193 - LUDOPOIESE END CORPORALITY: LIFE AND FORMATION OF TEACHER OF PHYSICAL EDUCATION

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Introduction

To disclose the nature of the playful and sensible game of the life of teacher of Physical Education for the context of the educational research, it is presented as main objective of this article, beyond that if it searchs to understand and to desvelar the dynamics of the corporeidade, as condition of existence, that if configures in the relation obtains exactly, with the others and the world. It also represents the intention and the commitment to be inserted, as researcher of the field of the physical education, in a movement of hope and fight for a more human world and of a existencial direction for the life, reconstructing permanently our directions and meanings.

In this direction, it is standed out that the contextualização of the article if relates to the biographical method from life histories, giving credit itself that the ownership of personal datas and biographical can quickly change the acceptance of that the professor is a person and a person is the professor. One is about efforts that we partilhamos of what Goodson (1992a) and Nóvoa (1992) identify as being the inclusion of the voice of the educational agents, mainly of the teacher, in studies of the profession, histories of life and the proposals of pedagogical intervention.

The research in the scope of the education and career of teacher, in the two last decades, can be seen moved between diverse distinct phases, with consequence in the economic changes social, politician and (BALL and GOODSON, 1997). In the scope of the problematic one of study, we bring the considerações of Catani et al. (1997) that also they come studying history, memory, sort and formation of teacher, places that the reflection until recently, had been centered on the process of learning of the pupil, leaving to the edge the process of formation and autoformação of professor.

The stories of life of teacher had been few considered inside of the educational studies. Beyond this, its experiences have been analyzed in function of parameters of educational politics, and more still, seen as not scientific, therefore, not deserving of credit, understood most of the time as resistance or obstacles front to the innovations that if it looked to impose for the authority of science or the seduction of the rhetoric, being its experiences disqualified in the direction to have them while historical citizens, being considered only as mere reproducers and represented simply in groupings of statistical data (BALL and GOODSON, 1997).

As a epistemológica expedition, the orientation of this research was guided by the following basic theoreticians: The man only plays when he is fully man and he is only fully man when he plays (SCHILLER, 1991); The corporeidade is a reality complex human being and to transdisciplinar that it represents the being in its inteireza (SAUCERS, 2000); The knowledge is a navigation in a respingado ocean of uncertainty of archipelagoes of certezas (MORIN, 1999); It is the emotion that defines our action, being the task of the formation human being the bedding biggest of all educative process (MATURANA and REZEPKA, 2003).

The understanding of the personal and professional life of professor-researchers, expression that more good represents the actors of the research, brings for the center of the debate and the analyses its voices expressing the diverse ways to be and to coexist, that they are expressed in “learning to be” and “to learn to live with the others” (DELORS et al., 2001, P. 89-102). For Goodson, (1992b) the referring studies to the lives of the teacher can help to see the individual in relation with the history of its time, allow-in them to face the intersection of the history of life with the history of the society, clarifying, thus, the choices, contingencies and options that if come across the individual.

Thus, the reality of the trajectories of disclosed lives comes to restitute all the wealth and plurality of the daily life that if it establishes in its personal and professional nature. As researcher-navigator, narrator-interpreter and finder-producer of a new history, we desire to conserve alive the narration and all the enredos of the involved citizens. We look for to keep the attitude of exchanges and accumulations, that is, to be always intent to perceive that who carries through a trip has something always interesting to count and somebody interested party to always hear.

The Partners Navigators of the Expedition and the Context of the Epistemológica Adventure…

The partner-navigators of this epistemológica expedition are two teacher-researchers in corporality who have the initial formation in Physical Education, integrant of the Base of Research Corporality and Educação and doctors in education for the Program of After-Graduation in Education of the UFRN, the Line of Research Corpoality and Educacion.

The choice of these navigators if gave from the sensible look of the researcher-navigator, which takes for central reference its investigativa intention to make a reading of its lives. An extremely facilitador fact is the envolvement in academic level and of the relationships lived with the same ones since 1998 until the current days.

With this sensible look, the following basic criteria had been established: first, professor-researchers that they search in corporeidade for the way of the aesthetic one and of the ludicidade; second, authors, co-authors and people who orientates of an excellent considered scientific production for the field which belong; third, similar professor-researchers formadores of professionals in Physical Education and areas; room, demonstrates in its studies and publications an academic and scientific autonomy; fifth, in its works and interventions as well as expresses creative, indicative to be proven by the proposals of new ideas or different opinions on thematic of inquiry in course in the Base of Research Corporality and Educacion in scientific events.

We stand out that the theoretical base of this study if configured around the studies of the corporeidade, the ludicidade, the game and the aesthetic one while perspective of the education, being distinguished as main references: Assmann (1995, 1998, 2000), Bachelard (1985, 1996), Caillois (1986), Cavalcanti (2001), Csikszentmihaliy (1999), Duvignaud (1982), Gardner (1996, 1999), Huizinga (1999), Koprinarov (1982), Maffesoli (1998), Morin (1999, 2000a, 2000b), Schiller (1991).

The Methodological Dimension

In the metodológico process of the research we adentramos for the boarding of the biographical type, using the History of Life as guide of the inquiry. Allied to this option and searching to assure the agreement to the scientific, proper requirement of an inquiry of this thematic transport, we also adopt the principles norteadores of the Etnometodologia, that as Coulon (1995a, 1995b) allow the understanding of the phenomenon leaving of the agreement of that all we are “sociologists in practical state”.

In this direction, the interpretativo process was in the mediation between lived and the concept. “To explain more, in order to understand better. [...] The concept is not opposed more to the lived one to disqualify it, and the direction search becomes

fullfilled to break it of `imperfect meditations', in an unfinished dialectic; always opened for a new direction" (DOSSE, 2001, p. 399).

Beyond this, it was possible to evidence the following aspects: to leave the opposition between individuals and society; to catch the relations dialectics or of circularidade between subjective points of view of the citizens and its registration in the objetividade of a history; in a interacionista perspective, to catch the subjetividades, to understand of that way the behavior continuously is remodelled, taking in consideration the expectations of the others; to recognize a sociological value in individual knowing.

At last, they had been strategies and maneuvers of navigation that had allowed to trace our route and to lead the developed expedition, sailing for the ocean of sensibilidades, visiting the archipelagoes of knowing and the beach to them of the corporeidade, environments always bathed by playful waters.

Theoretical beddings

Continuing the trip for the ocean of the sensibilidades we decide to anchor our boat in the "Beach of the Corporality". There we could live deeply the pleasure to dive in the waves of the fenomenologia and the transdisciplinaridade. What a curious visitor will be able to know in lands of the corporeidade? That tracks to cover to experienciar one to know that one becomes sensible for the flow and refluxo of the tides of the fenomenologia and the transdisciplinaridade?

On the other hand, that one that investigates the arenaceous land of the necessary corporeidade to be intent to the inexact one, to the complex and the imperfections of an order that also it is clutter, where visible and the invisible one if discloses as possibilities in a dialético game of flow and refluxo of the waves, that only can really be played in the land of a new rationality, in a "open reason" proposal has much time for Bachelard (1996).

We have in the boardings of the "body-proper one", "the freedom" and "the other", comings of exponents as Marcel Maus, Sartre, Paul Ricoeur and Merleau-Ponty, indications for a epistemológica configuration of the corporality with styles, noises and colors different for if it withholds in fixing the look in the experience, desvelar and explicitar, going beyond the relation citizen-object, for the world lived interior in the subjetividades of the citizen.

For Moral (1993), the thematic one of the corporality locks up, in itself same, the idea of complexity, for many considered insidiosa, considering that it is from the corporeidade that in we come back them on the body that we are and we live deeply in the context of the complex horizon of existencialização.

Observing itself that the word corporeidade is in evidence in the half academic and the context of the education in generality, of this form, being used with multiple meanings or same without meaning or explanations, we take the care to present our understanding on corporeidade as being: "the way to be in the world (secularly…)" evidenced for Cavalcanti (2001, P. 33). In the corporeidade the not manifest manifesto and of the nature human being is represented and perfectly integrated to cosmo. In this direction, we perceive that the corporeidade if presents in the three-dimensional space of the experience human being.

Our antropológica culture occidental person sample that the human being of the man was not found and not if points out in the body, but in the logos, the mind, psique, the soul, intelligence, the conscience. The human being, that is, specifically human places itself beyond the body" (SANTIN, 1987). To speak of corporeidade in this relation with the body is to perceive the body as space that inhabits and if it constitutes the human one specifically, and to have the body as its way of being and being in the world and not simply as something of transitoriedade in this world. The corporality discloses the human being as a being I join, therefore, not divided in its manifestations and constitution, one to be pluridimensional, a autopoiético system that if ludopoise discloses for its, as in discloses the theory to them of autopoiese of Maturana (1997).

Therefore, the corporeidade if structure in a multidimensional field following an implied order of Inter-relations, in which the phenomenon has left all/shows indissociável. In it, the man is a person who has its states, in which its fullness must enter into an alliance it the freedom and to a bigger autonomy (SCHILER, 1991).

It is for the balance between sensible and the reason that Schiller if worries in defining, valuing the paper of sensitivity for the harmony of the existence human being. When establishing the relation between the game and the beauty, Schiller (1991, P. 83-84) it calls the attention for the true spirit the game: "The really existing beauty is worthy of real the playful impulse; by the Ideal of beauty, however, that the reason establishes, it is also given as task an Ideal of playful impulse that the man must have gift in all its games". For the philosopher Schiller (1991, p.92), "the man only must to play with the beauty, and of that only with the beauty it must play". With this positioning in defense of the beauty, Schiller penetrates deeply in true the meaning of playful for the existence the human being, affirming that the following affirmation will be able to seem paradoxical: "The man only plays when he is felt man in the full one of the word, e he is full only man when it plays". For the author, this affirmation will be able to all support the building of the "aesthetic art" as well as of the "art of living".

Studious researchers and of the playful dimension assure that the man alone if becomes truily human when he plays (SANTIN, 1994). In this perspective, we add that to understand the human direction of the playful one she is necessary to investigate this man who produces and reproduces the playful one in its experience of life. It is seen that the content of the beauty human being is not only historically changeable, but also motivated by the belonging to one determined social classroom. In the same way, despite less direct, us we also value as beautiful objects of the nature or objects created by the men.

It is from Schiller (1991) that the playful one exceeds the immediate relation with the pleasure to insert itself in the context of the construction of the being and the society. Its aesthetic thought aims at with especificidade the self-knowledge, as has enunciated bigger to understand the proper one human being, happened from there the relation that we make of the importance of the playful one as a dimension human being to understand the corporality that it exceeds to become full and beautiful.

Exactly not being aesthetic of the game the object of its study, Huizinga it perceives that the game has trend to assume accented beauty elements, a time that the vivacity and the favour originally are joined to the forms most elementary of the game, and in this the beauty of the body in movement reaches its culminating point: The game launches on us a witchcraft: it is fascinating, cativante. "The word game combines then the ideas of limits, freedom and invention" (CAILLOIS, 1986, P. 10). The game brings obtains a freedom and amplitude idea.

Thus, we apprehend and we understand the experiences of the human movement, its degree of beauty, its harmony and the pleasure that it provokes while game. As Huizinga (1999, P. 11), for the adult the game "alone if becomes a urgent necessity in the measure where the pleasure for provoked it transforms it into a necessity".

One perceives that the game is this playful region that invades our existence, bringing divagação, dreams, convivialidade, party, pleasure, freedom and innumerable speculations of our imaginary one. This field of the ludicidade must be discovered, understood senão, in the context of this ocean of the sensibilidades that we explore in this article. Caillois (1986) recognizes that the game in a general way introduces in the life, adding all capacity to jump obstacles or to make front to the difficulties.

At last, we recognize that the relations of the playful one with these categories of the aesthetic one and the game supply to valuable contributions the studies of the corporality, having as basic the idea of if perceiving the game as an act of creation and inspirer of situations of our existence human being, in the game do not find the people divided, therefore the ideal of present beauty becomes source of the playful impulse and harmony that the man has gift in the intermediação of its sensitivity with its rationality. Already the aesthetic one if becomes basic principle so that the game if it reveals as attendance of the inspired sources and abundances of the life, configuring itself as permanent contemplation of devir, of exceeding and of the existence human being.

The Playful One That It Stimulates Life

To dive in the life of the professor-researchers in corporality demanded to surpass the current epistemology pictures to bathe itself in a process of construction of the knowledge that if does not support in crystallized truths, invariant and immobilization, but that it is always in movement to exceed it with permanent risk to the critical one and always anchored in the idea to reformulate itself and of being questioned endless.

The phenomenon of the ludic in the life of the navigators of this expedition mainly emerged of the expression of differentiated reflections gifts in the narratives, appearing of souvenirs that come since infancy and perpassam for all its life not simply, seeing the playful one as joy and pleasure expression, but as desencadeador element of human development and flowing of the potentialities of its intelligences intrapessoal, interpersonal and existencial.

For the happiness it was possible to disclose facetas of "learning to be and to learn to coexist" of these teacher, who have been the permanent search of being playful before the life. To be playful I obtain same is reflected in the intrapessoal dimension, to be playful with the other express in the interpersonal dimension and to be playful in the challenges and the confrontations of the life shows in the existencial dimension. They are basic aspects with felt and meanings for an educational process of life, citizenship, pleasure and happiness.

In its histories of life, we find with depth the opening for one practical conscientious, intent professional to the accomplishment human being. The auto-reflection of each one on its process of research and its teaching performance brings obtains the presence of the playful impulse.

The express feelings in the stories are feelings lived intensely and emotionally lead as aesthetic contemplation, as involved acts of the practical life in devaneios. They are life histories that say respect the individualities, but that they belong to a collective.

Life histories had demonstrated that the processes of academic formation that had had had implied in a personal investment, exempt and creative with sight to the construction of a personal identity that if express today in a professional identity of recognition for its pairs. A formation constructed by means of a reflective and critical work on practical pedagogical and the lived deeply militancy politics in the passage of the formation, that stops Nóvoa (1992) corresponds to the permanent reconstruction of the personal identity of the teacher.

The present sensible dimension in the life of each one of the teacher, allows to interpret and to intervine of interactive form in the construction of its proper knowledge and in the dynamics of the construction of the knowledge of its pupils and cognitivas, affective and cultural orientandos, being, therefore, bridge between the existing knowledge and dimensions (NÓVOA, 1992; PERRENAUD, 1993; BAYNGTON, 1995; FARM, 1995).

The phenomenon of the ludicidade in the life of the teacher-researchers in corporeidade shows in its concretude as a work of art, a beautiful picture that if express in alive colors in the beauty of the ocean of sensibilidades, joining life and form, sensitivity and reason, necessity and freedom. As the blue one of the sky, it demonstrates to the slightness and the tranquillity in its lives; as the tragic and sublime red of the sun, lived moments; as the green of the seaweed, the force of its hopes and accomplishments and, as the white of foam of the waves that they break, the joy, I recommence it, the peace and the pleasure in discoveries and constructions.

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LUDOPOIESE AND CORPORALITY: LIFE AND FORMATION OF TEACHER OF PHYSICAL EDUCATION

Summary

This objective article to socialize knowledge articulated around the phenomenon of the ludicidade in the critical and creative game of the life of teacher-researchers in corporality. One is about a study that takes care of the requirements of a philosophical reflection: the radicalidade, severe and of adjacent, developed around the thematic ones of the playful one, the game, the aesthetic one and the corporality. The partners are two teacher-researchers in corporality (a man and a woman), that they have the initial formation in Physical Education, chosen for the sensible look of the researcher. In synthesis of the conclusion we can affirm that the phenomenon of the payful in the life of the teacher is a reality that appears for the presence of the game of the corporality in the interlacement of the rational and the sensible one, provoking desregrados jumps of emotions and feelings that if they become dances, gestures and actions that stimulate expressivas attitudes in daily making. The phenomenon of the playful in the life of the teacher shows in its concretude as a work of art, a beautiful picture that if express in alive colors in the beauty of the ocean of sensibilidades, joining life and form, sensitivity and reason, necessity and freedom. The present sensible dimension in life of each one of the teacher, allows to interpret and to intervine of interactive form in the construction of its proper knowledge and in the dynamics of the construction of the knowledge of its pupils. Life histories had demonstrated that the processes of academic formation that had had had implied in a personal investment, exempt and creative that if express today in a professional identity of recognition for its pairs. For the ludicidade it was possible to disclose facetas of "learning to be and to learn to coexist" of these teacher, to be playful before the life. To be playful I obtain same is reflected in the intrapessoal dimension, to be playful with the other express in the interpersonal dimension and to be playful in the challenges and the confrontations of the life shows in the existencial dimension.

Words Key: playful, Corporality, teacher' life

LUDOPOIESE ET CORPORÉITÉ: VIE ET FORMATION D'ENSEIGNANTS D'ÉDUCATION PHYSIQUE

Résumé

Cet article objectif socialiser des connaissances articulées autour du phénomène de ludicidade dans le jeu critique et créatif de la vie d'enseignants-chercheurs dans corporéité. Il s'agit d'une étude qui fait attention les exigences d'une réflexion philosophique: radicalidade, rigoureusité et d'ensemble, développé autour des thématiques du ludique, du jeu, de l'esthétique et de la corporéité. Les partenaires sont deux enseignants-chercheurs dans corporéité (un homme et une femme), ils qu'ont la formation initiale dans Éducation Physique, choisis le regarder sensible du chercheur. Dans synthèse de la conclusion nous pouvons affirmer que le phénomène de ludicidade dans la vie des enseignants est une réalité qui apparaît par la présence du jeu de la corporéité dans l'entrelacement du rationnel et du sensible, dont en provoquant des sauts desregrados d'émotions et sentiments se rendent des danses, des gestes et actions qui impulsent des attitudes expressives le faire quotidien. Le phénomène de ludicidade dans la vie des enseignants se révèle dans sien concrétise comme une oeuvre d'art, un beau tableau que s'il exprime dans des couleurs vivantes dans la beauté de l'océan de sensibilités, en joignant vie et forme, sensibilité et raison, nécessité et liberté. La dimension sensible présente dans la vie de chaque un des enseignants, permet d'interpréter et d'intervenir de forme interactive dans la construction de sa propre connaissance et dans la dynamique de la construction des connaissances de leurs élèves. Les histoires de vie ont démontré que les processus de formation académique qui ont eu ont impliqué dans un investissement personnel, ait exempté et créatif que s'il exprime aujourd'hui dans une identité professionnelle de reconnaissance par leurs paires. Par ludicidade ce a été possible de révéler les facetas « apprendre à être et de l'apprentissage à coexister » de ces enseignants, d'être ludique devant la vie. Être ludique même se lui reflète dans la dimension Itra-pessoal, être ludique avec l'autre s'exprime dans la dimension interpersonnelle et être ludiques nous défis et nous des confrontations de la vie se révèlent dans la dimension existencial.

Mots Clé : Ludicidade ; Corporéité ; vie d'enseignant ;

LUDOPOIESE E CORPOREIDADE: VIDA Y FORMACIÓN DE PROFESORES DE EDUCACIÓN FÍSICA
Resumen

Este artículo objetivo para socializar conocimiento articuló alrededor del fenómeno del ludicidade en el juego crítico y creativo de la vida de profesor-investigadores en corporeidade. Uno está sobre un estudio que tome el cuidado de los requisitos de una reflexión filosófica: el radicalidade, rigorosidade y del sistema, se convirtió alrededor los temáticos de el juguetón, del juego, el estético y del corporeidade. Los socios son dos profesor-investigadores en el corporeidade (un hombre y mujer), de que que tienen la formación inicial en la educación física, elegida para la mirada sensible del investigador. En la síntesis de la conclusión podemos afirmar que el fenómeno del ludicidade en la vida de los profesores es una realidad que aparece para la presencia del juego del corporeidade en el interlacement de el racional y sensible, provocando saltos de los desregrados de las emociones y de las sensaciones que si se convierten en las danzas, los gestos y las acciones que estimulan actitudes de los expressivas en la fabricación diaria. El fenómeno del ludicidade en la vida de los profesores demuestra en su concretude como obra de arte, un cuadro hermoso que si es expreso en colores vivos en la belleza del océano de sensibilidades, vida y forma que ensambla, sensibilidad y razón, necesidad y libertad. La actual dimensión sensible en la vida de cada de los profesores, permite para interpretar y al intervine de la forma interactiva en la construcción de su conocimiento apropiado y en la dinámica de la construcción del conocimiento de sus pupilas. Las historias de la vida habían demostrado que los procesos de la formación académica que habían tenido habían implicado en una inversión personal, exento y creativo que si hoy expreso en una identidad profesional del reconocimiento para sus pares. Que el ludicidade era posible divulgue facetas de “aprender deber y aprender coexistir” de estos profesores, ser juguetón antes de la vida. Para ser juguetón obtengo iguales me reflejo en la dimensión intrapessoal, para ser juguetón con el otro expreso en la dimensión interpersonal y para ser juguetón en los desafíos y las confrontaciones de las demostraciones de la vida en la dimensión existencial.

Palabras Llave: Ludicidade; Corporeidade; vida del profesor ;

LUDOPOIESE E CORPOREIDADE: VIDA E FORMAÇÃO DE PROFESSORES DE EDUCAÇÃO FÍSICA
Resumo

Este artigo objetiva socializar conhecimentos articulados em torno do fenômeno da ludicidade no jogo crítico e criativo da vida de professores-pesquisadores em corporeidade. Trata-se de um estudo que atende as exigências de uma reflexão filosófica: a radicalidade, rigorosidade e de conjunto, desenvolvida em torno das temáticas do lúdico, do jogo, da estética e da corporeidade. Os parceiros são dois professores-pesquisadores em corporeidade (um homem e uma mulher), que têm a formação inicial em Educação Física, escolhidos pelo olhar sensível do pesquisador. Em síntese da conclusão podemos afirmar que o fenômeno da ludicidade na vida dos professores é uma realidade que surge pela presença do jogo da corporeidade no entrelaçamento do racional e do sensível, provocando saltos desregrados de emoções e sentimentos que se tornam danças, gestos e ações que impulsionam atitudes expressivas no fazer cotidiano. O fenômeno da ludicidade na vida dos professores revela-se na sua concretude como uma obra de arte, um belo quadro que se expressa em cores vivas na beleza do oceano de sensibilidades, unindo vida e forma, sensibilidade e razão, necessidade e liberdade. A dimensão sensível presente na vida de cada um dos professores, permite interpretar e intervir de forma interativa na construção de seu próprio conhecimento e na dinâmica da construção dos conhecimentos de seus alunos. As histórias de vida demonstraram que os processos de formação acadêmica que tiveram implicaram num investimento pessoal, livre e criativo que se expressa hoje numa identidade profissional de reconhecimento por seus pares. Pela ludicidade foi possível revelar as facetas do “aprender a ser e o aprender a conviver” desses professores, de serem lúdicos perante a vida. Ser lúdico consigo mesmo reflete-se na dimensão intrapessoal, ser lúdico com o outro expressa-se na dimensão interpessoal e ser lúdico nos desafios e nos enfrentamentos da vida revela-se na dimensão existencial.

Palavras Chave: Ludicidade; Corporeidade; vida de professor;