22 - THE BODY TO SPEAK: THE PROCESS OF TRAINING EDUCADORAS

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Beginning, dreams, fantasies

What fun was felt in the meeting of the hands wheel and play, dance the reunion of missing links. The wheel drew several meetings during the space of the meeting, the uterus affective, where there is anyone who is more or less. Redeem the commitment to give their hands. Count it and with the other and with the other ... It was the place where everyone had the opportunity to look ... Looking for you ... Watching the brightness of the eyes, look at the similarities and differences ... Watching the dreams ... The said, and come to be. At the wheel is needed to be breasts and open arms ... Be open to life.

And the wheel were weaving ties and develop a process for awakening the educators so that they understand and realize the children with which they work, and the sensitivity to look after their own lives. In different situations a gesture, a movement, a symbol and, sometimes, a word is enough to awaken people. These are open once raised for the construction of a world fair and happy.

The realization that body movement as language will affective relations and the construction of new knowledge, stimulate the mind and allow educators to a reflection on the corpority in schools.

We body experiences with the educators, but to intermix with theoretical studies to address the issues arising from experiences and to reveal the significance of everyday practice. So, theory and practice do not arise separate, but as a process of life-priest, or priest-living, which was built in a unit.

The understanding of, first, a methodology that works with body of the teacher, so that she, as theorize on experience, go see its limits, difficulties, facilities and opportunities. Thus, it shall be possible to develop new experiences in the classroom, which handle body dialogic relationships with the children and with the knowledge, building thus learn a new teaching in schools of childhoods.

We have observed over our going to educator, that those educators who have a dialog, which accommodate the speeches, the movement, the games, toys, the body alive, their glances, gestures, emotions, creating a multiplicity of meetings of children with cultures of childhoods. Therefore, the educators allowed that children create a process of listening to themselves, and with the group. Fortunately, today in schools, early childhood education, there are some educators who walk in this perspective. They are those who do not forget the memories of their childhoods and teach and learn from the cultures of the childhoods of today. This is a dance that needs to be re-invented and lived in the daily education of children.

The daily life of educators and children

It is the fundamental commitment of educators, the educators regarding how to relate to children and the knowledge. Today, besides these issues, we believe it necessary that the teachers promote new relations with the body and that understands the possible meanings expressed in class in order to become capable of making a reading of the school, the body, the movement of affectivity, the emotions and different ways of thinking present in the institutions and cultures of childhoods. This is because the eyes and movements express the culture, are events which show the expressions of corporeity, the body of the movement. It can be argued that the gesture is for the movement what the word is for the language. The body speaks (Weil, 1996) through their actions, the reactions stressed that reflect the way of being and be in the world. We believe that if the role of educator, the educator attitudes extend to the body, it will be possible, the limited, achieve a sensitivity that transforms relations with himself, with others and with the world.

Freire (1991, p. 92) dialoguing with Gadotti emphasizes the idea that education should be understood as a historic opportunity that has its limits and proposed that the body in education must be understood:

... It is what I do, or perhaps better, what I do is my body. What I find amazing about it all is that my body is because I am conscious things, because work, because I think already. The importance of the body is indisputable; It moves the body, age, recalls the fight for his release, the body ultimately want, pointing, announces, protests, if curve, where stands, drawing and forging the world. None of us, neither you, we are saying that the transformation is done by a single body. No, because the body is socially constructed.

The possibility of action by the transformation of a body that is socially constructed as the authors announce it is a good start. Already Mounier (196? , p.51) speaks of an existence incarnate, in which the experiences of the subjective and there exists no body can occur separately. Both are essential to a life as a person. To understand to used the fragment:

I think not, not be without my body: through him, expose me to myself, in the world, the other, through the hollow loneliness of a thought that would not be more than thinking of my thoughts. Refusing to surrender myself to myself, fully transparent, throws me to myself, fully transparent, throws me unceasingly out of me, the problems of the world and the struggles of man. Through the demands of the senses launches I into space through its aging teach me the time, through its death throws me in eternity.

Moreover, we must look at the importance of the movement, in the development of the child and their relationship with others and with the world.

Already McLaren (1991) states that all social practice, including being classical, requires the body. If the bodies are constructed mediated by history and therefore are loaded values of the society in which they are inserted, it is necessary that the education part of the reality of educators and children, but that is not confined to it. It is necessary that the school act to consider the importance of the body, which enhances the learning material, in short, that is able to build corporeity solidarity.

In the labyrinths of the school

We must work in accordance with a perspective that breaking with the paradigms imposed by rationality of mechanistic gestures, the emotions gagged, the rhythms and standardized mass. We must rid the body whose expressions are not only spontaneous but shaped by the dictates imposed by the culture. Fall to school, a vision of all, reinvent the movements, gestures, the affect the emotions. And, for that, the educators, the educators who work in school children must understand the

importance of the movement in the development of children.

The French educator Wallon (1975, p. 78) refers to the movement as: "... Anything that can give testimony of life and mental translate it completely, at least until the moment when the word appears. Before that, the child, to make believe, has only gestures, or movements related to their needs ..."

The movement to the author presents itself with different phases and different meanings which can not be seen in isolated ways. They have their implications among themselves, influence each other. The first type of movement is one that depends on outside forces, such as gravity and can be passive and exogenous. An example of that type of movement is the trajectory of the child to go through various positions until the position stands. In the second type, the movement of the body intakes on characteristics calls active or autogenic the outer-moving, or objects-seizure. The third and final type of movement was called the movements of body segments or its fractions, one for the other. It is necessary to understand that striated muscle is the body of the movement which also has two activities, and one of shrinkage or elongation of simultaneous, and the other on the colonic - kinetic function of the muscle myofibrils basis tonic that regulates and maintains the muscle a certain level of consistency that varies according to the physiological conditions of the subject.

The job of body awareness with the educators was a starting point for discussions. Thus, it was possible to rethink the relations established between its corporeity and to the children. By acting the tone in the various levels of hypotonia and hypertonia, also wanted to interfere in the relationship of the body educator and as a result in its pedagogical practice.

Still on the movement, Wallon (1975, p. 81-2) shows that:

The movement not only intervenes in the mental development of children and in their relations with others; Influences also its normal behavior. It is an important factor of his temperament. Each individual has a completion motor staff that depends on the varying degrees of muscle different activities (...) are first, connected to the progress of their ideas and their fundamental skills, and when they are under the control of the dominant intelligence, it also involved in the way in which it spends exteriorize and mental activity.

On these assertions, we believe that the experiences, in acting on the body of educators, could certainly interfere in its relations with the children. The author emphasizes that the school can articulate the union's love life with intellective in order, simultaneously, within the limits of school activities, to develop both.

The love life, the intellective and the movement should develop in a coordinated way. Historically, the school, in general, encourages the non-values movement, not the emotions, happy, playful, sensitivity, the body play. What is expected is that the children are silent and immovable property in the classroom, because these are the considered as good students and disciplined. When the body is reserved function of serving as an instrument through which the emotions are highlighted, namely, the role of the body is to be a vehicle of emotions in social environment.

Fall to us, educators and educators understand the importance of corporeity and their implications for children's mental development. But for that we can speak of body, movement and emotion, we must ourselves perceive that the body is sculpted by emotions. By inhibit

the movements of our children, we also do not blowing their fantasy, their affectivity and language? However, other questions arise: if the body, the movement, affectivity, the emotions, the imagination and the cognition of children are detained, as the movements and emotions are expressed in the body of educators these children into their daily teaching practices? The body of educator is expressed through relationships of dialogues body, verbal, or builds pedagogy of the denial of their own corporeity and to the children? You can see where situations arise?

The meaning of body, corporeity in training human person requires an education not repressive that the design as a means of expressing emotions, therefore aims to develop creativity and take children to construct meanings from their lives. In short, this is an education pervaded of features playful, joy, and pleasure, imagination, allowing body and cognition in order to develop articulated. Why not seek an education with joy?

It is, above all, to design the education of corporeity as one of the possibilities for change, both in school and in social, aesthetic as a school capable of building a dialogical sensitivity, a body conscious, according to the design of Freire (1991, p. 92): "...The act strictly to know the world of passionate capacity to know. I Honor not only the world but the process itself curious to know the world".

For both, it is up to us first to assume what paths to follow so that the experiences involving the body are made in the actions of educators teaching in schools of early childhood education. Then we must see if such prospects are appropriate, or not, for the construction of a corporeity who has commitment to the cultures of childhoods.

Meetings: the practice of freedom-an end

The language of the body reveals, through the external, the interiority, to unravel not only the thoughts and feelings related to the situation of the moment, but also a whole personal history and society. Thus, the body gives testimony to the society in which we live, because this over the historical and social process, created different ways and precepts that indicate how the person should behave themselves and express feelings and values.

Gonçalves (1990, p. 120) to speak gives the body indicating that:"...If expressed in the look in laughter, the expression of the lips, in the hands in the posture, finally across the presence of the body, allows an understanding of the other so directly, without the intermediary of thinking, a sense of apprehension of his gesture and the facial expression of their emotion and feeling of his position in the world ".

The experience of the body, the movement of emotion attests to the existence of intelligence. The body knows how to handle themselves in certain areas, without the need for the intervention of consciousness. As an example, we can cite various activities, such as riding a bike, driving cars or develop any other type of physical care. Moreover, the body is able to establish, with the things that are the place where it is an area of presence, a very intimate relationship. Santin (1993) questions whether it is possible to think corporeity from what he called the living body, understood this term as one body that speaks of the body. For our part, ask: Is it possible to think of education from the body, the corporeity of educators and cultures of the childhoods of our children?

The understanding education that is regarded one of freedom practical ideas on key wisdom of Paulo Freire. The teacher Ernani Maria Fiori, apud Freire (1983) preface to his work, explains what it means for Freire the experience of teacher - which postulates pedagogy of the oppressed. Not pedagogy for him, but him. The paths of the release are those of the oppressed who releases: it is not something which rescues, which is subject to auto, configure responsibly. The liberating education is incompatible with a pedagogy that, in conscious or puzzled, has been practice of domination.

In speeches of the anthropological tradition, a Santin (1993) note that there are several meanings on the dimensions of semantic corporeity one of the visions is a permanent reality, defined and fixed. Here is contained the universal quality of all entities body. It is an abstract concept, metaphysical to mean a form of organization factual. The bodies are seen as a reality

intangible. Another vision reduces corporeity, considering it as a material under the concept that the physics of the proposed area. Note that the body, even if alive, not moving the ball with the hidden irrational opposition and denial of the spirit. Already a third vision, the corporeity is understood as opposition and contradiction of the spirit, corporeity is the negation of the spirit, the opposite of spirituality. Finally, there is still the vision of corporeity designating a reality body and material, devoid or at least separated from the living. Here, the corporeity is seen as a concept abstract and metaphysical, taking away from the idea of body as a living organism.

We can say that corporeity is a human condition, or better, is the way of living, of being in the world. She can not remain focused on the rational thought of the man, but must be seen in a linked not only with other bodies, but also with the world. We must therefore establish relations with the world, with the living conditions of daily existence so that we can live the corporeity that it is in the area of the school children.

Graciani (1997) includes the corporeity from a broad view, perceiving it as an action lived, a process in permanent construction and not a reality sets and complete. It is not a body that is manifested, is the very life that is organized and becomes body through corporeity of various factors and circumstances that contribute to the corporeity happen and become a presence.

With such considerations, we work that meets considerations regarding corporeity from the living body, or from the experiences lived by educators and children to discuss other issues in the classroom. The center will be, and then the corporeity lived, the body expressed in multiple languages, built in the network's history, culture and social conditions. We must advance the anthropological project that stands between us, breaking with the vision and experience biocentrism a vision that emphasizes the life in the here and now. Thinking and the corporeity experience from the living body; but falls in the classic epistemological model of the opposition between subject and object that is known.

Through a survey with students, McLaren (1991, p. 352) made reflections on the rituals in school and on the strength of students about to become often manipulated objects, to be imposed their attitudes to various customary way of acting outside school .

Thus, the author emphasizes that the work had little value intellectual affective, because it was removed from any celebration of the body as locus of meaning. The learning outside school called more to what the author called the state corner of the street, where students were placed in a shared culture with greater social meanings while at school is directed by the state of student.

We believe that the corporeity being experienced in schools should follow the path of the body joyful Figueiredo, (2006) that does not deny the body of non-joy, but it turns into a new possibility. Faced with such considerations asks itself: No schools spaces where the body, although born of expressiveness, emotions, gestures, movements, it is often disregard? For sure, if the school uses many ways to make an education, but the body, the movement, the experiences of play, toys and games for children are neglected in this education model, which senses Tariff by abstract, not articulated the experiences of life children.

We must remember, in that sense, Foucault (1984) and Guimarães (1985) which said that one of the goals of the school is to establish control of the body through attitudes of submission and docility, which are present in the years that the time to scanning, the space, movements, gestures and postures of its members. The actions stem from bodily standardized models, the collective and rhythms are required. Moreover, they are acquired knowledge, made the same types of tests and examinations. Teachers, in possession of a power apparent in the decisions, exercise, in the classroom, usually a power concrete on the bodies of students. By defining how they should go to, not be creating a girl or a boy disciplined to meet orders? Leaving the school and coming to the world of work (if they!) The expectation is that, as employees, are able to deliver what is expected of them, that is, it is expected to submit a maximum of performance, efficiency and productivity. These qualities should prove to be through bodily gestures, the body, and it must act, preferably, without questioning, without reflection, expressing thus a man alienated from your body and relationship world.

It is interesting to look at the fact that the shares bodily occur within a historical context. You can say that, historically, the school works with a model of rationality, and body movement that emphasizes the knowledge abstract, theoretical, discourses, which are disconnected from reality. This is a body which, in most cases, is not present in our classrooms. However, the body will not be precisely the most concrete reality this in education, in the daily extra-school? The way the school designs the corporeity the bodies of the student, the student's teacher, the teacher makes is abstraction. We will be working in order to forget it self? It is possible that the history of life of educators, the educators is one of the concrete possibilities of intervention in pedagogical practice, in order to break with similar logic in school?

Thus, the experiences we were creating challenges to be more fantasy, educators and educators be more bre, capable of moved in front of the presence-absence of childhoods not to steal them. Working, stop the fear, discover the secret opening the wings and fly break the tethers on the "joy of living" as presents Freire (1993, p. 63) to realize that: And my delivery to the joy of living, but they hide the existence of reasons for sadness in life, I am preparing to stimulate and fight for joy at school.

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THE BODY TO SPEAK: THE PROCESS OF TRAINING EDUCATOR

ABSTRACT

This article is originated from research with educators from schools, early childhood education and other training courses in which operate. From corporeity emphasis, the movement, the play, to toys, the emotions, the body finally speaking. It is a search for quality stamp which was to vivacious, groups of discusses, comments the halls of classes, talk to educators, films, photographs. Our purpose was to encourage educators to the thematic weight of corporeity play in the halls of lessons from their mem6rias from their memories.

The realization that body movement as language permit effective relations and the construction of new knowledge, stimulate the mind and allow the educators a reflection on the corporeity in schools.

The vivacious allowed relax in gestures, in speaking of the body. The debates were important to establish new relations and the world. Breaking taboos, leaving the routine, rewrite stories, review concepts, Take flights, and change the daily life of rooms for classes. Building environments of meetings where the humility, the kindness, tolerance, security, the decisions and the verbal parsimony were in constant meetings with the joy of living in full.

KEY WORDS: Training, corporeity, vivaciou.

L'ORGANISME À PRENDRE LA PAROLE: LE PROCESSUS DE FORMATION DE L'ÉDUCATEUR

RÉSUMÉ

Cet article est originaire la recherche avec les éducateurs dans les écoles, éducation de la petite enfance et à d'autres stages de formation dans lequel opèrent. De l'accent corporéité, le mouvement, le jeu, les jouets,les émotions, le corps enfin parler. Il s'agit d'une recherche de qualité timbre qui était de vivacité, des groupes d'analyse, commentaires, les salles de classes, de parler aux éducateurs, de films, de photographies. Notre objectif était d'encourager les éducateurs la thématique poids de la corporéité jouer dans les salles de cours leur leurs souvenirs.

Le fait que le mouvement du corps comme langage des relations efficaces et permettre la construction de nouvelles connaissances, de stimuler l'esprit et permettre aux enseignants une réflexion sur la corporéité dans les écoles.

La vivacité permis détendre dans les gestes, en parlant de l'organisme. Les débats étaient importants pour établir de nouvelles relations et dans le monde. Briser les tabous, en laissant la routine, réécrire l'histoire, l'examen des concepts, Take vols, et de changer la vie quotidienne des salles de classes. Building environnements de réunions où l'humilité, la bonté, la tolérance, la sécurité, les décisions et les procès verbaux ont été en constante parcimonie réunions avec la joie de vivre dans son intégralité.

MOTS CLES: Formation, corporéité, vivacité

EL CUERPO QUE HABLA: EL PROCESO DE FORMACIÓN DEL EDUCADOR

RESUMEN

Este artículo se originó a partir de la investigación con los educadores de las escuelas, la educación en la primera infancia y otros cursos de capacitación en los que operan. Desde énfasis corporeidad, el movimiento, el juego, los juguetes, las emociones, el cuerpo finalmente hablando. Es la búsqueda de un sello de calidad que era vivaz, de los grupos discute, comenta los salones de clases, hablar con los educadores, películas, fotografías. Nuestro propósito es alentar a los educadores a la temática peso de la corporeidad jugar en las salas de clases de sus memórias.

Que la realización de movimiento corporal como lenguaje de relaciones eficaces y permitir la construcción de nuevos conocimientos, estimular la mente y permitir a los educadores una reflexión sobre la corporeidad en las escuelas.

El vivaz permitió relajarse en gestos, en el que habla del cuerpo. Los debates son importantes para establecer nuevas relaciones y en el mundo. Rompiendo tabúes, dejando a la rutina, reescribir historias, rever conceptos, tener vuelos, y el cambio en la vida diaria de las habitaciones para las clases. La creación de entornos de reuniones en las que la humildad, la bondad, la tolerancia, la seguridad, las decisiones y la parsimonia verbales estaban en constante reuniones con la alegría de la vida en su totalidad.

PALABRAS CLAVE: Formación, corporeidad, vivaz.

O CORPO QUE FALA: NO PROCESSO DE FORMAÇÃO DE EDUCADORAS

RESUMO

Este artigo originou-se a partir de pesquisas com educadoras das escolas de educação infantil e de outros cursos de formação em que atuamos. Da ênfase a corporeidade, aos movimentos, as brincadeiras, aos brinquedos, as emoções, enfim ao corpo que fala. É uma pesquisa de cunho qualitativo que se constituiu de vivencias, grupos de discussões, observações a salas de aulas, converse com as educadoras, filmagens, fotografias. Nosso propósito foi estimular as educadoras a enfatizarem as temáticas da corporeidade, das brincadeiras nas salas de aulas a partir de suas memórias.

A compreensão de que o movimento corporal como linguagem possibilitara as relações efetivas e a construção de novos conhecimentos, estimularem o pensamento e permitira as educadoras uma reflexão sobre a corporeidade nas escolas.

As vivencias permitiram relaxar nos gestos, na fala do corpo. As reflexões foram importantes para estabelecer novas relações com e no mundo. Quebrar tabus, sair da rotina, reescrever histórias, rever conceitos, alçar vôos, mudar o cotidiano das salas de aulas. Construir ambientes de encontros onde a humildade, a amorosidade, a tolerância, a segurança, as decisões e a parcimônia verbal foram constantes nos encontros com a alegria de viver por inteiro.

PALAVRAS CHAVES: Formação, corporeidade, vivencia.