13 - THE OPPRESSED BODY": AN ANTROPOLOGICAL BOARDING OF THE BODLY

RAPHAEL GONÇALVES DE OLIVEIRA
UNIVERSIDADE METODISTA DE PIRACICABA - SP - UNIMEP/ NUCORPO (BRASIL)
raphaelpiraju@yahoo.com.br

INTRODUCTION

The fragmented vision that we have about the human being, due the dichotomy body and mind, generates mechanics think, where the body is in the service of the intellect. We understand then that it is not possible to speak about the body and forget the emotion and the directions, as also it is not possible to ignore that this body possess agencies and systems.

Each body express in its movements, the culture that it's inserted. It means that there is not a right or wrong movement; there are different movements that had been determined culturally, depending on the society that this body is inserted.

Society in which predominates the domain of the men on the women, of the whites on the blacks, the rich ones on the poor people, therefore all these cited in second plain, run away to the "normal" had standard" for our society. Standard this, that passes to be questioned currently.

Same domination that occurs of the men on the women can be compared with the domination that occurs of the human being on the nature, who degrades it only thinking about the profit and in this context if it will not have a paradigm change, all the ecosystem could be damaged of irreversible form.

The body arrives at the capitalist market, influenced by the speech of the "defenders of the market", where all the desires can be carried through. Being that the dreams of consumption of the majority are in the truth privilege of few. Many times the human being (that withhold the power) aiming only the profit, degrades the environment and explores the poor laboring. The defenders of the current capitalist system say that it's necessary to have faith in the market as they have faith in God, and the dominated class accommodates thinking that nothing can be done, waiting for divine rewards after the death.

MOTOR EDUCATION: FROM THE BROKEN UP HUMAN BEING TO THE GLOBAL HUMAN BEING

The idea that for several times we have about the human body is a kind of a cartesian dichotomy in which body and mind are two distinct things. Test of this is the competitions of high level where the muscles are only tested, as if the body was composed only for them. We must also worry about global human being, which feels pain, which cries which get emotioned (ALVES, 1999).

De Marco (1995) salient the importance of the association body and mind, therefore in all movement exists a reason. He still completes it saying that the different boardings (biological and qualitative, socio cultural studies) are complements and do not antagonize themselves.

Even though the Physical Education, disciplines that inside the school directly deals with the body in movement, is not worried about the human being joins where sensible and the intelligible one mixes in one alone that it is body (DE MARCO, 1995). According to Freire (1995, p.38): "[...] there is no future for the Physical Education compromised with the classic vision of separation between substance and spirit" ("trans. by the author").

More than form athletes, the physical education can contribute with the full development of the person, with the formation of a critical conscience, with the concept of citizenship and the proper development of the corporal conscience. (DE MARCO, 1995, p.33 - "trans. by the author").

It is necessary to put an end whit the moralists and puritans preconceptions that make us feel shame of definitive parts of our body, therefore is through them that we are capable to love. It's necessary that it starts since school, educating our children. "Perhaps body is the entity that for a long time, we gave the name heart" (NUNES, 1997, p.95 - "trans. by the author").

Assmann (1994, p.77) comes to strengthen this perception of the bodly saying: "Without a philosophy of the body, that pervade everything in the education, any theory of the mind, intelligence, global the human being at last, is, of entrance, fallacious" ("trans. by the author"). It still detaches the advances that had occurred in the physical education in the last years in terms of books and articles, also cites cacoethes that still exist, as the drilling and the effectiveness training.

The body in the industrial society and contemporary became in such a way mentally ill in the production process or in the consumption process, arriving at the school little valued, even physical education does not allow the exercise of the creativity, becoming mentally ill and valuing only the income (GONÇALVES, 1994).

As Freire (1991) all manifest is corporal, however the body seems not to pass of a simple vehicle for the intellect. We understand that there is no way to separate body and mind, there is no hierarchy, therefore the human being is bodly, is motricity.

THE "CULTURAL BEING"

We continue our quarrel on the bodly with Alves (1982), that salient the relation human being-world, in which what we are, is constructed constantly through the contact of our body with the world, and this human being differentiates of the animals, for the fact of being able to imagine, to work with the symbols, therefore we are not imprisoned to our biological programming, each human being creates its proper body influenced for the culture that lives.

This way, society unprovided of culture does not exist, each culture is influenced for what they integrate and they enrich them. Although to seem closed in it, the cultures are opened to the new ideas and wisdom of individuals from another places. "Thus always the culture in the cultures exists, but the culture exists only by means of the cultures". (MORIN, 2000, p.56 - "trans. by the author").

Gonçalves (1994, p.13 and 14) makes a trip with the body through historical landmarks of the society, where: "Each body express the accumulated history of a society that in it mark its values, its laws, its beliefs and its feelings, that are in the base of the social life" ("trans. by the author"). In the civilization process, the body passes for some transformations; the man in the societies most primitive used its corporal movements as agility and rapidity for its survival. In the society daily pay-capitalist more they did not produce for its satisfaction, but yes for vends.

Goellner (2003, p.28) comes to detach the importance to observe: "[...] the body as something produced in and for the culture" ("trans. by the author"). The body is constructed by the history, and in it different marks are conferred, depending on the culture that is inserted.

A body is not only a body. Around is also its. More than a set of muscles, bones visceral, consequences and sensations, the body are also the clothes and the accessories that decorate it, the interventions that in it operates, the image who produces, the machines whom they connect, the directions who incorporates, silence who for it speaks, the vestiges who shows, the education of its gestures... at last, are without limits of possibilities always reinvented and being discoveries. They are not, therefore, the biological similarities that define it but, basically, the cultural and social meanings that they attribute (GOELLNER, 2003, p.29 - "trans. by the

author").

THE BODY WOMAN

In this quarrel of the bodly is important that the inequality between men and women is detached that follows to the long of the times arriving at the current days, where the body woman suffers a great discrimination and in against departure the body man it is exalted and valued (GEBARA, 2000).

We can cite as a small example the dictionary of the Portuguese language, in which we only find for the word woman meanings that consider it as prostitute or as reproductive, already for the word man does not exist no meaning pejorative and yes of a human being that presents a bigger degree of complexity in the evaluative scale (GUEDES, 1995).

The conformism and the acceptance of some women front this situation of submission to the man there are some factors, among them, are distinguished the religious experience. "The suffering of one another one, Men-God, appears as half to accept (mine) the suffering and generates a certain conformism" (GEBARA, 2000, p.136 - "trans. by the author").

The feminist movement appears to demonstrate that there are not anatomical and physiological characteristics that define the differences presented between men and women. The first wave of this movement in Brazil was for the right to the vote, that was extended to the Brazilian women in 1934 (MEYER, 2003), however the movement alone gained force after-years 70 when it occurred to the coming for Brazil of militant exiled by the dictatorial regiment and also by the instauration of the decade of the 1975 woman the 1985 for the United Nations (GUEDES, 1995).

According to Meyer (2003, p.24) the woman, the black, the Indian, the homosexual, the carrier of special necessities, among others that are discriminated run away the standard of "normal" for the society: "[...] the white, heterosexual masculinities, of middle class and Jewish-Christian" ("trans. by the author"). We can still stand out that:

The proper fact of exists special dates- that the schools pledge in commemorating - as international day of the woman, or the Indian, or the pride gay or the AIDS indicates the character of the difference. The normal ones do not need special dates to be remembered. (MEYER, 2003, p.25 - "trans. by the author").

Louro (2003, p.42) comes to detach that this "normal" standard of being "ideal", passes to be questioned, to be defied and contested: "Therefore, much more than a citizen, what a culture notion passes to be questioned is all, science, art, ethics, aesthetic and education" ("trans. by the author"). For the author, we must take the risks, launching provisory answers and questioning all the "sures".

THE BODY IN THE CONSUMPTION SOCIETY

The human being is in constant transformation and renewal, natural process this and indispensable for its survival. It is through this process that occurs the growth, many times confused with material progress and of social hierarchy in the consumption society. It is only through our coexistence with the other that we can grow as human beings. The individuality must exist and is part of our process of development; however the individualism generates the competition where "the other" becomes our adversary, that one that we have to face and to be successful (NUNES, 1997). The body in a consumption society passed to be understood as machine, used and manipulated. To this direction I agree to Nunes (1997, p.88) when says:

The work left of being a factor of accomplishment of the human being and passed to be faced as a survival condition. Pain and the suffering had started to be integrant part of the work notion, as much that, without these ingredients is difficult somebody to understand itself as diligent ("trans. by the author").

The bad distribution of income in the world-wide population can be great the responsible one for the exclusion of the majority, in a society in which few withhold the power, more invest each time in the technology and less in the hand of workmanship. To finish with the exclusion , the defenders of the current process of globalization of the economy suggests "more market", therefore if still social problems caused by the market exist, are because still its complete implementation did not occur. "It does not matter if these payments and these adjustments mean unemployment and death of millions of children and poor adults" (SUNG, 1997, p.29 - "trans. by the author"). For the defenders of the market, these are the necessary sacrifices. Happily many people still are opened to the spirit of the love, solidarity, the "temptation to make the good".

Baudrillard (1995) comes to stand out consumption exacerbate that is privilege of few, but it finishes being induced to all, (exactly to more poor) that they are sacrificed in benefit of the market, that seduces through store of some segments agglomerated in the same place (shopping's), where is possible to carry through all the consumption dreams.

According to Sung (1997), the magnifying of the production, occurs for the fact that the objects of our desire start to be a necessity, not for the fact that really we need it, but for the fact of whom others already have it (mimetic desire), thus creating a competition or conflict that if opposes solidarity.

The market promises to the happiness and the equality to all. For the idealists of the market system, the poverty is only one residue that will be swept by the growth (BAUDRILLARD, 1995).

The great problem in accordance with Sung (1997) is that the economic growth does not mean a better distribution of income. An economic growth directed toward the overcoming of the poverty is necessary. The market is worried in producing for the consumption and the exportation, when in the truth we do not obtain the basic necessities of poor. The great problem is in the lack of the allotment, therefore who has much thinks that still does not possess the sufficient, and is these (that they withhold the power) that they would be capable to change the economic policy for a better distribution of the income.

Assmann (1996) argues on a society where all fit, and for this it's necessary to surpass some simplistic projects: The first one is the "neoliberal power of the market", as only exit for the supplement of the necessities and human desires. The second is to wait a step of the politicians and think that nothing more can be done. Third it is of the radicals that denounce, but do not offer a solution or proposals for the problem.

About the consumption Assmann (1996, p.233) still affirms:

[...] we cannot forget to treat, of front and positively, the question of the right to the consumption in satisfactory levels and of the right to the pleasure of living. It is a terrible mistake to think that these subjects enter necessarily in conflict with solidary ethics. In contrast, this will have that to integrate them positively ("trans. by the author").

The capitalist society still ties the idea of that it is necessary to sacrifice itself to reach the "ideal body". The opposite to this, is the "dismissible, dispensable and incapable old body" that in occident is had as discarded, or still the body obese, the carrying body of necessities special, among others that they are discriminated. The Medias are the responsible ones for tying a corporal image idealized and to stimulate preconceptions (TEVES, 2000).

THE "ECOLOGICAL BODY"/THE "ECOFEMINISM"

With all this questions involving the body inside of the capitalist market that aims at the profit above of everything, we arrive at a new paradigm that deals with the ecology, in view of that the environment is being damaged of form that can become irreversible. The change of paradigm of a mechanist vision for a holistic and ecological vision becomes necessary (CAPRA, 1996). To this direction, I agree to Capra (1996, p.23) when says:

There are solutions for the main problems of our time, some of them are simple. But they require a radical change in our

perceptions, in our thought and in our values [...] However, this understanding still did not blunt enters the majority of our leaders politicians. The recognition a deep change of perception and thought still guarantee our survival is necessary did not reach the majority of the leaders of our corporations, nor the administrators and the professors of our great universities ("trans. by the author").

According to Sampaio (2002) the same inequality that occurs between women and men, blacks and whites, also occurs between the ecosystem and the human beings. The author still detaches that:

The comment of the creative dynamics of the proper nature and its self creative form could be an alternative step to skill to elaborate the knowledge. It is mentioned here the necessity to debate this mechanist and instrumental vision of the nature for fruition of the human beings (of some human beings) in detriment of the integrity of the ecosystem (p.88 and 89 - "trans. by the author").

Gebara (1997) exemplify the association that existed between the women and the nature where both had been considered rowdy and needed to be controlled. According to the author this association deviates the fight of the feminists for the social matters and politics. The approach of the women to the nature was on the physiological functions of reproduction, breast-feeding and care with the aged children and old, what excluded of a more active participation in the culture and the politics.

The ecofeminism is a used term to assign the existing association in such a way enters the social slavery as economic of the women, with the slavery that occurs with the land in the hands of few. Slavery that doubly reaches the women for the fact to suffer for: "[...] a social organization that privileges the men and leaves on the feminine shoulders the incumbency of the children" (GEBARA, 1997, p.15 and 16 - "trans. by the author").

THE CHANGE FOR A NEW EDUCATIONAL PARADIGM AND BODLY

Hugo Assmann (1994) suggests three beacons for a dense notion of bodly in which; none to know is absolute (same that scientific); a bodly model does not exist, and this fatally would fall in the mechanicism and the false vision that we have about the functions of the body, when it is tried to power them.

Front to all oppression lived for the body, where the room and the conformism prevail, necessary it makes the transcendence, the transformation, the change, therefore the ingenuous body that it prefers not to run the risk of the change and consoles in a possible one rewards the death after, will continue being oppressed for the explorers and oppressors (LIMA JR, 1988).

[...] the body oppress-and-ingenuous (in making, believing and feeling) does not walk for the release because it incarnates and it faces the oppression (passive and active) as a dead-end, as being the thing-more-natural-do-world, the definitive and unquestioned destination. (LIMA JR, 1998, p.21 - "trans. by the author").

This transcendence alone will arrive at "oppressed" or at least to the part of them, a change in today existing the educational system will be had. The school is not enough to transmit one accumulated of knowledge without meaning for the pupils; the knowledge must be organized of form to prevent its spalling. It is only through an education that has guided for the overcoming the problems in our society that will be able to have a change. Therefore an education that involves the questioning, the curiosity, the argument and the quarrel, will allow the sprouting of more critical human beings (MORIN, 2001).

Assmann (1994) makes a critical one to the educational system of the country, of the will lack politics, therefore while the supplement of the educative demand is argued here, it are of the country the question is come back toward new paradigms (contents and pedagogical forms of education).

It is necessary that in schools the child has more freedom to express its feelings, therefore these clams for affection, toy, sensitivity of the part of the professors who has its damaged bodies are not capable to understand them (FREIRE, 1991).

And talking about the release of this oppressed body, I appeal the Lima Jr. (1998, p.56 and 57) again, that it says:

[...] the walked one for the release of the oppressed body, while and first relative problem to the ethos, is not science as a knowledge that manipulates its object of study with the precision of the mathematical. The anadialetical has to cover plateaus of the power, beaches of the passion, the pores and the coats... and in each one of these small farm-situations the word of the other moans and gestures in ways varied in the compasses those surprises ("trans. by the author").

FINAL CONSIDERATIONS

In view of the presented theoretical allusion in this revision of literature, we can conclude that front all this oppression suffered for the body, there is a necessity of an education in our country which wins the mechanist vision, capable to form critical human beings and solidary, thus these problems will be faced of form to surpass the today existing paradigms for a "society where all fit".

In history, we have seen with frequency, unfortunately, that the possible becomes impossible and we can surmise that the richest human beings possibilities still impossible to realize. But we also saw that the unexpected becomes possible and realizes; we saw with frequency that the improbable realizes more than the probable; let us know, then, to wait the unexpected and to work for the improbable(MORIN, 2000, p.92 - "trans. by the author").

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Raphael Gonçalves de Oliveira
Rua Norberto Dell Agnollo, 48 - Distrito de Tibiriça
CEP: 18.800-000 - Piraju-SP (Brasil)
Tel: (14)3351-3517 / (14)9123-6779
raphaelpiraju@yahoo.com.br

THE OPPRESSED BODY: AN ANTROPOLOGICAL BOARDING OF THE BODLY

ABSTRACT

The human body has been treated as mere instrument in the current context in our society, where the mechanist vision prevails in detriment of the holistic vision. The capitalist system privileges the minority that generally withholds the power in detriment of the great majority that finds oppressed, composed for the poor people, the blacks, the women, the special carriers of necessities, and the homosexuals, among others that are discriminated. And to have progress, the detainers of the power in its majority do not hesitate in degrading the nature and explore "more weak", who, for having faith, wait for a reward after death and than they accommodate for thinking that nothing can be done. In view of this oppression suffered by the body, a revolution in our educational system becomes necessary, therefore it will only occur to the transcendence through the formation of critical and solidary human beings, and this will only be possible with a significant learning where the body pass to be treated in all its integrity, and the discipline physical education will have to consider the reason of any motor gesture, therefore thus through an education in which the body is only understood in its totality the release of the oppressed body will leave of being an utopia. This is the objective of this article to point the oppression that the human body comes suffering due a mechanist vision.

Keywords: Bodly; Education; Physical Education.

LE CORPS OPPRIMÉ: UNE APPROCHE ANTHROPOLóGIQUE DE LA NATURE CORPORELLE

RÉSUMÉ

Le corps humain est traité comme un simple instrument dans le contexte actuel de notre société, dans laquelle la vision mécaniste l´emporte sur la vision holistique. Le système capitaliste privilégie la minorité au pouvoir au détriment de la grande majorité opprimée, composée des pauvres, des noirs, des femmes, des gens handicapés, parmi ceux qui sont discriminés. Et pour qu´il y ait du progrès, les puissants de ce monde, pour la plupart, n´hésitent pas à détruire la nature et à explorer les plus faibles, qui ayant la foi espèrent une récompense après la mort et s´en accommodent en pensant qu´il n´y a rien à y faire. Étant donné cette oppression soufferte par le corps, il est nécessaire de révolutionner notre système éducationnel, car il ne se produira de transcendance que par la formation d´êtres humains critiques et solidaires. Cela ne sera possible que grâce à un apprentissage expressif où notre corps passera à être considéré dans toute son intégrité et où la discipline appelée Éducation Physique devra considérer l´intentionnalité dans tout et dans n´importe quel geste moteur, car seulement ainsi la libération du corps opprimé ne sera plus une utopie. Le but de cet article est de démontrer l´oppression dont est victime le corps humain à cause de cette vision mécaniste.

Mots clés: Nature corporelle; Éducation; Éducation Physique.

EL CUERPO OPRIMIDO: UN ABORDAJE ANTROPOLÓGICO DE LA CORPOREIDAD

RESUMEN

El cuerpo humano ha sido tratado como mero instrumento en el actual contexto de nuestra sociedad, en que la visión mecanicista prevalece en detrimento de la visión holística. El sistema capitalista privilegia la minoría que detiene el poder en detrimento de la gran mayoria que se encuentra oprimida, compuesta generalmente por los pobres, los negros, las mujeres, los portadores de necesidades especiales, los homosexuales, entre otros que son discriminados. Y para que haya progreso, los detentores del poder en su mayoria no vacilan en desvastar la naturaleza y explotar los más "débiles", que por tener fé, esperan una recompensa después de la muerte y se acomodan por hallar que nada puede ser echo. Teniendo en vista esa opresión sufrida por el cuerpo, se hace necesaria una revolución en nuestro sistema educacional, pues sólo ocurrirá la transcendencia a través de la formación de seres humanos críticos y solidarios, y eso sólo será posible con un aprendizaje significativo en que el cuerpo pase a ser tratado en toda su integridad, y la disciplina Educación Física deberá considerar la intencionalidad en todo y cualquier gesto motor, porque solamente así, a través de una educación en la cual el cuerpo sea entendido en su totalidad, la libertación del cuerpo oprimido dejará de ser una utopía. El objetivo de este artículo es apuntar la opresión que el cuerpo humano viene sufriendo debido a al visión mecanicista.

Palabras Claves: Corporeidad; Educación; Educación Física.

O CORPO OPRIMIDO: UMA ABORDAGEM ANTROPOLóGICA DA CORPOREIDADE

RESUMO

O corpo humano tem sido tratado como mero instrumento no atual contexto de nossa sociedade, em que a visão mecanicista prevalece em detrimento da visão holística. O sistema capitalista privilegia a minoria que detém o poder em detrimento da grande maioria que se encontra oprimida, composta geralmente pelos pobres, os negros, as mulheres, os portadores de necessidades especiais, os homossexuais, entre outros que são discriminados. E para que haja progresso, os detentores do poder na sua maioria não hesitam em degradar a natureza e explorar os mais "fracos", que por terem fé, esperam uma recompensa após a morte e se acomodam por acharem que nada pode ser feito. Tendo em vista essa opressão sofrida pelo corpo, faz-se necessária uma revolução no nosso sistema educacional, pois só ocorrerá a transcendência através da formação de seres humanos críticos e solidários, e isso só será possível com uma aprendizagem significativa em que o corpo passe a ser tratado em toda sua integridade, e a disciplina Educação Física deverá considerar a intencionalidade em todo e qualquer gesto motor, porque somente assim, através de uma educação na qual o corpo seja entendido na sua totalidade, a libertação do corpo oprimido deixará de ser uma utopia. É objetivo deste artigo apontar a opressão que o corpo humano vem sofrendo devido à visão mecanicista.

Palavras chaves: Corporeidade; Educação; Educação Física.