132 - THE PHYSICAL EDUCATION CURRICULUM AS A PLACE OF HISTORICAL FEMININE BODY'S AND SEXUALITY'S PRODUCTION

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This paper emerged from a research that proposed to analyze the origin and the effects produced by speeches and curriculum practices, about body and feminine sexuality, on the female teacher´s formation that entered the graduation course of Superior School of Physical Education in Pelotas' Federal University (ESEF/UFPel), in the 1970's. That is, until what point being inside the historical possibilities conditions, the curriculum practices that acted over the female teacher's formation had elements which institute new body and feminine sexuality postures.

To reach our objective, initially, we collected the maximum of the existing written registers that treat of the graduation course curriculum, registers of gender questions (as classes division), the disciplines guides, the novice's information notebook, departmental reunion´s proceedings, newspaper of the time of school's establishment, among other sources. These have their own value and they represent the school institutional thought, what it legitimate and what it disregard.

Hence, the documents are researcher's choice and in the exactly moment when they´re chosen, they're no longer impartial. They represent the choices, the interests and the social position of who choose them. Therefore they are endowed of signification. Foucault says that “The document, in this context, is no longer for History, a inert matter through which one tries to reconstitute what human had done or said, what is past, and what is had just left traces: History search to define, in own documental tissue, unities, sets, series, relations” (1997, p. 07).

Leaving from this first step, the method of speech analyzes was used to study the documents. If, anciently, the written documents were, almost exclusively, utilized as “testimonies” for the extraction of information (in the sense of proof), nowadays textual sources allows the speech to be analyzed as a way of understanding itself and a specific epoch.

Actually, Foucault is one of the great names of the French speech analyze school, because he build important conceptual and methodological tools that are able to produce knowledge from this kind of investigation. To Foucault, the speech is a practice that has efficacy, results, and produces something on reality. The author also sees the speech as something destined to cause an effect obeying a strategy. As materialness, the speeches construct realities, and can constantly change and rearrange the world (FOUCAULT, 2005).

What kinds of knowledge do you want to disqualify when you say that this knowledge is a science? Which speaker subject, which discourser subject, which subject of experience and of knowledge do you want to minimize when you say: I, as the one discoursing, am a scientist and make a scientific speech (FOUCAULT, 1999, p.15).

In this context, any talk event can be a date to be analyzed. After all, speech is what people say, not because it deals with people saying, but because, to say something people must be inserted in social situations, which can be called subject position. There are, then, changes of speeches, which are alterations in the order of the speeches. Nevertheless, these changes and alterations occur, in reality, in practices. Subjects never decide, execute or control these changes in the order of the speech.

Body and feminine sexuality

Among the innumerable transformations that occurred in western society through the twentieth century, gender's questions deserve special attention. Beyond the advances that speeches and feminist actions had implemented in women rights, trying to combat the violence, the sexual abuses and the professional discrimination, during the twentieth century the body and feminine sexuality began to receive a more minute attention.

In the paper “Os mistérios do corpo feminino, ou as muitas descobertas do amor *veneris”* the historiographer Margareth Rago takes as reference the woman clitoris to make a shortly panorama of the speeches and practices of body and feminine sexuality in Brasil, in the course of twentieth century (RAGO, 2002).

The authoress shows that mainly in the first half of the century, derived from the progresses that happened in the scientific field (medical and biological) providing the emergency of a feminine anatomy, a lot of regulatory practices and speeches were configured, ruling the sexuality of Brazilian woman. In the decade of 1930 and 1940, for example, the medical handbooks had already recognized the presence of a feminine sexuality. However this sexuality should be controlled in the sense of helping to maintain the matrimonial practices. In this Brazilian context is just in the 1970's that is possible to visualize a breach with the 1930's and 1940's speeches (RAGO, 2002). Going inward the public space and attaining meaningful conquests in professional field, the body and feminine sexuality started to implode the chains of conventional speeches and practices, which were a result of the modern and nuclear burgher family model. Then, more than just a feminine anatomy the woman body has turned into a sexual wish body.

Michel Foucault comes into this discussion by two ways. Firstly by the way he thinks human beings transforming themselves into subjects. Secondly by understanding sexuality as a place where, in our culture, the speech practices is processed. Thus, sexuality is the place where the effects of regulatory truths are experienced. That is, if we want to make a history of sexuality, first of all we should do it from a point of view of a history of speech and of power relations.

Foucault considers the subject as a 'speak place' circumscribed in a discursive dominium, in which is also inscribed the feminism. He believes that woman is not the subject of feminism, but a social construct, a manner to explain and comprehend how some processes befalls, and in between these, the sex production technologies (ABADÍA; GONZÁLEZ-TORRE, 2003).

Foucaultian thought agrees with the feminist analysis as both intend to unveil discourses of truth on sexuality, which may be translated in regulatory practices (of scientific, moral and political orders) and in biological sex (natural), a definer of bodies constituted in human beings.

In conformity with the author “we are judged, condemned, classified, obliged to perform tasks, and destined to live in someway or die in function of truthful speeches that brings with themselves specific power effects” (FOUCAULT, 1987, p.180) . The speeches about body and sexuality, and the hierarchy division of human beings in woman and man are, in fact, effect and instrument of institutionalized power. In this manner sexuality should correspond to the exigencies of the hierarchy speech and this one should produce the truths of sexuality.

Foucault arguments that “was in biological, in somatic, in corporal that, before anything, the capitalist society invested. Body is a biopolicy reality” (1992, p. 77). The preoccupation of capitalist society is on the social practices and the body is

the place where it controls the individuals. The strategies and tactics called by the author as *'knowledge positivity'* point to an analysis of bodies constituted as subjects through power effects. Thus, the biopower is installed in the denseness of the institutions that invests the bodies.

Concerning to Judith Butler, philosopher and theoretical of feminism, the bodies (sexual ones) are much more a political and strategic question than pure concepts. She tries to conceive the body differently of the way that the moral and social codes (politically manifested) construct them, and she believes that this conceiving is a fundamental question for the feminism survival (BUTLER, 2003).

In such dynamic some bodies are indifferent, are formed by the excluding matrix that considers the materialness of some bodies as non-important, because they can´t be treated as bodies of normalizations. They became unwished bodies, and, hence, are no longer counted as bodies. They are not considered an investment since they are impracticable. In the process of materializing, some bodies are governed by regulatory norms which assure the work of the heterosexual hegemony in function of what can be a practicable body. Another ones are erased, the abject body.

To be a abject body means living in the darkness and excluding areas of the social existence's world, means a life considered not deign of being lived and whose materialness is understand as non-important. Notwithstanding, to exist the hegemonic bodies the abject ones have also to exist. For example, to the heterosexuality be the social's standard it needs an opposite, thus it can affirm and define itself as the declared and supported hegemonic identity.

What is the relation between, in one side, the body as a collection of organs, feelings, necessities, impulses, biological possibilities, and in the other, our whishes, behaviors and sexual identities? Why these issues are so culturally significant and moral and political charged? (LOURO, 2001, p. 38).

Guacira Lopes Louro (2001), authoress from Education field, points, indeed, that when the sexualities pedagogies inward the University or School institutional spaces they exercise an action over the bodies. The speeches “accommodate themselves in bodies; bodies, actually, carry speeches as a part of its own bloody. Nobody can survival without, in someway, be carried by the speech” (BUTLER, 2002, p.163).

In this point, is necessary to affirm that is not only in the school spaces that the body and sexuality pedagogies are exercised, even when one considers this space the main *locus* of educational process. In school we must be attend to perceive the multiple shapes of pedagogical intervention. The corridors, the school squares, the bells, the silences, the punishments; all these spaces became, sometimes, naturalized, making impossible to us to see, inside them, the imputation of sexual identities on the pupils.

Images, advertisings, television, music, movies, books are also pedagogical spaces, which are, at every single moment, capturing and producing, disciplining and controlling our bodies and sexuality. In most times we are not able to perceive that. Hence, we should pay attention to all of this dimensions that produce and constitute, at every time, the distinctions and inequalities observed on gender relation's field.

Despite the attitudes adopted by modern pedagogies, the school has never ignored the bodies of its students and educators. Considering Foucault's concepts of “touchable bodies” (1987) and of “political anatomy” (1979), it's difficult to imagine that issues related to the body haven't been considered in the modern school environment, since a political intention to control, watch, standardize desire, sexuality, and subject's subjectivity through interventions over the bodies has always prevailed in our society. Thus, the school environment as well as other institutions, has played an important role in maintaining and generating governability with its explicit or occult curriculum practices.

The body regulatory process, more specifically, the femininity's production occurs when institutions (like school, media, religion, family) use the pedagogies of sexuality. Those work subtle and discreet, but they left efficient and resistant brands. School arises as a medium of body regulation and these denounce through its brands the passage at regulation process. So, school became a place where sexual subjects are produced.

The Physical Education as an area of feminine formation

The Physical Education emerged and was consolidated in western civilization in the nineteen century as a knowledge's and intervention's area. As soon as it was constituted it became a target, and at the same time helped to configure, practices and speeches that produced the different conceptions of the feminine body and sexuality. Nowadays the conceptions might be identified as: *hygienic bodies, eugenics, hyper erotized, repressed, cyborgs, motherly, androgens, athletics.*

During the process that went through all the twentieth century constituting different feminine bodies and sexualities, the Brazilian Physical Education fulfilled a relevant role. A first intervention can be dated from the end of the XIX century until 1930. There, corporal practices occur basically in open spaces. They were characterized as leisure experiences, specific recreations of distinct social classes. In that period the Physical Education action was almost exclusively over the male body; women were assistants, expectants. That is, by effectively participating in spaces of male circulation, women begin making achievements in different fields. This helps modify the standardizing speeches associated to the contemporary female figure.

Another important moment in Brazilian Physical Education is that when it was set as a “curriculum activity” inside school environment. This period extend from the late 1920's to 1940 and is characterized by a strong use of ideology in the practices and speeches. In someway we may say that Physical Education, principally in school environment, was ruled by tree interlaced big axis of force: hygienist speech, medical speech and military speech (SOARES, 1994).

More than a simply speech, the hygienic thought should be seen as a political strategy, as an action that, when used, aimed to establish and institute norms and conduct habits on life's pattern, principally in emerging metropolis. In such case, by the intervention and contingencies that the hygienic speech had in Brazil, we are able to say that it operates by what Michel Foucault calls biopower strategy.

Ironically, is in the 1970's, epoch of repression and military government, that a new male as well female corporal subjectivity became strong in Physical Education area and in Brazilian society.

Different of what occurred in ages 1930 and 1940, after the seventies became more difficult to identify the existence of a unique homogenous speech in Physical Education. In substitution to the medical, hygienic and military axis, a new discursive area begins inside the discipline: the sportive paradigm and the search for physical aptness. This shall be the place where the interventions and speeches of Modern Sports are more visible. The new focus highlights the transformations derived from heath sciences like cellular biology, biotechnology and genetic engineering (LIMA, 2004).

In this new context the Physical Education that starts to born is constituted by a plurality of speeches. Thus, the conception of feminine body and sexuality that it will help to construct is far from being homogenous; actually, it expresses the conflicts between recent knowledge: the search for physical aptness, high efficiency sports, and new technologies on health sciences, among others.

Concluding remarks: notes to a new way of thinking the curriculum

The physical education of the twentieth first century continues to intervene over the Brazilian feminine body and sexuality. Inserted and permeated by the typical tenses and innovations of the new moment, now, instead of a hygienic body without sexual desires, we deal with a hyper erotized body (FISCHER, 2001). In this context body and sexuality, thought with daring, might be not just a feminine, but androgen, which extrapolates the dual gender classification.

To think the subject's positions trying to comprehend how women had occupied places in classrooms and scholar´s courtyards is an incomplete task, if one ignores that this was and continuous to be a history processed in the gender´s relations field and in actual feminist's movement. The masculinity's and femininity's representations in professional areas and the social places foreseen for each one are a historical process. As Louro says:

Speeches charged with gender's sense have been explaining as woman and man have been constituting their subjectivities, and is also inside and referring to these speeches that woman and man construct their social practices, assuming, transforming or rejecting the representations that are proposed to them (LOURO, 1997, p. 478).

Concerning that the curriculum's production is markedly male, because it reflects the dominant epistemology, we should know that it materializes and produces gender's relation. The gender's stereotypes are many times read over again in the formation process, on educational institutions (SILVA, 1999).

Hence, curriculum should not be comprehended without the analysis of the power relations that have been forcing us to hold a specific kind of knowledge. The analysis derived from this research process showed that the characteristics and options of the curriculum reflects the male experiences and interests. To Tomaz Tadeu da Silva we must not see the curriculum with the same innocence that we have been looking it until now:

Curriculum has a signification that goes beyond the ones that the traditional theories circumscribe us. The curriculum is a relation power. Curriculum is trajectory, travel, and course. Curriculum is self biography, our life, *curriculum vitae*: in curriculum is forged our identity. Curriculum is text, speech, and document. Curriculum is identity document. (SILVA, 1999, p. 150).

Even aparantly denied, as we have analysed in curriculum documentation, the sexuality (and also the body) occupied the teachers, pupils and servants imaginary. In this context some question befalls: was the female pupils' sexuality that the class gender's separation deals? Was the sexuality cared when, as we could see in the beginners manual of ESEF, the alumnus were obliged to use uniforms? The physical-sanitary rhetoric trough the Physical Education history has constituted a feminine health ideology? How can we understand, for example, the biological differences among man and woman if we are used to see our body and sexuality minimized to human anatomy only?

This research had two essential intentions: think in a different way, and brings to memory, the gender's relation in Physical Education area. Doing so, we try to understand the teachers' formation and their feminization. The physical and temporal arrangement was made for the formation and information of female teachers. By material elements and norms, the formation space is delimited affirming what is allowed and what is forbidden to each one. So, we can perceive how the teaching proceedings, the exams, the pedagogical theories, the norms, the curriculums, were constituted and converged to a place where differences of gender and sexuality were constructed.

In this continuous process of sex's and gender's identities production, the scholar space by it daily practices, gests, talks or even the silences, helped in maintaining the differences and hierarchies. Maybe we do not perceive this movement because it is naturalized and produces stabilized truth's effect. Maybe even the power relation that are plotted by the discipline guides, the programs, the curriculum and the exams, can be so subtle that we ignore those power practices; but we must note how we are tangled in this process and how can we change this situation by the apprehension or subversion of this practices.

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THE PHYSICAL EDUCATION CURRICULUM AS A PLACE OF HISTORICAL FEMININE BODY'S AND SEXUALITY'S PRODUCTION

ABSTRACT:

This paper emerged from a research that proposed to analyze the origin and the effects produced by speeches and curriculum practices, about body and feminine sexuality, on the female teacher´s formation that entered the graduation course of Superior School of Physical Education in Pelotas' Federal University (ESEF/UFPel), in the 1970's. To reach our objective, initially, we collected the maximum of the existing written registers that treat of the graduation course curriculum. The method used to analyze the documents was the French speech analysis, which has Michel Foucault as one to its most important theoretical. Concerning that the curriculum's production is markedly male, because it reflects the dominant epistemology, we believe that it materializes and produces gender's relation. The gender's stereotypes are many times read over again in the formation process on educational institutions. In this context some question befalls: was about the female pupils' sexuality that the class gender's separation deals? Was the sexuality cared when, as we could see in the beginners manual of ESEF, the alumnus were obliged to use uniforms? The physical-sanitary rhetoric trough the Physical Education history has constituted a feminine health ideology? How can we understand, for example, the biological differences among man and woman if we are used to see our body and sexuality minimized to human anatomy only? In this continuous process of sex's and gender's identities production, the scholar space by it daily practices, gests, talks or even the silences, helped in maintaining the gender's differences.

KEY-WORDS: female teachers formation, body, sexuality.

LE CURRICULUM DE L'ÉDUCATION PHYSIQUE COMME CHAMP DE PRODUCTION HISTORIQUE DU CORPUS ET SEXUALITÉS FÉMININES

RESUME:

Le présent article est result d'une recherche qu'a comme proposition analyser les provenances et les effets produit dans les discours et pratiques curriculares quant à le corps et la sexualité féminine dans formation du professeurs (femmes) qu'ont rentré dans l'étude de Licence en Éducation Physique en Université Federale de Pelotas dans les années 1970.

Pour atteindre l'objectif d'étude, commencement nous avons localisé le maximum du registres écrit existents qu'ont traité du curriculum d'année. Le référence utilisé pour analyse du documents a été l'analyse du discours de courant française, qu'a comme un de ses principal théoriques, Michel Foucault. Vu que la production d'un curriculum est distinctement masculin, car ce reflete l'epistemologie dominante, nous considerons que le curriculum finit par corporifiquer et produire las relations de genre. Il est responsable pour refléter et restituer les estéreotypes de la société; ces sont repassé, souvant, nous processus de la formation eux-même dans les institutions de éducation. Face à cette situation, quelque questions n' ont pu pas laisser de venir: On s'agi de la sexualité des étudiantes quand s'a legiferé pour cours avec séparation de sexe? La rétorique physique-sanitaire de l'Éducation Physique le long d'histoire a constitué un'idéologie de la santé féminine? Comme comprendre, par exemple, la question du différences biologique entre les sexes, si nous sont habitué à voir reduit notre corps et notre sexualité just'anatomie humaine? Dans ce processus permanent de production d'identités sexuelles et de genre, l'espace de formation, avec ses pratiques quotidienne, par du gestes, paroles, ou même du silenciement, contribue à manutention des différences sexuelles et de genre.

MOTS-CLE: formation des professeurs (femmes), corps, sexualité.

EL PLAN DE ESTUDIOS DE LA EDUCACIÓN FÍSICA COMO AREA DE PRODUCIÓN HISTÓRICA DE CUERPOS Y SEXUALIDAD FEMININAS

RESUMEN:

Este artigo és resultado de una investigación que teve como objetivo la análisis de las origines y de los efectos producidos por los discursos y por las praticas del plan de estudios acerca del cuerpo y de la sexualidad femininas en la formación de profesoras que ingresarán en el curso de licenciatura en Educación Física en la Unversidad Federal de Pelotas, Brasil, en los años 1970. Para alcanzar el objetivo del estudio, en el inicio del trabajo fue hecha una busca del máximo de registros escritos existentes que trataván del plan de estudios del curso. La referencia teórica usada para analizar los documentos fue la análisis de discurso, en su corriente francesa, que tiene como un de sus principales téoricos Michel Foucault. Tendo por la vista que la producion de un plan de estudios és, en la mayor parte de las vezes, masculina, pues refleje la espistemología dominante, nosostros consideramos que el plan de estúdios incorpora y hace las relaciones del género. Ele és responsable por reflejar y reproduzir los estereótipos de la sociedad; eses són repasados, muchas vezes, en los proprios procesos de formación en las instituiciones de educación. En este contexto algunas cuestiónes no puderán dejar de venir: era de la sexualidad de las alumnas que se tratava cuando se legislava por classes con separación de los sexos? La retórica físico-sanitaria de la Educación Fisica al largo de su historia constityó una ideología de la salud de la mujer? Como entender, por ejemplo, la cuestión de las diferencias biológicas entre los sexos se estamos acostumbrados a ver reducidos nuestros cuerpos y nuestra sexualidad apenas a la anatomía humana? En este proceso permanente de producion de identidades sexuales y de género, el espacio de formación, con sus practicas cotidianas, por medio de gestos, elocuciónes o silenciamentos, contribui para el mantenimiento de las diferencias sexuales y de género.

PALABRAS-CLAVE: formación de profesoras, cuerpo, sexualidad.

O CURRÍCULO DA EDUCAÇÃO FÍSICA COMO CAMPO DE PRODUÇÃO HISTÓRICA DE CORPOS E SEXUALIDADES FEMININAS

RESUMO:

O presente artigo é resultado de uma pesquisa que teve como proposta analisar as proveniências e os efeitos produzidos, pelos discursos e práticas curriculares quanto ao corpo e a sexualidade feminina, na formação de professoras que ingressaram no curso de Licenciatura em Educação Física na Universidade Federal de Pelotas na década de 1970.

Para alcançar o objetivo do estudo inicialmente, foi feito o mapeamento do máximo de registros escritos existentes que tratavam do currículo do curso. O referencial utilizado para análise desses documentos foi a análise de discurso de corrente francesa, que tem como um de seus principais teóricos, Michel Foucault.Tendo em vista que a produção de um currículo é marcadamente masculina, pois este reflete a epistemologia dominante, consideramos que o currículo acaba corporificando e produzindo as relações de gênero. Ele é responsável por refletir e reproduzir os estereótipos da sociedade; esses são repassados, muitas vezes, nos próprios processos de formação nas instituições educacionais. Em vista disso, algumas questões não puderam deixar de virem à tona: Era da sexualidade das alunas que se tratava quando se legislava por aulas com separação de sexos? A retórica físico-sanitária da Educação Física ao longo da história constituiu uma ideologia da saúde feminina? Como entender, por exemplo, a questão das diferenças biológicas entre os sexos se estamos acostumadas a ver reduzidos nosso corpo e nossa sexualidade apenas a anatomia humana?Nesse processo permanente de produção de identidades sexuais e de gênero, o espaço de formação, com suas práticas cotidianas, através de gestos, falas ou mesmo de silenciamentos, contribui para a manutenção das diferenças sexuais e de gênero.

PALAVRAS-CHAVE: formação de professoras, corpo, sexualidade.