destruction offer several proposals to overcome as a possible re-organization capitalist social development. Others, such as laws, claiming to be fragile, this proposal, since laws of the market, the profit associated with employment and private property, do not give a guarantee preservation of nature, since it is basically still provides material for production and it needs to be extracted profit.

One possibility is to overrun the proposal of Environmental Education at all levels of human knowledge-based training site, development of new technologies with low environmental impact, recovery of culture, change of conduct for consumption, preservation of the planet as one among other household . But often these initiatives do not address the needs of processing the issues of economic order and show be possible to ensure through environmental education among other initiatives the logic of sustainable development.

Among the proposed environmental education, some need to recognize and structural changes places and criticize both the design of sustainable development and present concept of ecodevelopment, based on the following principles: meeting the basic needs of the population; solidarity with future generations; participation of the population involved, and preservation of natural resources and the environment in general; development of a social system that guarantees employment, social security and respect the cultures Ourasi; Education programs.

The initiative is an environmental education in the bad times, poverty and unequal distribution of income. Set up in industrial production, the exploitation of human labor and exploitation of sources of raw material and energy considering the needs of the current system, profit and accumulation of capital and does not meet the real needs of human life on the planet: food, housing, transport, health and leisure.

The relationship is destructive and alienated one of the themes covered in the scientific production and training in human whole, which ranges from formal education, early childhood education to higher and continuing until the informal spaces. Classics of socialist pedagogy, as Pistrak (2000), claims to be the work, transforming action of nature, the centrality to know and understand issues of current reality.

The transforming action by the hands of nature and human body is an alienated and practice can be observed in both directions aspects: 1) relationship of human beings who works in nature and get their final product as a foreign object that dominates, and 2) relationship the transforming action as production sold within the workplace. In both respects there is the alienation not only as a result, but as the production process. How could the human action to transform the nature, work, stay in a relationship with the sale proceeds of its activity is not divest itself in the very act of production? The product is only briefly the result of production. The sale of manufactured object summarizes the alienation of the very human activity. The forms of alienation are still in itself an action alienated in their activity: the alienated nature of human beings, alienating the human being of himself, of his own active role in their vital activity of his body, so also disposes of the species, he transforms the life of the species in an individual way and fragmented.

And on the other hand the social and economic organization, according to Freitas (1995), throughout history, employment gains come characteristics of the various ways of how human beings organize the production of material life. The work is under rivalry with the capital, is increasingly important through the exploitation of force and action of human transformation. This basic antagonism makes the men not to appear before the same nature. The configuration of this system logical production is defined by social classes who are fighting and have vested interests in a relationship of exploiters and exploited all are sold. At the heart of the relationship between humans and nature, therefore the action processing, and features more coercive set by the private mode of production today. From this perspective the importance of human labor is the lynchpin, humans and nature, in modernity.

Despite the efforts and initiatives of various kinds of recognizing the environmental destruction, what you see is an economic growth without, necessarily, a simultaneous growth and social development and a real distribution of goods for production and consumption, is the logic of reductionism streamlined. It is understood that the axis of gear capitalist is: profit and capital accumulation. With them also penetrate the technologies of devastation of the environment. The work is unchanged in this process.

Löwy cited by Gentili (1999) says the systematic discussion of the process of rationalization comes from the industrial revolution and its consequences: rationality and purpose, differentiation and empowerment of the ball as a result of the separation between the economic, the social, political and cultural. The Rechenhaftigkeit, or spirit of rational calculation, that is the general trend quantification.

The developmental model of post-war awarded the order of poverty to those forms of economic organization, the result is shown today in statistics from the UN, where poverty increases in the world and has a directly proportional relationship with accumulation of goods also, an increasing part of contrasts. In addition to increasing destruction of nature and annihilation of the planet's non-renewable and pollution of air, water and earth on behalf of technological change, what remains is under threat of privatization. These figures have called attention of global organizations that meet at conferences, forums and meetings, for ensuring the conditions for life on the planet, and establish guidelines to ensure the capitalist ways to restructure and survive also in this attack, the attack implosive the lack of raw material both for the means of production and for production itself.

This form of organization of capitalist industrial societies covers the business environment, and also all those involved that system, selling / buying or being exploited / exploiting the workforce.

The environmental issue, preservation of life, namely the balance between human beings and nature, is totalitarian and concrete. It involves the variables of culture, labor, history and social relations. According Kosik (2002), from the standpoint of all, it is understood the dialectics of law and causality of phenomena, internal and essence of the phenomena of the aspects of reality, the parties and the whole of the product and production and so forth. This means that everything is in connection with everything, and that the whole is more than the parts.

The preservation of all the nature, is going through a restructuring of human conduct, in part, defined by a field of ancient history and destruction (Kisserling, 1992) and the need for implementation of public policies that guarantee the life of the man with dignity, where everyone can have the right to work, school, the housing, culture, health, short of decent life. I agree with arent (1996) in defense of life of mankind public and private be resized from relations of freedom.

The freedom in democracy, the right to speak and participate to build a space of coexistence in society, is the principle of equality. Which guarantees the individual opportunities, choices, and knowledge, generally favoring the classes do not own the means of production. What you see is poverty a denial of participation in the division of property of mankind. The capitalist democracy is an enticement, which preaches the bourgeois values, freedom, fraternity and equality as possible to achieve, says Tocqueville (1979).

The maneuvers of capitalism disposal of work and their survival and restructuring are many, it progresses and the reserves of energy is going. The environmental movement criticized logic and indicates that some concepts and guidelines on the issue of preservation of nature and human life. The letter of Joanesbugo, for example, says that the destruction is related to equity between nations, the basic principle of sustainability. This concept has been disseminated worldwide by the reports of Worlwattch Institute during the 80s and the report Our Common Future produced by the UN Commission on the Environment and Development in 1987, saying that the development could be the entire process that includes cultural dimensions , Ethical, political, social and environmental concerns and not just economic.

Another term used is also the sustainable human development, which conceptually puts human beings at the center of development, with the ideas of equality and participation, designing is that society is fair, possible only by the participation and willingness of people, the which does not correspond with the facts, because what we have in practice the exploitation of labor and capital accumulation.

The United Nations began to use that term as an indicator of quality of life, based on indices of health, longevity, psychological maturity, education, clean environment, community spirit and creative leisure representing a sustainable society, ie a company capable of meeting the needs of today's generations without compromising the future.

But that fairness requires changes in relations between human beings and nature and change of behavior, and the whole party, on the improbability of specific actions to save the planet as cleaning up rivers, clean sea, air, reforestation of the fields with recognition and awareness of the needs of the environment and human beings resulting in changes and transformations of social relations of production and economic life in capitalist social organization.

The action is destructive and alienated represents the antithesis of class and predatoriedade. The proposal to overcome is the development of opportunities for an activity in which the human being is in the final product, and in any procedural act. Turning divested of action for free. He starts to be recognized and is aware of its role in society and may offer conditions of life in balance and harmony. Human activity creates as a "full work" is harmonic possibility of life, the action of man as creative artistic activity, mimetics.

But the idea of creation, but not the technical reproducibility, including in this house and the idea of meeting the needs, desires and the pleasures of this, as Adorno (1996) brings in its text of semicultura, is an empty formula of solidarity. This implies a distancing from reality, a detachment history, the logic of profit. The development is unsustainable in that it seeks economy efficient, ecologically bearable, politically democratic and socially just in Fordist logic of the capitalist mode of production.

The proposals arising from discussions and forums intended to create environmental issue to the belief that it is indeed possible to erect at a national economy that saves the environment.

According Gadotti (2000) the organization of economic and social structures are sustainable only in the conditional mode, not only when it collides with the constraints of an industrial capitalist society, profit, competitiveness, the imposition of objective conditions. Speaking of environmentalism, however, does not do "gardening", is reviewing the entire tradition of historical relationship between humans and nature, questioning and searching for alternatives to the transformation of the bases found that the capitalist system. Believing in a model of sustainable society without the revolution of what is called socially is the same as the green economy.

The education process that aims to address the environmental issue can organize the pedagogical practice from the transforming action free, creative, artistic and cultural. Other relationships with nature are possible and pedagogical action is in formal education or not, plays central role in shaping human harmonica that involves the body, nature and culture.

The ideals of the revolution, to build a society in which other, respect, dignity, and the reunion of the human being with nature can be real, is aligned with the opportunities in education to undertake politically with the formation of human beings in order wider, omnilateral and is linked with the history project beyond the capital.

Without denying that the problems today, from environmental destruction are consequences of economic model, education especially education and environmental community has an important role. Environmental education proposed by Gadotti (2000), represents a pedagogy of actions in daily life. In this regard the preservation of the environment also depends on an ecological awareness and training of conscience depends on education.

The Environment is a theme of social relevance and educational process can change each individual, each conduct as well as general laws that govern our planet. It means offering subsidies from the pedagogical practice which builds components for the revolution, that is, society, the overcoming of capitalism, the infrastructure and superstructure. Just as it may be that there is a

scaling relation between the human being with nature and a dignified life for all.

Key words: nature, human being, behavior, body

Bibliography

1. ADORNO, Theodor W. **Educação e Sociedade.** Ano XVII, v. 56, 388-411, dezembro de 1996.
2. ADORNO, Theodor; HORKHEIMER, Max. **Dialética do esclarecimento.** Ed., São Paulo, Zahar, 1985.
3. ARENT, Hannah. **A Condição Humana.** Rio de Janeiro Forense, São Paulo, EDUSP, 1981.
4. DOMINGUES, S. *et al.* **Cultura Corporal em Meio Ambiente: limites e possibilidades para o trabalho pedagógico na formação de professores**. In: Anais do XII CONBRACE/ Colégio brasileiro de ciências do esporte. Congresso Brasileiro de Ciências do Esporte. : Caxambu, MG. Caxambu, Mg DN CBCE Secretaria Estadual de Minas Gerais/ Secretaria Estadual de São Paulo 2001. Disponível em material bibliográfico apresentado no formato e CD ROM.
5. ENGELS, Friedriich. **A dialética da Natureza.** Rio de janeiro. Paz e Terra, 1979.
6. FOUCANT, Michel. **Em Defesa da Sociedade,** São Paulo, Ed. Martins Fontes 2002.
7. FREITAS, Luiz Carlos. **Crítica da Organização do Trabalho Pedagógico e da Didática.** Campinas, SP: Papirus, 1995. (Coleção Magistério: Formação e trabalho pedagógico)
8. FRIGOTTO. Gaudêncio. **Capitalismo, trabalho e educação**/ José Caudinei Lombardi, Demerval Saviane, José Luiz Safelece (orgs.). Campinas, SP: Autores Associados, HISTEDBR, 2002. Coleção Educação Contemporânea.
9. GADOTTI, Moacir. **Pedagogia da terra**. São Paulo, Petrópolis. 2000 (Série Brasil Cidadão).
10. GRAMISC. A. **Os intelectuais e a organização da Cultura Civilização** Brasileira, Rio de Janeiro, 1982.
11. GENTILI, Pablo. **Pós-neoliberalismo II: que estado para que democracia?** Atílio A. Baroni; Emir Sader; Pablo Gentili Organizador. Petrópolis, Rj. Ed Vozes, 1999.
12. KISSERLING, Thomas. **O Conceito de Natureza na História do Pensamento Ocidental. Ciência e Ambiente**, Santa Maria, UFMS, III (5), jul/dez 1992, pp. 19-39.
13. KOSIK. Karel. **Dialética do Concreto**. Rio de Janeiro, Paz e terra, 1976.
14. LEIS, Hector & Assmann, Selvino. **Crônicas da Pólis**. Santa Catarina, Boiteux, 2006.
15. LöWY, Michael. **Ideologias e ciências social: elementos para uma análise marxista**. 14º edição. São Paulo. Cortez, 2000.
16. LUXEMBURGO, Rosa. **Reforma ou Revolução**, São Paulo, ed. Expressão Popular, 2000.
17. MARX. Karl. **O Capital: Crítica da Economia Política**. 8º edição, Civilização Brasileira, Rio de Janeiro2000.
18. _____. **Crítica ao Programa de Gotha**. Em: Obras Escolhidas de Marx e Engels (vol.2) Madrid, Fundamentos, 1977.
19. PISTRAK. **Fundamentos da Escola do Trabalho.** São Paulo. Ed. Expressão Popular, 2000.
20. TOCQUEVILLE, Aléxis de. **A Democracia na América.** Em : Jefferson, Thomas et al. Escritos Políticos. Coleção Os Pensadores, São Paulo, Abril, 1979. 275-317.

Nome da autora: Soraya Corrêa Domingues
E-mail: domingues.soraya@gmail.com /Endereço: Rodovia Admar Gonzaga n 1863 ap 104 BL B 02, Iatcorubi, Florianópolis, Santa Catarina, Brasil. CEP 88034001/ Telefone: 48 32079300 Ceclular: 48 99818024
Orientador: Elenor Kunz e-mail: kunz@cds.ufsc.br

AN ANALYSIS PHILOSOPHICAL ON BODY IN MOTION AND PROCESSORS ACTIONS OF NATURE

From the criticism of the current form of social organization and economic opportunities can be identified overrun by awareness and education, reorganizing the pedagogical practice in order to form a human being not realized, with itself and with nature, valuing space and time to free action, artistic and creative revolutionary impact of individual and collective, local globais.Este text search and analyze the relationship between humans and their actions transformative in nature, identifying key issue in the disposal process of environmental destruction. Key words: nature, human being, behavior, body

UNE ANALYZE PHILOSOPHIQUE SUR LE CORPS EN MOUVEMENT LES ACTIONS ET LES TRANSFORMATEURS DE LA NATURE

De la critique de la forme actuelle de l'organisme social et les possibilités économiques peuvent être identifiés par un dépassement de sensibilisation et d'éducation, la réorganisation de la pratique pédagogique en vue de former un être humain de ne pas réaliser, avec lui-même et avec la nature, la valorisation de l'espace et le temps de action libre, créatrice et artistique révolutionnaire impact individuel et collectif, local globais.Este texte de recherche et analysent la relation entre les humains et leurs actions de transformation dans la nature, l'identification des principaux question dans le processus d'élimination de la destruction de l'environnement. Mots-clés: la nature, l'être humain, le comportement, le corps

UN ANáLISIS FILOSóFICO EN EL CUERPO EN MOVIMIENTO Y PROCESADORES DE ACCIONES DE LA NATURALEZA

De la crítica de la actual forma de organización social y las oportunidades económicas pueden ser identificados por rebasamiento de sensibilización y la educación, la reorganización de la práctica pedagógica con el fin de formar un ser humano no cuenta, consigo mismo y con la naturaleza, valorar el espacio y el tiempo de libre de acción, artística y creativa revolucionario impacto individual y colectivo, local y de búsqueda de texto globais.Este examinar la relación entre los seres humanos y sus acciones de ransformación en la naturaleza, la identificación cuestión clave en el proceso de eliminación de la estrucción del medio ambiente. Palabras clave: naturaleza, el ser humano, comportamiento, el cuerpo

UMA ANáLISE FILOSóFICA SOBRE CORPO EM MOVIMENTO E SUAS AçõES TRANSFORMADORAS DA NATUREZA

A partir da crítica à atual forma de organização social e econômica é possível identificar possibilidades de superação pela conscientização e educação, reorganizando a prática pedagógica com objetivo de formar o ser humano não alienado, com ele mesmo e com a natureza, valorizando espaços e tempo para ação livre, artística e criativa de impactos revolucionários individuais e coletivos, locais e globais.Este texto busca analisar as relações entre ser humano e suas ações transformadoras na natureza, identificando alienação como questão central no processo de destruição ambiental.
Palavras chaves: natureza, ser humano, conduta, corpo.