43 - CORPOREIDADE: A POSSIBILITY IN THE CHANGE OF VALUES

JOSÉ CARLOS DE OLIVEIRA JUNIOR
Methodist University of Piracicaba - Piracicaba - 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, or either, the body that is far of the standard of a machine generates a dissatisfaction in the people, had the sensation of abnormality and lack of perspective of overcoming of this situation.

This thought is the base of the quarrel that if considers this work, through the arguments that we will make to soon of this text. We understand the corporeidade as a materialized body of the human beings, also having a side of nature and essence, as ontológica dimension of its condition in the world (SANTIM 1992). The nature is understood by the belonging of the body in the world in the direction of being, or existing; with this, 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 inside of its social environment through the interior image of citizen that makes a relation with other citizens that 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" real I ", however this is the formed one and modifying in continuous dialogue with" external "the cultural worlds and with the identities that they offer" (HALL, 2003, p. 10).

The human being has the internal aspect that it is not transparent for its thought, or its subjective side and its external aspect revealed by its action. These two aspects of the human being can have colon of sight, the first one I can make a relation with the body of our society that can have a partial vision, giving a superior value for the one in relation to the other, as the mind (internal) is more important of the one than the body (external) of the action, which had possibility of control of the thought on the body. Contrariamente, if to change our thought for the complexity, will see that all are important, therefore of the same aspect that I think and I form an opinion, also I live deeply and I learn a new social experience.

It was in this cultural context that imaginary the corporal one is being constructed inside of a corporeidade profile submissa disciplined, rejected for times even objective. With this, in the social ways as the school, the physical education and other ideological spaces they had been useful 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 (SANTIM 1992).

We believe that our contribution with the dialogues of the authors who we will make to the long one of this text on the kept out of society body that lacks of a form of overcoming of the human being in relation its corporeidade for a new paradigm considered for Capra (1999) of ecocêntricos values. The arguments that we will see of this enterprise can recoup the consumed image of this body front the positive values and cartesian of a cientifica logic. Also contributing, for all the social sectors as the education, physical education and sports.

This auto-affirmative value contributes for the phenomenon of the social thought of the education, physical education and sports. At this moment, we try to leave clearly that the quarrel will be in entorno of the thought that makes it difficult the human being if to support as an independent and happy human being.

Corporeidade

The meaning of corporeidade for science as a body concrete, organic, as a conglomerate of agencies, endowed with a harmonious functioning on a rational and scientific vision, or with meaning philosophical abstract of its ontológica dimension, essential as one to be in the world, the corporeidade agreement is confused when it is socialized (SANTIM, 1992).

The understanding of the corporal image of concepts and definitions that currently we have is constructed socially through the corporal, different experience of the periods that preceded the rational logical thought and experimental sciences, where the man made existencial experience with the body. Of this form, science substituted the individual construction of its image of its personal experience, them people to live imprisoned to the concepts and external values. Consequentemente, we do not have cientifico knowledge of our body, but we possess an image of body constructed in the school not for the learning, but for the way to live (SANTIM, 1992).

With this, we can understand that our learning is conditional the values and concepts daily pay-established for the science that ties with an explanation of the facts. This reduction of the facts was a form found for science in enaltecimento of this mentalismo the cost of the imprisonment of this body, that does not pass more for the direction and the experience. In this logic, the prohibition of the corporal experience took the people to acquire an invisible barrier of its 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.

"It is thus that the man grows living, distraidamente" (SANTIM, 1992, p.54).Em our century, nobody more reflect or question on the life, also on its life, its importance, its body in the social world.

The physical education, in some cases forgets the idea to cultivate bodies. Distant of a physical education that prioritizes a corporal culture, it it detaches with the bombing of images of esportivos events. These events are conducted by the cientifica logic, with technological instrument and a method with the objective to guarantee the corporal performance "inside of the old one dictated: mens cures in corpore sano".(SANTIM, 1992, p.54).

Science

In this logic, science is elucidative deciding enigmas and moving away its 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, á action that it determines, á society that transforms 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 "bad" science, that only brings damages. For the 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 and welfare to them. But, for another one, in it provided its bad side to them of the controlled manipulation for the economic and state powers. In other words, science makes look like that it cultivated the bodies for the longevity, for, comfort and for the welfare, but practical its disclosed as a distorted image that reduced the body as "use object, a utensil, a tool to be used according to will of each one or, what it is worse, in agreement the economic interests, ideological politicians and of other groups" (SANTIM, 1992, p.55).

The resource that we use of the logic cientifica of objetividade centered in an only aspect not to lose the focus of the clarifying speech in them makes in some in case that to lose the visibility, therefore only to enxergarmos the relative benefit and not it manipulation of the bodies. With this, we have that to make a relation of I benefit it and the destruction of the ecosystem, I benefit and the enslaved work, or half-slave, I benefit and the poverty. In this aspect, we consume without giving to the minim on the optics of a body merchandise, that in this vision broke up this body still more as what it can and what cannot buy in the perspective to have.

Inside of the complex thought Morin (2005) exclarece that the perverse side of science does not have simply to be of the politicians, the society, the capitalism, the bourgeoisie and the totalitarianism; e yes to that it is hidden in the scientific process, or either, 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 cientifica 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 cientifica inquiry gives to them (MORIN 2005, p.20).

What it exists in this normal 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. But, unhappyly for the unfamiliarity of this interdependence the power currently is polarized on the hands of the State-nations (MORIN 2005). In this context, the discriminated bodies are born that are to the edge of the society that, many times, lacks of interdependence, therefore at many moments, they do not value its aspect of force and 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).

With this, the rationalization through techniques and method imposed a dogmática vision to defend an only truth. With this, its ideological process eliminated everything that that no real caused doubt, clutter and was opened the quarrel for way da objective reduction. For way of this objective idea it developed identical a convincing explanation to the justifications of the actions of an efficient economy, the cost of genocide of some 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).

Of this form the universalização of the rationality that 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; depositing the confidence in the rational man-citizen (emptied of affectivity), as I begin universal of freedom. Demonstrating that this speech of freedom contradicts with the practical one of segregation, capture and dizimação of the different bodies. These rejected speeches of universal principles of freedom had 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 still they are not enough "adult" nor worthy of the statute of homo sapiens e, therefore, are still infuriate of the freedom, the civic rights, the hábeas corpus) (MORIN 2005, p. 161).

Thus, in all the segments of the society becoming a space followed for the rules and racionalistas principles of social manipulation of the bodies of the individual with the provisions of the order, of economy and effectiveness (MORIN 2005).

The reason goes crazy when if it becomes at the same time pure instrument of being able, of them to be able of the order and end of the power and of being able them; or either, when the rationalization if becomes not only 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 for intermediary of the rationalism had developed its theories for intermediary of the cartesian division enter res cogitans (object of sciences human beings) and res extensive (object of natural sciences), in this logic the cartesianismo became a mechanism of control and domination of its nature of the man for the man, through a fragmentary ontologia, of a divided man, as object condition of its knowledge, that if was specialized and gone deep for the reducionismo (NÓBREGA 2005).

However the world was reduced to the objetividade, having erased subjective and the sensible one; in the condition to assure its 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 the kept out of society position of its process of disciplinarização (Nóbrega 2005).

The Physical Education that started for its historical, scientific inheritance, and ethics of doctors and military assured for the methods ginástico-military and in the competitive sport, of a body disciplined for physical and moral improvement, similar the industrial productivity.

In this context, the education for being a cultural production has ideal logical of our society as a great one half to transform the bodies into docile, of the little activity and for the accumulation of information and knowledge of a social recognition. The guilt not to be in this corporal standard, made with that this value was consolidated in the person and its excesses had led to the human beings to have bad to be due its insatisfação. Inside of this I begin the Physical Education acquired one estatus delinquent in relation the others you discipline pertaining to school.

It does not give more to coexist in a society influenced for the racionalista ideário, therefore, Moreira (2001) calls the attention in reformulating radically our perceptions, our values and our paradigm.

Paradigm

The paradigm is understood according to vision of Thomas S. Kuhn (1989) as a new conception, values, perceptions and of practical that they are universally recognized that supply solutions to the modular problems of a cientifica 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 the nature (CAPRA 1996, p.25).

The paradigmática change consists of change of perception and values. The idea is to harmonize the affirmative auto trend (rationality, analysis, reducionista, linear, expansiva, competitive, of amount and domination), that they are values of a patriarcal society that are come back by reward them economic and to be able politician providing a balance with the integrativa trend (intuitiva, synthetic, holistic, not linear, conservation, cooperative, quality and parceria)(CAPRA 1996).

The power in the direction of domination on the bodies is characterized for the extreme auto-affirmation of a social structure the hierarchic fellow creature of the structures corporative politics, military and. These hierarchic structures with some men in superior positions, of maximum to be able, destining the women an inferior position, that 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, excesses that visibly we observe in the world-wide scene provoked by a threatening power. This masculine hierarchic value committed auto-affirmative excesses as in the feminine body that was tortured to understand the misticismo of the witches in the inquisition courts and the devastação of the mother nature to know its mysteries is a relation of the demonic image is still very strong remaining until today in its segregated corporeidade (CAPRA 1999).

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

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).

Conclusions

The image of discrimination of the bodies for a valuation of the thought is the standards of the social order, that are in accordance with the ditames of the rationality, of the cientifica logic that they aim at to in general adjust it in the institutions of the ideological apparatus and to condemn it to live it in it preferred as they explain the social historical examples.

The change of paradigm explicitado for authors Capra, Morin, Moreira, Nóbrega, Santim, is emergenciais conditions of a conception of life that more does not fit for the fact of the cartesian scientific values not to give to resolution account front to the social problems of our time.

The ecossistêmica theory of Capra (1999) to change our values for a vision echo-sistêmica in relation the antropocentrista position, taking off the man as the center of the things and substituting for the integrativa vision of system, where all also the nature has the same value of importance. In this sistêmica logic, all are important, or either, the difference exist not more as value condition, but as integrativa condition of all in the world. Inside of this idea, we must extend to this new thought, with the complex look, opened the new visões, proposal 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 a balance of the auto-affirmative and integrativos values. In the same way, the body and the mind can become only in the conception of a human being in harmonic relation with the world. The result of this change of values will make with that all the people will have a sistêmica attitude of an ambient harmony of the beings of all the species human beings.

Bibliography

CAPRA, F. *A Teia da Vida: Uma nova Compreensão Científica dos sistemas vivos.* São Paulo: Cultrix , 1999.
HALL, S. *A Questão da Identidade Cultural*. Campinas:IFCH/UNICAMP, texto didático 18, 3ª ed., 2003.
KUHN, T. S. *A Estrutura das Revoluções Científicas.* São Paulo: Perspectiva, 1989.
MOREIRA, W.W. *Qualidade de Vida: Como Enfrentar este desafio?* In: MOREIRA, W. W. (Org.) Qualidade de Vida: Complexidade e Educação: Papirus, p. 11-25, 2001
MORIN, E. *Ciência com Consciência*. Rio de Janeiro: Bretrand Brasil, 8ª ed., 2005.
NÓBREGA, T.P. *Corporeidade e Educação Física: Do Corpo-Objeto ao Corpo Sujeito.* Natal: EDUFRN Editora da URFN, 2ª ed, 2005.
SANTIM, S. *Perspectivas na visão de corporeidade.* In: MOREIRA, W. W. (Org.) Educação Física & Esportes: Perspectivas para o século XXI. Campinas: Papirus, 6ª ed, 1992.

Rua Dr. Alves do Banho, 702 -Apt.42
Bairro: São Bernardo
CEP: 13030-580 - Campinas/SP
E-mail: zé_oliveirajr@hotmail.com

ABSTRACT:

This work considers to analyze the corporeidade to break conceptions and scientific values of the rationality. In this thought, the manipulation was destined to the bodies that do not have the scientific aspect of our society and the standard desired in the education, physical education and sport. With this, the mind won the body, symbolized for the competitive auto-affirmative

behavior, that revealed in the social environment for the glorious dispute of that they are inside of this process and discriminating all the other bodies that did not have the same image. The proposal of change of paradigm of reformularization of the values is a possibility anchored in the estimated ones of the deep ecology of Capra (1999), of a balance of values. Of this form, the deep ecology in will take them in the balance of the integrativas perceptions and auto - affirmative, of the diversity in general in favor of a system that it makes possible a harmoniosidade enters the human beings in general.

KEYS WORDS: Corporeidade, Physical Education and Preconception.

RÉSUMÉ:

Que ce travail considère pour analyser le corporeidade pour casser des concepts et les valeurs scientifiques de la rationalité. Dans cette pensée, la manipulation était destinée aux corps qui n'ont pas l'aspect scientifique de notre société et du standard souhaité dans l'éducation, l'éducation physique et le sport. Avec ceci, l'esprit a gagné le corps, symbolisé pour le comportement automobile- affirmatif compétitif, qui a révélé dans l'atmosphère sociale pour le conflit glorieux de de cela qui sont dans ce processus et de discriminer le reste de corps qui n'avaient pas la même image. L'offre du changement du paradigme du reformularization des valeurs est une possibilité ancrée dans estimées de l'écologie profonde de Capra (1999), d'un équilibre de valeurs. De cette manière, l'écologie profonde à l'intérieur les prendra dans l'équilibre des avis et de l'automobile de de ce qui est intégratifs - affirmatifs, de la diversité en général en faveur d'un système qui rend possible un harmoniosidade il inscrit les êtres humains en général.

MOTS CLÉS: Corporeidade, éducation physique et préconception.

RESUMEN:

Que este trabajo considera para analizar el corporeidade para romper conceptos y los valores científicos de la racionalidad. En este pensamiento, la manipulación era destinada a los cuerpos que no tienen el aspecto científico de nuestra sociedad y del estándar deseado en la educación, la educación física y el deporte. Con esto, la mente ganó el cuerpo, simbolizado para el comportamiento automo'vil-afirmativo competitivo, que reveló en el ambiente social para el conflicto glorioso de eso que están dentro de este proceso y de discriminar el resto de cuerpos que no tenían la misma imagen. La oferta del cambio del paradigma del reformularization de los valores es una posibilidad anclada en estimadas de la ecología profunda de Capra (1999), de un equilibrio de valores. De esta forma, la ecología profunda adentro los tomará en el equilibrio de las opiniones y del automóvil de los integrativas - afirmativos, de la diversidad en general en favor de un sistema que haga posible un harmoniosidade inscribe los seres humanos en general.

PALABRAS CLAVES: Corporeidade, educación física y Preconcepción.

RESUMO:

Este trabalho propõe analisar a corporeidade a partir concepções e valores científicos da racionalidade. Neste pensamento, a manipulação foi destinada aos corpos que não tem o aspecto científico de nossa sociedade e o padrão desejado na educação, educação física e esporte. Com isso, a mente venceu o corpo, simbolizado pelo comportamento auto-afirmativo competitivo, que manifestou no meio social pela disputa gloriosa de alguns 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 no pressupostos da ecologia profunda de Capra (1999), de um equilíbrio de valores. Desta forma, a ecologia profunda nos levará no equilíbrio das percepções integrativas e auto - afirmativas, da diversidade em geral em prol de um sistema que possibilite uma harmoniosidade entre os seres humanos em geral.

PALAVRAS CHAVES: Corporeidade, Educação Física e Discriminação.