147 - THE DISCRIMINATED BODY

JOSÉ CARLOS DE OLIVEIRA JUNIOR OLIVEIRA JUNIOR[1]
LUCIANA DE CAMPOS FELIPE OLIVEIRA[2]
1 - Mestrando em Educação Física
2 - Mestrando em Direito
Universidade Metodista de Piracicaba-UNIMEP-São Paulo-Brasil
zé_oliveirajr@hotmail.com

Introduction

Currently, we observe in the social environment a general discriminatory behavior. The body in its plurality is not respected, that is, the body that is far from the standard of a machine generates dissatisfaction in the people, had the sensation of abnormality and lack of overcoming perspective. This reasoning is the base of the quarrel the one that if considers this work, by means of the arguments that we will make to soon of the text. We understand the corporeidade as the materialized body of the human beings, having a side of nature and essence, as ontológica dimension of its condition in the world (SANTIN 1992). The nature is understood by the belonging of the body to the world, in the direction of being, or existing. The essence is everything that contributes to form the nature, or of the belonging as something endowed with direction; e the ontológica dimension as the aspect of the nature and the essence of this human being. Inside of the cultural universe the human being is the corporeidade in itself, revealed in its social environment through the interior image of citizen that makes a relation with other citizens and that they emit meanings mediated for values, and the meaning symbolic of the world, or worlds that it inhabits.

"The citizen still possesss a center or an interior essence that is its `I real', however this is the formed one and modifying in continuous dialogue with the cultural worlds `externos' and the identities that they offer" (HALL, 2003, P. 10). The human being makes a dialógica relation of its internal side I with its external side with the world. This relation of dialogue if of the one for the incorporation of signs, symbols, pleasures, necessities and that they are revealed and lived by its acts in relation to the world (MOREIRA and SIMÕES 2006).

According to MOREIRA and SIMÕES (2006, P. 74), "corporeidade is to search the transcendência, in all the forms and possibilities, in such a way individually how much collectively". This transcendência alone will be possible will have a completeness between body and world by means of its relation. The subjectivity only is not revealed in its thought, but in its corporal action, in the same way that the corporal action only is not revealed in its gestures, but also in its intellect, by means of its scienter.

Contrarily, our society has revealed a vision partial, giving a superior value to the intellect in relation to a corporal being. It is in this cultural context that imaginary the corporal one is being constructed inside of a corporeidade profile submissa, disciplined, rejected e, for times, objective. The social ways as the school, the physical education and other ideological spaces had served to guarantee a corporal inferiority in our antropológica tradition, supervaluing the history of the soul, the conscience or the reason and never the history of the bodies (SANTIN 1992).

Our contribution with the dialogues of the authors who we will make throughout this text on the kept out of society body lacks of a form of overcoming of the human being in relation to its corporeidade for a new paradigm of ecocêntricos values considered by CAPRA (1999). The arguments of this enterprise can recoup the consumed image of this body front the positive and cartesian values of a scientific logic, contributing for all the social sectors as the education, the physical education and the sports. This auto-affirmative value contributes for the phenomenon of the social thought of the education, the physical education and the sports. At this moment, we try to leave clearly that the quarrel will be in entorno of the thought, that makes it difficult to the human being if to support as an independent and happy human being.

Corporeidade

The meaning of corporeidade for science as a body organic concrete and, as a conglomerate of agencies, endowed with a harmonious functioning on a rational and scientific vision, and with meaning philosophical abstract of its ontológica dimension, essential as a being in the world, confuses the corporeidade agreement when it is socialized (SANTIN, 1992). In the search for a new redefinition of this interpretation of corporeidade, we paraphrase MOREIRA (2006, p.73), that it says that:

"Corporeidade is to come back to live the life again, in the perspective of a unitary and not dual being, in a world of existentialist and rational, or when, not only very symbolic values. " This existence alone will be possible in the ample vision of the corporeidade and without spelling. Learning to live goes beyond the metaphor, that goes in the direction of being, living, to participate, to interact and to act in this world. With respect to everything and all, preventing dogmatic as positions and not closing in definitions, we have some interesting contributions: Corporeidade is the search of the transcendence, in all the forms and possibilities, in such a way individual as collectively (...). is the existencialidade in the search of commitments with the citizenship, with the freedom to think and to act, conscientious of the limits of this to think and to act. (...) is to walk more bare-footed, for the return and respect the nature; to swim more rivers, looking for battling for more limpid and crystalline waters; to appreciate interceders more, where the horizon is not camouflaged by pollution clouds (...) to live day-by-day with imaginary fears. It is to captivate and to be captivated by others, the things, the world, in a dialogical relation. Corporeidade is quarrel subject is subject of scientific quarrels, carried through with radicalidade, severity and of contextualized form, but without separating the body in parts it stops later joining; without manipulating the people it stops later forgiving (...) without transforming theory into dogmas, therefore those are opened and passives of reformularizations, these are synonymous of invariant rules to be followed, justifying everything, the times until the corporeidade absence (MOREIRA and SIMÕES 2006, P.74)

The antithesis of the present time in the ones of the understanding of our corporal images by means of concepts and definitions and not by means of interpretations, with this, we conceptually form a dualística position, derivative of the racionalista process that denies the corporal experience, different of the periods that preceded the rational logical thought and experimental sciences where the man made existenciais experiences with the body. In such a way, science substituted the individual construction of the image and the personal experience them people to live imprisoned to the concepts and external values.

Consequently, it does not have scientific knowledge of our body, but we have an image of body constructed in the school, not for the learning, but for the way to live (SANTIN, 1992). If to place the corporeidade as condition of value in the pertaining to school institutions, we will be able approaching in them to the agreement of MOREIRA and SIMÕES (2006, P. 73):

Corporeidade is to come back the directions to feel; to look at the beauty and to respect the not so beautiful one; to smell the pleasant odor and to battle not to have podridão; to listen to words of incentive, affection, of odes to the meeting, and at the same time to search to silence, or at least not crying out, at the moments of exarcebação of the rationality and the confrontation; to touch everything with care and the way as it would like to be touched; to well saborear temperos chemical preparations, being discerned its components without the concern to isolate them, sending this experience to others in the direction to take the life most flavorful and from there to transform flavor into knowing.

We can understand that our learning is well different of the corporeidade agreement and is conditional the values and concepts preset for the science ties that it with an explanation of the facts. This reduction of the facts was a form found for science in enaltecimento of the mentalismo, to the cost of the imprisonment of the body, that does not pass more for the direction and the experience. The prohibition of the corporal experience took the people to acquire an invisible barrier of the knowledge of its perception and sensation. This corporal control happened for maintenance of the order, or the security of its domínios that are threatened by the independent and questionador body. "He is as soon as the man grows living, distraidamente" (SANTIN, 1992, p.54).

In our century, nobody more reflects or if it questions on the life, also on its life, its importance and its body in the social world. The physical education, many times, forgets the idea to cultivate bodies. Distant of a physical education that prioritizes a corporal culture, it if it detaches with the bombing of images of esportivos events, that are conducted by the scientific logic, with technological instrument and a method objectifying to inside guarantee the corporal performance "of the old principle: mens cures in corpore cures". (SANTIN, 1992, P. 54). **Science**

Science is elucidative deciding enigmas and moving away mysteries; enriquecedora that allows to satisfy the necessities social to resurge the civilization; joust, triumphant conqueror and (MORIN 2005).

(...) this elucidative, enriquecedora, conquering and triumphant science, more presents us each serious time, problems that if they relate to the knowledge that produces, to the action that it determines, to the society transforms that it. This liberating science brings, at the same time, terrible possibilities of subjugation. This alive knowledge is the same that it produced the threat of the destruction of the humanity. To conceive and to understand this problem, it has that to finish with all the alternative of "a good" science that it only brings benefits, or of science "me", that only brings damages. For the opposite, it has that, since the departure, to make use of thought capable to conceive and to understand the ambivalence, that is, the intrinsic complexity that if finds in cerne of science (MORIN 2005, P. 16).

On the other hand, science in provided longevity, comfort to them and welfare, but, for another one, provided the bad side to us of the controlled manipulation for the economic and state powers. In other words, science seems to have cultivated the bodies for the longevity, the comfort and the welfare, but the practical one showed as a distorted image that reduced the body to "a use object, a utensil, a tool to be used, according to will of each one or, what it is worse, in agreement economic interests, ideological politicians and of other groups" (SANTIN, 1992, P. 55).

The resource of the scientific logic of objetividade centered in an only aspect is used not to lose the focus of the clarifying speech, but it makes in them to lose the visibility, therefore only to enxergarmos the relative benefit and not it manipulation of the bodies. With this, she is necessary to make a relation of I benefit and the destruction to it of the ecosystem, I benefit of it and the enslaved work, or half-slave, I benefit of it and the poverty. In this aspect, we consume without giving the minimum importance, perceiving that this body is under the optics of a body merchandise.

To place the ideas of corporeidade in the body merchandise, we have that to place it knot center of the scientific quarrels, contextualizada on the look of the rigorosidade and radicalidade, "without separating the bodies it stops later joining; without manipulating the people it stops later forgiving; without creating prosélitos it stops later leaving `to see navios', without transforming theories into dogmas, therefore they are opened and passiveis of reformularizations (...)" (MOREIRA and SIMÕES 2006, P. 74).

MOREIRA (2006) explains that the corporeidade is a proposal to be inserted in the rationality due to the fact of that the rationality in the ones of the one way for the search of the knowledge, and the corporeidade can extend this way, therefore it is opened the diverse proposals, or considering not innocently, but with coherence the different proposals.

Leaving for a more complex thought, MORIN (2005) it observes that the perverse side of science does not have simply to be of the politicians, the society, the capitalism, the bourgeoisie and the totalitarianism, but what it is hidden in the scientific process, that is, its Inter-retroactive process:

The technique produced for sciences transforms the society, but also, retroactive, the tecnologizada society transforms proper science. The economic interests, capitalist in interest of the State in accordance with play an active role in this circuit its purposes, its programs its subventions. The scientific institution supports the proper tecnoburocráticas coercions of the great economic or state devices, but nor the State, nor the industry, nor the capital is guided by the scientific spirit: they use to be able that the scientific inquiry them of (MORIN 2005, P. 20).

What it exists in this science is the extreme concern with the domain for the domain, of the people, of objects, of the nature. The domain is a form of destruction and control of the result, the scientist, the society, the company and the State. Generally these institutions become related interdependently in a polarization of forces, no matter how hard one of the actors pparently has a coadjuvante paper, or weakened, have hidden the force as a possibility of if opposing and changing the designs and the intentions. Unhappyly, for the unfamiliarity of this interdependence, the power currently is polarized at the hands of the state-nations (MORIN, 2005). Thus, the bodies are born discriminated and to the edge of the society and that, many times, lack of interdependence. At many moments, they do not value its aspect of force for not believing no perspective of change. On the other hand, the dogmatismo and totalitarian the extreme ideas of regimes had wanted to control sciences imposing to it its truths:

Nazism wanted to introduce racism as scientific truth in biology and Stálin-way Lyssenko, wanted to impose its genetic personal conception (what it thought of the genetics)… It happens that these systems that, are clearly, detestavam the democracy, also detestavam that science was a way of plurality and debates. (MORIN 2005, P. 56).

The rationalization, through techniques and methods imposed a dogmática vision to defend an only truth. The ideological process eliminated everything what, in the Real, it caused doubt, clutter and was opened to the quarrel by means of the objective reduction. This objective idea developed identical a convincing explanation to the justifications of the actions of an efficient economy, to the cost of genocide of bodies, for example: "they had been able to explain the fields of hitlerianos extermínios for the interests that had the great industrial firms German in making cheap soap with the fat of the deportees" (MORIN 2005, p.160).

The universalização of the rationality defended the ideário of man, promoting the emancipation of the enslaved bodies and the oppressed ones, assuring the equality of the rights of the man-citizen, the right of the men in itself exactly and depositing the confidence in the rational man-citizen (emptied of affectivity), as I begin universal of freedom. This speech of humanitarian freedom was another antithesis that disqualified the different bodies for the practical one of segregation, capture and dizimação. Although these rejected speeches to mobilize some people in favor of the universal principles of freedom, them had also served to hide the ignorance and the intolerância of the cultural and individual differences:

(...) they could lead, unconsciously, to promote the homogenization, trituradora of the differences, or to the different disdain of as the inferior one ("the primitive" populations, delayed, underdeveloped, that not yet they are enough "adult" nor worthy of the statute of homo sapiens e, therefore, are still infuriate of the freedom, the civic rights, the habeas corpus) (MORIN 2005, P. 161).

Thus, the elitist pursuings of the society had become a privileged space, according to racionalistas rules and principles, of social manipulation of the bodies of the individual with the provisions of the order, the economy and the effectiveness (MORIN, 2005).

The reason goes crazy when if it becomes, at the same time, pure instrument of being able, them to be able of the order and end of the power and being able of them; that is, when the rationalization if not only becomes the instrument of barbarous processes of the domination, but also when he is destined at the same time to the instauration of a racionalizadora order, in which everything what he disturbs if it becomes demented person or criminal (MORIN 2005, P. 164).

The scientists, by means of the rationalism, had developed its theories for intermediary of the cartesian division enter the

extensive reverse speeds cogitans (object of sciences human beings) and reverse speeds (object of natural sciences). In this logic, the cartesianismo became a mechanism of control and domination of nature of the man for the man, through a fragmentary ontologia, of a divided man, as object condition of its knowledge, that if specialized and was gone deep for the reducionismo (NOBREGA, 2005).

The world was reduced to the objetividade, having erased subjective and the sensible one in the condition to assure the technique-scientific one, taking the loss of felt of the proper existence human being. The submission of the bodies was assured by the school, that incorporated the spalling of its to know sensible and logical, it body and mind. With this, the school privileged the logic and the mind, relegating sensible and the body to the kept out of society position of its process of disciplinização (NOBREGA, 2005).

The physical education revealed by the historical, scientific and ethical inheritance of doctors and military had produced a body disciplined for physical and moral improvement, the methods ginástico-military and the competitive sport. In this context, the education, for being a cultural production, has logical ideal of our society as a great one half to transform the bodies into docile, through techniques and activities that do not give to time people to think them different, that is, banalizam a behavior idea (FOUCAULT, 1997).

This accumulation, that suffocates the body in our daily one, is in reason of a reduction of corporal movement to favor the work and is consequence of the bombing of information and resultant knowledge of a social recognition. The guilt, for not being in this corporal standard, made with that this value was consolidated in the person and its excesses had taken the human beings to have malaise due to insatisfação. Inside of this I begin the physical education acquired a status delinquent in relation to the others you discipline pertaining to school. MOREIRA (2006, P. 74) believes that the corporeidade, in this aspect is:

(...) to incorporate signs, symbols, pleasures, necessities, by means of bold acts or of necessary jibs without finding that one denies the other. It is to captivate and to captivate the other, for the things, the world in a dialógica relation.

In the pertaining to school context, the physical education if approaches more to the pleasure of what the others you discipline pertaining to school, but also exerts incessant control to the bodies of the students as the others you discipline. To brighten up this, we have that to add it the educative, independent knowledge of the antropológicas visões, starting for the symbols, of what it is important for the pupils, who have to see with the importance of its relation with the world, of its motivation and its meaning. In case that contrary it is impossible to coexist in a society influenced for the racionalista ideário, therefore, MOREIRA (2001) calls the attention to reformulate radically our perceptions, our values and our paradigms.

Paradigm

The paradigm is understood, according to vision of Thomas S. Kuhn (1989), as a new conception of values, perceptions and of practical that they are universally recognized and that they supply solutions to the modular problems of a scientific community. The paradigm that is now retroceding dominated our culture for some hundreds of years, during which it shaped our society occidental person and it significantly influenced the remain of the world.

This paradigm consists of some ideas and entrenched values, between which the vision of the universe as a composed mechanical system of elementary blocks of construction, the vision of the human body as a machine, the vision of the life in society as one fights competitive for the existence, the belief in limitless the material progress, to be gotten by intermediary of economic and technological growth, and finally, but not less important - the belief where a society in which the woman is, for all the part, classified in position inferior the man is a society that it follows the basic law of nature (CAPRA 1996, P. 25).

The paradigmática change consists of reformulating our perception and our values. The idea is to harmonize the trend auto-affirmation (rationality, reducionista, linear, expansiva, competitive analysis, of amount and domination), that they are values of a patriarcal society directed toward one rewards economic and to be able politician, providing a balance with the integrativa trend (intuitiva, synthetic, holistic, not linear, of conservation, cooperative, quality and partnership) (CAPRA, 1996).

The power, in the direction of domination on the bodies, is characterized by the extreme auto-affirmation of a social structure hierarchic fellow creature to the structures corporative politics, military and. These hierarchic structures, with some men in superior positions, of maximum to be able, destine to the women an inferior position and many consider normal of its identity, why these values generate a existencial fear in the feminine body. Another aspect of domination of the masculinizados bodies as maximum expression stimulated the moral siege, the aggressions, the oppressions, the intolerâncias, to racism and the excesses, that visibly we observe in the world-wide scene provoked by a threatening power. This masculine hierarchic value committed auto-affirmative excesses in the feminine body that was tortured to understand the misticismo of the witches in the courts of inquisition and the devastação of the mother nature so that they knew its mysteries, making a relation of the demonic image. This everything is still very strong and remains until today in its segregated corporeidade (CAPRA, 1999).

The change that is in the deep ecology is one of the possibilities and is the basic characteristic of the social values of our society for the fact of that the old paradigm is based on anthropocentric values (centered in the human being). The deep ecology is alicerçada in ecocêntricos values, centered in the land, where all the beings livings creature, exactly the not human ones, are valued as members of one same community and that she is linked by means of an interdependence net (CAPRA 1996, P. 28).

Another possibility is in the corporeidade when it is existencializada by means of the citizenship, in the freedom to think and to act and having the perception of the limits to think and to act. Therefore, this to think and to act of the corporeidade does not have to be seen as two concepts that if rival, as action, for times undesirable and that they are resulted of a bad thought, or vice versa. Our imperfections or our errors also are fruits of experiences that are consolidated in the mind and learned during the action. Therefore, we must be less standardized, accept as devoid human beings, that practise action and that they go in overcoming search (MOREIRA, 2006).

The inherent values to this new ethics are necessary nowadays, of special form in science, therefore what many scientists normally make do not collaborate to promote or to preserve the life, but to destroy it. Thus, it seems basic to institute the values and the standards of a “ecoética” in science. It is important to not only remember that the scientists are responsible for its research - including here the subject of the quality of life -, in the intellectual plan, but also in the moral plan (MOREIRA, 2001).

FINAL CONSIDERAÇÕES

The image of discrimination of the bodies for a valuation of the thought is the effective standard of our social order, that is in accordance with the ditames of the rationality, of the scientific logic, that they aim at to adjust it in the institutions of the ideological apparatus in general and to condemn to live it in the periphery, as they explain the social historical examples. The changes of paradigm explicitados by authors CAPRA, MORIN, MOREIRA, N3OBREGA, SANTIN, are emergenciais conditions of a conception of life that does not fit more, for the fact of the cartesian scientific values not to give account of the solution, front to the social problems of our time. We notice that the boarded theories during the text if complement. The first one of them is the MORIN complexity (2005), that it has left so that science has a closed and restricted vision in its concepts and ideas; having that to be more complex, relating its context with the aspects that make possible a dialogue and that it has led to an understanding of all. The second way is for the corporeidade that are supported by SANTIN (1992) and MOREIRA and SIMÕES (2006) as a unitary body that it searchs to exist in the relation of being I obtain same and with the world, through the direction, of the significação, the action, its history and in all the aspects. Third it is the ecossistêmica theory of CAPRA (1999), to change our values for a vision echo-sistêmica in relation to the antropocentrista position, taking off the man of the center of the world and substituting for the integrativa vision of system, where all,

also the nature, have value of importance the same. All are important, that is, the difference exist not more as value condition, but as integrativa condition of all in the world. Inside of this idea, we must extend this new thought, with the complex look, opened the new visões, proposals and quarrels. This change of paradigm could in general be an exit for the institutions, as the school and the sport, that will be able to have balance of the dualísticos values that are in the body and the society integrativos. The body and the mind can become only in the direction of all to be recognized in this planet land with the concepts: auto-affirmative and integrativos, man and deficient and normal, black and white, heterossexual and homosexual woman, human beings and nature. Although the differences, have a permeia symbiosis that this relation, that transforms these values into balance and becomes the differences in chances for the search of a participation of a world where all fit, inside of its limits and conditions in a harmonic relation with the world. The result of this change is in the conception of values that will make with that the people can have an attitude sistêmica, complex and opened the new visões to harmonize the environment of all the beings and the species human beings.

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Rua Dr. Alves do Banho, 702 – Aptº 42 - Bairro: São Bernardo - CEP: 13030-580 – Campinas/SP

THE DISCRIMINATED BODY

Abstract: This paper aims to examine the body from concepts and values of scientific rationality. In this reasoning, the manipulation was intended to bodies that do not have the scientific aspect of our society and the pattern desired in education, physical education and sports. Thus, the mind won symbolized by the body so self-competitive behavior that was manifested in the social environment of those glorious dispute within this broken process and all other bodies that were not the same image. The proposed change in paradigm to recast the values is a possibility based on the assumptions of the complexity of MORIN (2005), the body of Santin (1992) and MOREIRA and SIMÕES (2006) and the ecology of deep CAPRA (1999), in search a balance of values. The complexity, the body and deep ecology will lead to expansion of new thoughts, to understand the social dynamics and its contradictions. The change of paradigm on top of the figures is a path in search of respecting diversity among all beings on this planet.

Key words: body, physical education and discrimination.

LE CORPS DISCRIMINÉ

Résumé: Cet article vise à examiner le corps de concepts et valeurs de la rationalité scientifique. Dans ce raisonnement, la manipulation a été destiné à des organismes qui n'ont pas l'aspect scientifique de notre société et de la configuration souhaitée en matière d'éducation, de l'éducation physique et le sport. Ainsi, l'esprit a remporté symbolisée par le corps afin d'auto-comportement qui se manifeste dans l'environnement social de ces glorieux différend au sein de ce processus et brisé tous les autres organes qui ne sont pas la même image. Le projet de changement de modèle à une refonte de la valeurs est une possibilité sur la base des hypothèses de la complexité de Morin (2005), le corps de Santin (1992) et Moreira et Simões (2006) et de l'écologie profonde Capra (1999), à la recherche un équilibre de valeurs. La complexité, le corps et l'écologie profonde conduira à l'expansion de nouvelles pensées, de comprendre la dynamique sociale et ses contradictions. Le changement de paradigme au-dessus des chiffres est une voie à la recherche de respect de la diversité entre tous les êtres sur cette planète.

Mots clés: corps, de l'éducation physique et de la discrimination.

EL CUERPO ROTO

Resumen: El presente documento tiene por objeto examinar el cuerpo de conceptos y valores de la racionalidad científica. En este razonamiento, la manipulación se destina a los órganos que no tienen el aspecto científico de nuestra sociedad y el patrón deseada en la educación, la educación física y el deporte. Por lo tanto, la mente ganó simbolizada por el organismo autónomo a fin de comportamiento que se manifiesta en el entorno social de los gloriosos controversia dentro de este proceso roto y todos los demás órganos creados en virtud de que no eran la misma imagen. La propuesta de cambio de paradigma a la refundición de los valores es una posibilidad sobre la base de la hipótesis de la complejidad de MORIN (2005), el cuerpo de Santini (1992) y Moreira y Simões (2006) y de la ecología profunda CAPRA (1999), en la búsqueda un equilibrio de valores. La complejidad, el cuerpo y la ecología profunda dará lugar a la expansión de nuevos pensamientos, para comprender la dinámica social y sus contradicciones. El cambio de paradigma en la parte superior de las cifras es un camino en la búsqueda de respeto de la diversidad entre todos los seres en este planeta.

Palabras clave: cuerpo, la educación física y la discriminación.

O CORPO DISCRIMINADO

Resumo: Este trabalho se propõe a analisar a corporeidade a partir de concepções e valores científicos da racionalidade. Neste raciocínio, a manipulação foi destinada aos corpos que não tem o aspecto científico de nossa sociedade e o padrão desejado na educação, na educação física e no esporte. Assim, a mente venceu o corpo simbolizado pelo comportamento auto-afirmativo competitivo que se manifestou no meio social pela disputa gloriosa dos que estão dentro deste processo e discriminando todos os outros corpos que não tinham a mesma imagem. A proposta de mudança de paradigma de reformulação dos valores é uma possibilidade ancorada nos pressupostos da complexidade de MORIN (2005), da corporeidade de SANTIN (1992) e MOREIRA e SIMõES (2006) e pela ecologia profunda de CAPRA (1999), na busca de um equilíbrio de valores. A complexidade, a corporeidade e a ecologia profunda nos levará à ampliação de novos pensamentos, para conhecermos a dinâmica social e suas contradições. A mudança de paradigma em cima dos valores é um caminho em busca do respeito das diversidades entre todos os seres deste planeta.

Palavras chaves: corporeidade, educação física e discriminação.