72 - EDUCATORS AND INFANTS: DIALOGUES OF THE CORPOREITY

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It is fundamental we will understand of as the body was being perceived during different historical epochs, he is part of a determined cultural vision; therefore, beyond reveal the personal singularity, indicates that that characterizes the community of the person does part. The relations that the persons they keep with the body and the meanings that the body assumes are intimate connected to the arising from conceptions of the society.

Louro (1999:15) express as the cultural impositions act in the body emphasizes that: ... Through of many trials, of physical cares, exercise, clothes, fragrances, adornments, we inscribe us bodies marks of identity and, consequently, of differentiation. Already in McLaren (1991), we perceive that the rituals that develop in the school characterize what he called of state of student, while the learning that occur outside of her are related to what the author named of street corner state. In our observations, we visualize that both the trials do not happen separate, although many times one of them can have bigger emphasis than another. Like this being, we believe that these two states cannot be faced in we will have of a do not exclude another. The school should contemplate the totality of be a human, the movement, the gestures, the affections, to cognition, an alive body, a conscious body; you will say us of Freire.

We utilize a methodology that utilized diverse procedures, such as: experiences, observations, interviews are structured, histories of life, outright analysis of education, of projects, groups of arguments of the practical pedagogical one, theoretical studies, filmings and photographs. The actions and reflections in this I study analyze as I was constituted to corporeity of two educators, since the infancy up to classroom starting from the fragments of his histories of life; we observe like the bodies of the educators and of the infants are expressed and interact; we rethink to corporeity of the educators in the childlike school, and his possible meanings in the classroom and we investigate the talks Establishing relations with the practices developed.

The arguments were important in the formation of the educators, therefore permitted that they visualized the trial of formation and rethought the routine pedagogical, now lightened by theoretical yardsticks and you experience. The experiences involving the marks left by the Physical Education, jokes, toys and games permitted reflections about the meanings of those themes for the educators, infants and community. Through dramatizations, jokes, games, making of toys the educators were transforming his postures and assuming others skills of will be committed with his trial of formation and of the infants.

THE MEETINGS OF THE UNEXPECTED ONE

The reflection was important for that the educators understood the importance of this trial for his development and of the infants. What went we did upon we will discuss the themes about the body, the jokes, the toys and games and the relations with its pedagogical practices. We start from the own body, of the memories of his infancies, of the things that more liked for that they perceived that similar trials can be established with the infants.

An education dialogic is done necessary itself our objective consists of form educators, critical and autonomous infants. However, many times is observed that the school ignores, if becomes incapable of seek enclosure possibilities news of others important knowledge in the life. In that sense, Paulo Freire (1985:46), if refers to the experience that Betto carried out in the prison, says that: You touch in an about that the pedagogical practices are, in general, distant. That is the asunción conscious of the human body, while conscious body.

The experiences that develop permitted the expression of a capable, active body of itself move from his rhythm in interaction with the others and the world. We were conquering a conception dialogic of body, in that the movement introduces the subject in the dialectics way world, in order to that they perceive the hurt and meanings of the context lived. In the remembrances of the educators, the body of the infancy was that of the silence, that obeyed the rules and those that did not follow the determined standards, the norms, the pre-definite rituals many times were excluded, discriminated us spaces where lived.

Those indicative of that, they remained quiet, silent assistants passive, prey to a culture of the silence, whose basic characteristic is to limited capacity of expression. Like this, those educators became also passive observers own his trial of formation. There are narratives of experiences that occurred in informal spaces, as streets, clubs, houses, small farms and others. In those instants, the presence of the playful one, of the joy, if showed many times accompanied of his opposite: monotony, displeasure, boredom. In the schools remembered by the educators, those practices stayed limited by the big quantity of infants involved and by the short consecrated time to the class. We observe that, generally, the proposed activities by the school had the control and the organization of a professor, a professor.

Those they carried out outside of the school did not leave of have also a control and organization, but exercised by the own infants. The two educators that had significant experiences in the infancy say that existed the pleasure, the dream, the liberty of action. Today, when they work with the infants, value the rhythms, the limits and the possibilities of each infant. This occurs because they, to the will be connected with the own rhythm, also are connected with the rhythm of the infants, establishing a new equilibrium.

I have recorded in the body that that Morim (1995) named of imprinting cultural, that are the marks received, when infant, of the parents, of the school and of the society. In the experiences of the experiences of the infancies of the educators, we perceive that many times they did not acquire sufficient information about him itself move, the body, the jokes and games, for that could understand that the knowledge passes for the body.

The works that carried out followed the road of the immobility, of the not-expression, of the not-creativity, of the silence, by that did not have meaning for the infants. In the theoretical arguments, the educators emphasized the importance of the works that involve the body, to corporeity, the emotions, the movements, the jokes and games. But, in the routine practices, we observe that the inverse one occurred, there was not coherence between what preached and what did. They spoke of liberty, of autonomy, of creativity, but the actions that proposed did not contemplate those beginnings argued in the own speeches.

The experiences and the reflections permitted that the educators, with the domain of basic knowledge and with awake of the own sensibility, sought alternatives for the problems lived in its classroom.

We be able to perceive that in the path of one of the educators, always was present the autonomy, the independence, in the way of be, of think and of be related with the world. We observe also that, in his classes, she was always aware: organized, proposed, questioned to put problems for the infants through a trial dialogic, in order to that infants found solutions. It transformed the situations that arose in moments that assured the development of the beginnings longed for us his flat of action. To his formation was influenced by several professors. She says: .. I studied with persons that built me, did not oblige me it study, but encourage me to the pleasure of the study, of the reading, of the written one. Although it acted in a small school of the periphery, its classes presented to same quality required by renowned schools.

His care upon preparing the stuff, although counted on few resources - a box of cardboard was the where some library childlike books were guarded, and its esthetic sense upon decorating the room - colorful draperies covered the shelves and became the pleasant environment contrasting with the somber and high walls that surrounded the school. His classes expressed a corporeity that emanated of its great care and motivation by the work. In his simplicity, became small gestures in the own life and dreams of the infants.

There it was the stage where paraded the individuality of the history of each one of them, or where the actors were the collective life. It existed a fundamental point in the action of his educator availability for complicate the different moments, suggesting hypotheses, interrogating, inciting the infants it will speak, it will uncover the own roads.

Beyond that, helped them in the activities, put when necessary limits and was always aware to what occurred in the environment. Educator, sick with the infants, leaving experience them different possibilities, hearing them aware, but requiring that also heard when someone of the group be speaking. It carried out a work that respected the rhythm of each infant. It existed a planning, that second was altered the needs of the infants, of the professor, of the group.

Treated of a plan, of open and alive, flight to constant transformations. It is interesting attack that the professor carried out with the students an ethical work in the sense of build values that preserve the life, the supportive relations, and the liberty of choice, the cooperation and the autonomy. The educator started from vulgar facts that occur in any classroom, but that many times pass unnoticed to the professors by will not be aware for the meanings that such episodes bring implicit. The educator, in any conflict, led the infants it expose his viewpoints, as a way of assure the liberty. In that school, each infant, in his rhythm, was an active and alive citizen. The magic of this educator occurred in diverse moments constituted in nets: jokes, drawings, dramatizations, histories, movements, laughs, tensions and written.

The educator remembers of the secrets of the infancy work with the delirium, with the playful one, with the joy and with the present reality in the life of the infants. That itself express in a corporeity alive, that itself manifesto in the interventions and in the respect for the imaginary childlike one.

Already in the dreams of Luci comes to his remembrance the boarding school of the religious school, the time dedicated to the prayers. In the reminiscences of that epoch, is the obedience that marked to its infancy. We observe that the beginning of the obedience was present in its speaks and actions, although spoke of the autonomy.

The attitudes of the two educators walk in hurt contrary. In several phases of his lives, lived together us same spaces. One of the routines, observed in both the schools, was the use of the uniform, but that did not stop the manifestations of the expression of the corporeity in a range of forms and meanings.

We establish that the posture, behaved of the educator interfered in the movements creation possibility, in the jokes, in the toys and in the expressiveness of the infants. When it was a matter of the proposed activities by the educator Alti, the mandatory use of the uniform did not inhibit to corporeity, the expressions, the movements and speaks of the infants. In compensation, in the school of Luci, the space for the expression of the creativity, be limited, not because of the uniform, but by its conception of education.

Observing the educators, we establish that both had approaches construtivistas. But it had some moments in that Luci followed the Model Comportamentalista of Skinner (1981), and required that the infants modified the behavior presented in classroom. It is interesting notice that Luci, beyond utilize beginnings of that author in some moments, used elements now of a theory, now of another one learning's through the imitation of models that she determined for the infants. In others moments, did to be worth the knowledge of the infants, utilized elements of the construtivism that enabled modifications in the activities and required of the infants curiosity and creativity.

The activities that prioritized the body also followed that road. Many times the infants carried out the determinations of that educator, were repeaters of movements, of gestures, were imitators of infinity of actions. In others instants, had the possibility of carry out task that required creativity, liberty and autonomy. In those moments were the actors of an educational space dialogical.

Sometimes, the infants gave an unpublished route for the activities, but soon Luci resumed the journey that previously to have been planned for that class. When in the free jokes there was an equilibrium that broke with the standard of corporal posture, of rhythm, of movements established in the classes. Now it is the time of the dances, of the song, of the songs sung, of the jokes of wheel, of the energy-conceals and of many others dreams of the infants.

ATTACHES ALL OF THE DREAMS A BEGINNING

The educators had different histories, different roads and dreams. It fitted them to same task: educate the infants for will be you be active and creative, and/or for will become mere to repeaters of the imposed standards. That it is a choice that each educator should do. But, for that have conscience of such possibilities, is necessary that the educator, the educator know to itself even and learn how to respect to his corporeity, reflect about the own pedagogical practice exercised in the routine one of the school following that that Freire (1996) indicates us like a universal ethics of be human that denounces the ethics of the market, of the globalization. Of that form, will be able to exercise his capacity of empathic of joins with the imaginary childlike one and guarantee the expressiveness, the pleasure and the joy of the infants and historical commitment of the men, justice world wives of a and peace.

Alti aware to the different manifestations of the corporeity, to the movements, you will look, laughs and speaks of the infants. Whenever necessary, it made responsible the infants, saying: itself the people are not organized is not going to leave nothing. The exercise of the orality had a priority paper in his classrooms, following a road that was born in the body of the infants, of the drawings, until arrive to the written one.

In the classrooms of Luci the scenes changed from route, earned others ingredients, others personages that the imagination of the infants brought to the dances, but many times to her it head to it the path organized. The beginning be built by her, but the ends and the points of arrival would be able to be enriched itself the infants went also the artisans of the creations and of the transformations. It is difficult for who plans his actions inside a conception closed of education break with this perspective of education and accept the possibilities created by the infants.

The body, to corporeity, the jokes, the games should be presented permitting that all of the participants of the equal school by a trial of experience and reflection, for will be capable of do different you will look about the infant, in your I spill, your social, cultural situation. We are going to be basic the change in the kind of formation of the educators, that act ourselves diverse levels of education. We had in these educators, examples of changes that occurred for the persistence in the construction of new relations with the infants, with the knowledge and to with the life.

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ABSTRAC:
In this article, we wove reflections about the body, to corporeity, of two educators, since the infancy to its classroom. We use a qualitative methodology, observations, interviews are structured, histories of life, photographs, filmings, groups of argument of the own pedagogical practice, theoretical reflections. In this I study we resume significant points of the research: The body of the infancy to the classroom that seeks to find roads for the formation of educators, creative and sensible educators. The educators had different histories, roads and dreams. It fitted them to same task: educate the infants for will be creative and active persons, and/or for will become repetitions of standards. That it is a choice that each educator should do. But, for that have conscience of such possibilities, is necessary that the educators, the educators know to itself, respect to its corporeity, reflect about the pedagogical practices.
KEYWORDS: Body, educators, experiences, childlike education.

OPVOEDERS EN ZUIGELINGEN: DIALOGEN VAN CORPOREIDADES

RÈSUME:
En cet article, nous réflexions tissées au sujet du corps, au corporeidade, de deux éducateurs, depuis l'petite enfance à sa salle de classe. Nous employons une méthodologie qualitative, observations, entrevues sommes structurés, des histoires de la vie, photographies, les pelliculages, groupes de l'argument du pour posséder la pratique pédagogique, réflexions théoriques.
En cela je nous étudie reprends les points significatifs de la recherche : Le corps de l'petite enfance à la salle de classe qui cherche à trouver des routes pour la formation des éducateurs d'éducateurs, créateurs et sensibles. Les éducateurs ont eu différentes histoires, routes et rêves. Elle les a adaptés à mêmes chargent : instruisez les enfants en bas âge pour la volonté soit les personnes créatrices et actives, et/ou pour la volonté devient des repetidores des normes.
Que c'est un choix que chaque éducateur devrait faire. Mais, parce que cela ont la conscience de telles possibilités, est nécessaire que les éducateurs, les éducateurs sachent à se, respectent à son corporeidade, se reflètent au sujet des pratiques pédagogiques. **MOTS-CLÉ**: Corps, éducateurs, expériences, éducation enfantine.

EDUCADORES E INFANTES: DIÁLOGOS DEL CORPOREIDADES

RESUMEN:
En este artículo, nosotros reflexiones tejidas sobre el cuerpo, al corporeidade, de dos educadores, desde la infancia a su sala de clase. Utilizamos una metodología cualitativa, observaciones, entrevistas nos estructuramos, las historias de la vida, fotografías, películas, grupos de la discusión del para poseer la práctica pedagógica, reflexiones teóricas.
En esto nos estudio reasumo los puntos significativos de la investigación: El cuerpo de la infancia a la sala de clase que intenta encontrar los caminos para la formación de los educadores de los educadores, creativos y sensibles.
Los educadores tenían diversas historias, los caminos y sueños. Los cupo a la misma tarea: eduque a infantes para la voluntad sea personas creativas y activas, y/o para la voluntad hace repetidores de estándares. Que es una opción que cada educador debe hacer. Pero, porque eso tiene conciencia de tales posibilidades, es necesario que los educadores, los educadores saben a sí mismo, respetan a su corporeidade, reflejan sobre las prácticas pedagógicas.
PALABRAS CLAVE: Cuerpo, educadores, experiencias, educación infantil.

EDUCADORAS E CRIANÇAS: DIÁLOGOS DAS CORPOREIDADES

RESUMO:
Neste artigo, tecemos reflexões sobre o corpo, a corporeidade, de duas educadoras, desde a infância até as suas salas de aula. Usamos uma metodologia qualitativa, observações, entrevistas semi-estruturadas, histórias de vida, fotografias, filmagens, grupos de discussão da própria prática pedagógica, reflexões teóricas.
Neste estudo retomamos pontos significativos da pesquisa: O corpo da infância à sala de aula que busca encontrar caminhos para a formação de educadores, educadoras sensíveis e criativas.
As educadoras tinham diferentes histórias, caminhos e sonhos. Cabia-lhes a mesma tarefa: educar as crianças para serem pessoas atuantes e criativas, e/ou para se tornarem repetidores de padrões. Essa é uma escolha que cada educador deve fazer. Mas, para que haja consciência de tais possibilidades, é preciso que os educadores, as educadoras conheçam a si mesmos, respeitem a sua corporeidade, reflitam sobre as práticas pedagógicas.
PALAVRAS CHAVE: Corpo, vivências, educação infantil.