76 - THE NEED FOR NEW LOOK ON THE BODY IN PHYSICAL EDUCATION

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The view that the Greeks had the body reflects strongly the way that we see today and live. Since ancient Greece the first philosophers like Plato and Aristotle already appreciate the mind, to the detriment of the body. This vision that the body should be strong and healthy so that the mind could "best thinking", has spread over the years.

This dual vision is carried to the extreme in the modern era. In the seventeenth century, René Descartes classifies human being in two different substances to res extensive (body) and the res cogitans (soul), where the body is only a vehicle moved by the soul. Some philosophers of the time were opponents of Descartes, but the dual vision of the human being predominant.

According to Nóbrega (2005), the Cartesian model will influence the science, reflecting well in education, generating a fragmented know. Descartes took for himself the task of unifying all human knowledge, from certainties rational, more particularly those stemming from mathematics. In its metaphysics, show mind-body dualism, in medicine, the design of body-machine and the morality, the rationalization of passions. This model has allowed specialization of knowledge, but led to the reductionism.

According to the author, during the process of formation of Western civilization, the human being was reducing its sensitivity, valuing the only reason in the development of knowledge. In historical milestones as in the advent of philosophy (VI century a.C.), the consolidation of science (d.C. seventeenth century), and the process of industrialization (nineteenth century), has been occurring over time an incorporeity.

In modern society which consolidated from the eighteenth and nineteenth centuries, the body was / is treated as an instrument, with prevalence of Cartesian vision, in which the body is just a machine that can be used and manipulated. Not only the body but also the whole universe was understood in this way. The thought is appreciated, and is responsible for controlling the body (INFORSATO, 2006).

Some philosophers in the XIX and XX century stand out in an attempt to show a new design on the body, but the mechanistic vision still predominates. According Santin (1998), philosopher Maurice Merleau-Ponty was the first to put the body and the corporeity issues as worthy of philosophy, going to look the same body from it.

For the philosopher Nietzsche in the nineteenth century, the body is the unity between sensitive and thus an intelligible like intelligence itself. In the twentieth century to the philosopher Merleau-Ponty, the body is not an object, not just an idea, but the natural expression of the existence of human beings that moves (NÓBREGA, 2005).

When we talk about body, inevitably fall into a dichotomy vocabulary, in order that this addition to being rooted in our language makes the simplest understanding of the issue, but the issue is complex. The concept of corporeity emerges as a way of showing the expression of the human being as a whole. Santin (1992) stresses that we must seek the meaning of corporeity in daily life of people, because the term has been treated in the dictionary or even the philosophy of rational and scientific manner.

The corporeity beyond the senses of our body is a whole that transcends toward the world and the other. Porto (2005) cites in his words of the philosopher Merleau-Ponty in which the human being sees with a third eye, the eye interior, which from outside images creates mental images internally.

According to the author the visually impaired that despite the limitation that they could not "see" with the national biological, and beyond can see through your body. Even the visionaries must go beyond what is captured by the eye, because it is through the body that things in the world penetrate.

When the body is studied by medicine in their physiological and anatomical structures it is possible to have some accuracy and objectivity, which does not occur when studying the same body in the social context. According to Morais (1992) when the philosopher explains his vision about the body in the social context, does not accurately, it is just one interpretation among many possible.

This same author exemplifies the distinction between problem-body and body-mystery, and that the first because it is a problem can be considered and liable to a solution, becoming prey to my knowledge. Already the second because it is a mystery beyond the concepts of doctors and physiologists, it, I am stuck.

The human body is problem and mystery at the same time, open to interpretations of a biological and anatomical, but no scientist is able to respond, for example, that energy that first is able to keep us alive (MORAIS, 1992).

In this complex body, matter and spirit are mixed in a "thing" only, and it is through this body sensitive and intelligible to the human being expresses his movement and expressed their corporeity in constant exchanges with the world (NÓBREGA,2005).

The human - in the world - is a term used to describe the relationship of human beings with the world, and on this relationship Rezende (1990) says that man is not world, the world is man, but one does not conceive without the other.

For the author, no know is absolute, even scientific, because when science appeared to the world was already established and that is why we must return to "root", the experiences primitive. In this context, human beings and world can not be designed separately, as well as body and soul does not. The terms-body or body-subject itself are used to designate the no dichotomy between matter and spirit, and against the term body-object is used to denote the body Egypt, in which matter and spirit are seen as different things (REZENDE, 1990).

It is important to note the importance of fighting to make possible the utopia of the body-subject, because only then the body will take place in the context of our current society. For that change is possible, the educational system can be an interesting possibility because "all" pass necessarily by the school.

The schools could adopt a posture in which the body of the student is not overlooked, because the school sometimes denies it, perhaps for not knowing deal with it. Students are subjected to small spaces where buildings should remain so they can "learn". Denies is often the corporeity the student inside the classrooms.

To Rezende (1990), there is only direction in learning human if it is significant, in which educating can relate what is learning from its reality. Learning is significantly: question, reflect, meditate and add something new.

According to the author, education is a cultural and learning should be undertaken in all its aspects (education and world), because the human world is symbolically structured it is a world of culture.

Inforsato (2006) reminds us that when we talk about education, it is important that it remarks, came meet the need of

human beings live better. The educational system was being developed together with the company and is divided into: formal and informal education. The first is held in a school institution, with standards set by the state, but that is, or should not stop receiving great cultural influence of the structure. In this way, this is the speech that occurs through educational texts and speech of teachers in schools. Already the second is characterized by the experience of culture with individuals and groups outside the school environment.

As the author, the system of formal education is characterized by series in which the student will progress sequentially. In this type of system, often the schools reject the culture of the students, with activities that have little to do with reality and thus there is a learning abstract that is easily forgotten, learned many times, just in order to avoid a punishment.

Among the subjects that are part of formal education, the Physical Education is the most works that the movement of the body. But sometimes this movement is handled by teachers so out of context. We forget that these students have a intelligibility. It seems to be a process inverse relation to other disciplines, because while the latter prefer the body Egypt, property, so that it can "learn more", in Physical Education, the domestication of the body occurs, but denying the intellect.

According to Tolocka (2006), professor of physical education focuses on performance and the yield, ultimately exclude from their classes those students who had to flee to the standard ideal for sports practices. Usually the teachers of this discipline summarize their classes in only "teach" some sports without questioning the whys.

The discipline Physical Education has experienced significant changes from the 1980s, but these changes do not appear to have gone from theories because in practice, the teacher of this discipline in their classes still favors the "exclusion" of students who are not framed in the pattern expected.

The discipline Physical Education has experienced significant changes from the 1980s, but these changes do not appear to have gone from theories because in practice, the teacher of this discipline in their classes still favors the "exclusion" of students who are not framed in the pattern expected.

The movement wanted to be aroused by the teacher, when asked his students to the achievement of movement. So when the teacher chooses his method of teaching, must take into account that students are not body-machine, which accurately respond to a command outside, but on the contrary, are subject that create history and culture (NÓBREGA, 2005).

When we talk about human movement, we must refer to a pre-act, namely intentionality that Sérgio (1999) calls the human movement. According to the author, the essence of the human being is in the movement in search of transcendence. So when we talk about movement, we must think about the intentional gesture, manifest the body from within and not from outside.

As science, human movement is to read the actions of the practitioner who through her gesture intentionally aims to transcend. It also seeks to help the training of people criticized that incorporate the knowledge gained to which they speak culturally and politically towards emancipator (SÉRGIO, 1999).

Accordingly, Trovão do Rosário (1999) tells us that the science of Human Motricity as all sciences have to generate culture. Not a culture based on knowing many things, but in wisdom, in which the real science can not answer to everything and also the theories should always be considered as approximations, which are more beautiful.

For the author, this science study the relationship between the body and the environment and the changes that occur in this relationship; The adaptation of the innate acquired; The ways in the social and biological sciences, together explain the doubts that previously were only a . Also study the processes that structure our thinking and our doing; the body techniques used in the different circumstances of life and at all ages; the relationship between human beings and their like. Examine the multiple forms of maturation and development of the human being, through processes that take into account who we are what we do and what we believe.

According Feitosa (1999) Science of the Human Motricity to launch the human being inside of it triggers the self-knowledge, because this way we find the human heart, or your conscience, your intention.

The author highlights some misunderstandings that occur in this area of construction science: the tendency to confuse movement with human movement; The difficulty in distinguishing consciousness, intention and desire, but also the condition of subject and object in human movement; The trend of development body is identified with human development; the fear of mistakes in the process of knowledge; and we believe that the quantitative evaluation is a clear and fair way to measure the knowledge.

These five mistakes cited by Feitosa (1999) are the most basic and frequent therefore deserve special attention. Thus, in the first two, we can see that when we talk about human movement, we are referring only to the displacement of the body in space and not the intent operative that is invisible. To make a move without knowing its purpose, or the intention of these, we are acting so mechanical. The intent operative requires the will of the subject that developed the consciousness of themselves, of their reality, and its size invisible and causal.

The third mistake made by the author, it should be clear that when we talk about human development, we must bear in mind that we must go beyond the size of the visible, or do we just feel, because what the other feels and what seem their eyes , goes beyond what I feel and what to watch my back. The fourth misconception refers to the insecurity that we have in the process of knowledge, because in fact the error is part of the action. We must plan the error, but we can not prevent it. The fifth and final misconception is related to the evaluation in the process of learning, which is a rough way to measure the knowledge, and must include the subject of knowledge assessed and the teacher, a tireless and continuous process of critical reflection.

Kolyniak Filho (2007) reminds us that the movement refers to only to humans, because we are seeing it is the intent operative, or a characteristic that is not applied to any living being that has the ability to move. It is the set of skills and motor skills of a person as a result of his learning, with possibilities and limitations related to the biological structure of human beings, and each individual in particular.

As we can see, the human movement goes beyond the traditional thoughts that see human beings as mere gestures player of pre-established. It takes into account the critical and be creative, which is able to create their own knowledge. Know for itself, the other and the world, are principles of science. Theoretical bases are needed for a first time to establish guidelines for practical actions, but as we teach the very science of human movement, each one of us, teachers and learners, we should build our own knowledge.

To make this possible, the teacher should not forget that we are all cultural beings. As Porto (2005), the human being passes good part of your life in schools, and these have meant to educate students in and the culture. The phenomenon presents itself as an educational tool for building the knowledge, but unfortunately the education that is observed in our schools brings a knowledge fragmented, out of the context in which the student is inserted.

According to the author, as a tool in the construction of knowledge, education must have broad concerns about the humanization, to reality, to life. A historical subject, critical and creative, which is important to citizenship and socio cultural values, should be the goal of basic educational resources.

Some educational paradigms and our society as a whole need to be overcome. In education there is a need to form

human beings and critics for that teachers should not give answers ready, but ask the students so that each can create their own concept, the teacher must take care not to impose views, and there can be an interpretation among other possible. Another important issue is the responsibility, not because we live in a society apart, we are all responsible for each other. The world is a big web in a simple gesture of a person to a certain part of the world can influence the rest and not give in to this.

Understanding concepts such as corporeity may be of fundamental importance to start to have a greater sensitivity and consequently do not like certain things that have just become "normal" in our society. The war is a clear example of that. We on television with the greatest naturalness of the world. The broadcasters transmit live the "spectacle" that is more like a game of video (MOREIRA, 1998).

So we believe the concept of corporeity is currently abused, and that there is a change of paradigm, we believe that the educational system can be a major means to achieve this fact. According Inforsato (2006) in Latin countries such as Brazil, Portugal and Spain, are great efforts to change the traditional schemes of education, in view of the number of publications and discussions on this subject within the universities.

We must be resistance concepts imposed by the capitalist society that seeks only the interest of some as there is oppression of the majority. According to Gallo (2006), the concept of corporeity, and its materialization in the daily, to be a form of resistance to everything that is imposed by the media in bulk as absolute and unquestionable, because we are living a crisis, in which blocks the technological means.

The human being is devalued, and is increasing the number of unemployed. To that social order is resumed bet on the state educational system. But as we see in this school today, far from being an institution capable of providing an education geared to a life autonomous, critical, creative and caring.

According to Rezende (1990) without there being a revolution in education, the other revolutions will not be significant; there will an improvement of the existing system. For the author, the revolution must be total and permanent, or not happen. And the discipline Physical Education should consider the intent in any motor gesture, because only thus can change the existing paradigm today.

We must resist the existing system, because the resistance is hope. Let us hope, but not getting arms crossed think that the responsibility is not ours. Because only when we feel that we are all one big web, and that we are responsible for each other can we make possible this century, the utopia of the body-subject.

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THE NEED FOR NEW LOOK ON THE BODY IN PHYSICAL EDUCATION

ABSTRACT

The dichotomy between body and mind was already perceived from ancient Greece in the sixth century a.C. With the advent of philosophy, however, this was taken to the extreme in the seventeenth century by René Descartes. The method Cartesian generated a fragmentation in scientific knowledge. As Education is directly linked to science, this way of thinking came to dominate the formal education. Thus the body is now despised in classrooms, where only the intellect is developed. Even the discipline Physical Education who works directly with the body ends up expanding it, but with a reverse process, denying the intellect. Among the possibilities to overcome this dichotomy, the Science of Human Motricity is in the field of Physical Education, a way to consider the student as a whole, where the corporeity is expressed through gesture motor intentional. This intent is demonstrated by the gesture human being contextualized in the culture in which it lives. Thus, denying the culture of the student, is not to educate the autonomy or the critical sense, but for the conformism and acceptance. An education concerned with the formation of critical and creative people to be in and the culture, in which the body of the student has space in classrooms and the intelligibility also win your space in class for Physical Education. It is the objective of this article, pointing the oppression that the

body is suffering the mind-body dichotomy and the possibilities of overcoming the educational system and more specifically in the discipline Physical Education.

KEY-WORDS: Physical Education; Human Motricity; Body.

LA NECESSITÉ DE NOUVEAUX REGARDS SUR LE CORPS DANS L'ÉDUCATION PHYSIQUE

RÉSUMÉ

La dichotomie, entre le corps et le cerveau était déja perçue des la gréce ancièNne dans le siède VI a.c. avec l'avènement de la philasophie, mais celle-ci fut portée à l'extreme dans le siède XVII par René Descartes. La méthode cartesièNne a engendré une fragmentation dans la comme l'éducation est directemente liée à la cience, cette forme de pensée en vient prévaloir dans l'enseignement formal. Ainsé, de celte façon là, le corps passe a avoir des métris dans la salle de classe, où seul l'intellect est volorizé. D'ailleurs, même l'enenseignement de l'education fhysique, qui travaille directement avec le corps finit par la domestiquer mais, avec uni méthode à l'envers, tout en niant l'intellect. Parmi les possibilités de franchir les obstaclés de cette dichotomie la cience de la motricité humaine, est dans le champs de l'Education Physique, un moyen de considerer l'élève comme un tout, soit dizons, la nature corporelle est manifesté à travers du gest moteur intentionnel. Cett intentionalité dans le gest este manifesté par l'être humain contextualizé selon la culture dans laquelle il vit. Ainse, nier la culture de l'élève ce n'est pas l'éduquer vers l'autonomie ou vers le sens critique, mais si, vers le conformisme et acceptation, une éducation préocupé avec la formation de personnes critiques et créatives aura le besoin d'être dans la culture et pour la cultura, et que le corps le l'élève aie un espace dans les salles de classe, et que l'intéligence gagne aussi sa place dans les classes de Education Physique. C'este le but de set article, de montrer l'opréssion et des souffrances que le corps a subi, par la dichotomie corps-cerveau, et les possibilitès de vaincre les obstacles dans le sistème éducationnel et plus précisement dans la discipline de l'Éducation Physique.

MOTS-CLES: Éducation Physique ; Motrocité Humaine ; Corps.

LA NECESIDAD DE NUEVAS OBSERVACIONES SOBRE EL CUERPO EN LA EDUCACIÓN FÍSICA

RESUMEN

La dicotomía entre el cuerpo y la mente ya era percibida desde la Grecia antigua en el siglo VI a.C. con el advenimiento de la filosofía, sin embargo, este fue llevado a la extrema en el siglo XVII por René Descartes. El método cartesiano generó fragmentación en el conocimiento científico. Como la educación está directamente ligada a la ciencia, esa forma de pensamiento pasó a predomina en la enseñanza formal. De esta forma el cuerpo pasó a ser despreciado en las clases, donde solamente el intelecto es valorizado. Hasta mismo la disciplina de Educación Física que trabaja directamente con el cuerpo acaba por domesticarlo, pero con un proceso inverso, negando el intelecto. Entre las posibilidades de superación de esta dicotomía, la ciencia de la motricidad humana es en el campo de la educación física, una forma de considerarse el alumno como un todo, en que la corporeidad es manifestada a través del gesto motor intencional. Esa intencionalidad en el gesto es manifestada por el ser humano contextualizada en la cultura en que vive. Así, negar la cultura del alumno no es educar para la autonomía o para el censo crítico, pero si para el conformismo y la aceptación. Una educación, preocupa con la formación de personas críticas y creativas deberá ser en la y por la cultura, en que el cuerpo del alumno tenga espacio en las aulas y la integibilidad gane también su espacio en las clases de Educación Física. Es objetivo de este artículo apuntar la opresión que el cuerpo viene sufriendo por la dicotomía cuerpo-mente y las posibilidades de superación en el sistema educacional y más específicamente en la disciplina de Educación Física.

PALABRAS CLAVE: Educación Física; Motricidad Humana; Cuerpo.

A NECESSIDADE DE NOVOS OLHARES SOBRE O CORPO NA EDUCAÇÃO FÍSICA

RESUMO

A dicotomia entre corpo e mente já era percebida desde a Grécia antiga no século VI a.C. com o advento da filosofia, porém, esta foi levada ao extremo no século XVII por René Descartes. O método cartesiano gerou uma fragmentação no conhecimento científico. Como a Educação está diretamente ligada à ciência, essa forma de pensamento passou a predominar no ensino formal. Deste modo o corpo passou a ser desprezado nas salas de aula, onde somente o intelecto é valorizado. Até mesmo a disciplina Educação Física que trabalha diretamente com o corpo acaba por domesticá-lo, mas com um processo inverso, negando o intelecto. Dentre as possibilidades de superação desta dicotomia, a Ciência da Motricidade Humana é no campo da Educação Física, uma forma de se considerar o aluno como um todo, em que a corporeidade é manifestada através do gesto motor intencional. Essa intencionalidade no gesto é manifesta pelo ser humano contextualizado na cultura em que vive. Assim, negar a cultura do aluno não é educar para a autonomia ou para o senso crítico, mas sim para o conformismo e aceitação. Uma educação preocupada com a formação de pessoas críticas e criativas deverá ser na e pela cultura, em que o corpo do aluno tenha espaço nas salas de aula e a inteligibilidade ganhe também o seu espaço nas aulas de Educação Física. É objetivo deste artigo apontar a opressão que o corpo vem sofrendo pela dicotomia corpo-mente e as possibilidades de superação no sistema educacional e mais especificamente na disciplina Educação Física.

PALAVRAS-CHAVE: Educação Física; Motricidade Humana; Corpo.