97 - MANIPULATION OF THE BODIES: AN IMPERIALISM ALSO IN THE PHYSICAL EDUCATION

JACQUELINE HESPANHOL BERGAMIM
jhbergamim@yahoo.com.br

Article

Our bodies suffer influences from the way where we live since the beginning of the times, and nowadays would not be different, are influenced by the media, the medias, the colloquies between friends, the social space where in we find them, among others. The body has an ideal model to be reached, an only model, a model standard and the people many times make the impossible one to reach this "body model". Many thresh hours the wire, others make innumerable plastic surgeries, others as much arrive to be even though sick with the obsession of if arriving at the body so desired.

The body is the way for which one communicates with the world. Through it we have all a gamma of chances to feel and in expressing them. Then because the human being has the necessity of being seemed the others so that he is accepted or if it feels well? We will start speaking of the body that if it desires and if it inhales nowadays. Then of that body we are speaking? A body that have its limits, desires and necessities and as construct is difficult to perceive this social body as one, product and producer of culture! The sisters (2003) the idealized body nowadays is a healthful body, beautiful athletically and, as if this was the only option or possibility of being body. This body is seen as lean, still young, of the white and happy race. From this the author does not have the intention to generalize the world and its conception of body. It stands out that cultural particularities exist, and these if relate more to the world occidental person. Today it is as if it had only one possibility of being body and this possibility in is offered them by the media and the Medias. We in them become mentally ill bodies and internalized as if this was the purest truth, in case that contrary, not if it can be happy. Through the word beauty, one perceives the direction of that if it longs for and the direction of that it can be conquered. "Good shape" the pretty, synonymous body of is white of desire for the majority of the people. This desire discloses, of indirect form, the not satisfaction with the proper body and the will to have the body of the other, that is the body idealized for the media. As it says KEYS (1999), *"The world-wide of the models of body, represented in an aesthetic ideal together beauty to the young, healthful, lean body Can be noticed when not threshed leading the directions in direction the formation of an ideology. Without taking in account the symbolic context that followed the image of these bodies, what already it would have an enormous one to be able of persuasion, the simple presence of this stereotype, in a mass space, already is evidence of the culture of the body"* (P. 105). Then said body as beautiful, is what it detaches, that has visibility. Come across-in the ones with it the all instant, when attending the TV, reading reviewed, periodicals, look "". FREITAS (2003) says that ahead of in such a way glamour and turn to Gods, materialized in bodies (supposedly) perfect, the simple mortals are thrilled. In any place that if goes, the perfect body will be, ready there to seduce, to convince and to make to dream. The muscle inside of this context passed to be seen today as something that is together to the beauty, therefore even though the feminine beauty is allied to the well defined muscles and not only to the skinny. POMPEU cited for FREITAS (2003) also arrived at this conclusion when searching on "human Body and aesthetic alienation of our time" evidencing that "to have a pretty body, threshed, in the current jargon of the gymnastics academies, it is basic" (P. 67). In the same line of thought we find KEYS (1999) that it says to only have an imperative of the muscular body and a rupture with the representation of allied feminine beauty to the skinny. Rupture that finds echo in the images propagated in the media. The muscle is the "protagonist of the spectacle contemporary", demanding forms of intervention in the proper body for acquisition and increase of the force, speed, resistance and beauty.

Body fits to also stand out the recent American phenomenon building, that it portrays the incessant search for the muscular definition and the glamour for the muscle. It is of it this true smooth, lean, strong, the athletically one love for that it gains the world occidental person in middle of century XX. The result of this everything can be translated the words which we coexist: "below the flaccid", "below the fat" and as much others. TO SPEAK BEFORE OF THE RESEARCH: Report-in to you say of the young interviewed for FREITAS (2003) in its research to them, the author tells the presence of a negativity direction, of depreciation of everything what it is opposed what they classify as beautiful. As well as the pretty one for "it is good shaped body", the ugly one is for the fat person, as almost synonymous. In the speeches it was possible to identify to the negation to the body fat person. It has an almost cruel trend to sacrifice the body fat person, to consider it a weak one, nonsense. "What it is for backwards of this true aversion to the fat or "good shaped body" obsession for? It is not treated simply to dislike the fat and yes to desire the smooth one, rigid and the everything what it is in tune with the style of life propagated in the current days. We live a lip phobia" (FREITAS, 2003, p.75). The aversion for the fat if shows for the absence with that the body fat person is shown. The fat is always present, that is, it is in all place, but nor therefore it has visibility. The images of the body fat person are silenced, but if it says of them the time all, a time that it becomes "object" and "ant model" of what he wants you to show as pretty, young healthful e. All the moment if advises standards and these ideas are spread out by department stores or advertising. The spread out message passes for the segregation, for the removal of the social conviviality of that they are it is of the standard. It passes for the segregation, for the removal of the social conviviality of that they are it is of the standard. It is become naturalized aversion to the accepted fat and to dislike it for the absence. The "growth up ones" is invited to lose weight through miraculous diets, physical, plastic surgeries, cosmetic exercises and a formula infinity. FREITAS (2003) quotation who when they are accepted as in the Magazine "Ana Maria", through the Happy column "with its Body", have its beauty dimension for tricks, where the imperative tone that she determines what "fullest of body" they can or not use, as to hide and to mask its excesses. He has an imaginary one instituted of that when repudiating the fat gets health. In the health search, the man if takes refuge and "he moves away from itself" everything what he differs from the call "normality". "The search for a good shape body functions [...] as a fight against the imposed symbolic death to that they are not disciplined to fit its bodies to the demanded standards" (FREITAS, 2003, p.83). The man speaks that he is going in search of the health however the intention biggest and of the vanity and the accepted and happy will of being.

If it cannot leave to cite not only that the beauty seems to be associated to the youth, seen as a phase of the life, more as a status that if must search to reach, without speaking that it seems to be privilege of the young to usufruct of the pleasures of the life. The media sells the widening of youth. Selling the idea of that youth is conquered and that all have right it, propagates a love to the smooth one and a rejection to the rugous and the oldness and with this the people each day more make plastic surgeries, use products that if say and so on miraculous. "The perception of body in the current days sends, many times, to an ideal that passes for the difficulty of `to be body'" (FREITAS, 2003, p.10). This difficulty of being body many times generates not understandable visions of what if it is really, lean people if they see fat people and vice versa, people if find low very being that they are not thus, see defects where they do not have, among others as many things. This wrong perception of the body can come

to cause, as we tell previously, some obsessions arriving even though to be unhealthy, as for example, the bulimia and the anorexia. It is as if what we believe to be the reality of our perception came in deceiving them.

"The desestructuration of the specular representation of the body is not only fruit of the aesthetic experience? In the daily life, the perception configurations are frequent; they only concern to the domain of the pathology of the vision a time that is thus determined. They introduce of beginning to this `imagetive universe', in which my position of citizen that it perceives becomes absolutely unstable. The object E if world, as the body of the other and my proper body, are susceptible of if to become brusquely strange, will be that this does not occur in the measure that the variations of the perception if impose to the default of our intentions" (JEUDY, 2002, p.51). This perception is different of the reality of the bodies, and then what if it can say regarding these bodies that "are formed", "constructed" from this conception make a mistake of being body it is that it moves away the bodies from its essences (individual, only, exclusive human beings, exempt of any standard, therefore full of chances). E this conception of body arrived at the current days? Good the body historically is constructed, to think the body is to tread for the history of the humanity, is to perceive that at its different moments the body was idealized in accordance with the predominant culture. This premise allows saying that all conception of body is historical, being of this form, dated and located. The civilization occidental person discloses a trend in perceiving the man as body and soul, that is, with a dualistic vision.

"In the history of the civilization occidental person, we can make allusion initially the two forms of agreement of the body. One of them if makes present in the life of the primitive man, in which the corporal experience is intense and joins. The man lives in unit with the nature and the society. To another form he says respect to a dualistic trend of agreement of the body, that is, the man is perceived of divided form, from the dichotomy that separates in body and mind to it. This last one we can consider as dominant in the culture occidental person, especially when characterized for the valuation of the intellect in detriment of sensitivity" (PORPINO, 1997, p.02). Later with thought of Discarding the dualism started to dominate the forms of agreement of the man, becoming stronger (century. XVII). in this philosopher, the knowledge was only possible from the intellectual intuition.

"With its immortal reflection `I think, and then I exist', Descartes super valued the mind in detriment of the body. The man passed to be seen as to be a person that think and possessing of a body that would have controlled and to be disciplined for the intellect" (PORPINO, 1997, p.03). With the dualistic position, the citizen passed to be perceived as inside (the soul), more valued, and the body exteriority. Thus, the body only passed to be understood as mediating canal in the connection of the man with the world and, therefore, secondary part in this relation. However although the thought dualistic to have if consisting a strong foundation for a predominantly dichotomy agreement of the Portion body (1997) defends that still we can find in history other forms of agreement that had tried to breach with this dichotomy in being shown the new agreements concerning the condition human being. These understandings can be found in thoughts of philosophers as Marx, Foucault and Merleau-Ponty. FOUCAULT (1987) affirms that during history many times the body was used and manipulated as a machine, trained this in accordance with the demanded necessities at the time, and it brought in itself all inside the necessary molds for its position in its work and of the society. Thus the bodies had been manufactured, trained, prepared and adjusted for some professions, as for example, the soldiers who had a "only body", therefore of far could recognize one. The body thus turned an object, something manipulated, trained, perfected to arrive the definitive objectives of income and obedience.

The bodies are disciplined in terms of utility for economic interests and production. GONÇALVES (1994), telling Marx in century XIX, says that this thought the body about its concreticirty, perceiving its humanity from its productive capacity and its historical essence, in this way had the chance of in confronting them with the bodies laboring, explored and framed for the process of typical mechanization of the system of production of the capitalism. Walking a little more in history, he can yourself be inquired that century XX was marked by two great wars, conflicts, boom technological, change of behavior in the social classrooms, the phenomenon of the media, cult to the body, of the fashion, of the plastic surgery, at last for typical corporal behaviors of the modern world, of the individual differentiated for the consumption of determined product affirms SANT' ANNA (1999). The decade of eighty is considered a landmark, informs SANT' ANNA (1999), therefore in it less appears a standard of Romanized body, where this has that to be fruit of it disciplines and overcoming of physical limits. The athletically, strong and pretty body leaves gymnasia, clubs and academies and arrives at the streets. This necessity to exercise the body reaches all the social classes. Boom of the gymnastics academies has one. The young of years 80 "had been accused with mentally ill and passive ahead with all the great factory of the fashion and the beauty". This conception produced a "multitude of muscular and aerobics" and these had been accused to restrict all there the activity human being, including the sexual one, "more a performance", creating a new clothe for the cult to the body - cultured of the performance (P. 59).

Chaves (1999) tell that in the Eighties, the generation health if exercised searching energy and vitality and the by-product was the aesthetic one. Today, "the proportionate health for the exercises starts to be a by-product of the search of the aesthetic Excellency" (p.39). Already in the years 90 FREITAS (2003) detach the change in the direction of the explosion of the speech of the quality of life: the body less is by fashion or mark of the Modernity and more as a pledge of quality of life. Despite it has change in the speech, the imperative tone continues to dictate to the certain e the wrong one in the body. In this scene it starts to proliferate "the big shapes" images of. SANT' ANNA (1999) suggests that these bodies beyond, of "big shape", are stressed. Of "big shape", the advertising created the image of "productive, lucrative, total advertising body hiperpotantion," But, although to continue to be part of the "world-wide", alert scene the author, a part of them if disarranged in stress, depression, cholesterol, anxiety. A time that values the body, recognized "as subject primordial, sensible is lived and so important how much at other moments it is the soul". In this context it "is lowered and explored, object of immense curiosity, intense commercial explorations, scientific difference and industrial manipulations". The transformation of the reason also occurs, and "in a basic and original reason of the body", the health, the retardation of the aging and the death as "symptoms of the natural and rational life" (SANT'ANNA cited for FREITAS, 2003, p.28-29). The body is disrespected in all its singularity; it is seen of fragmentary form. Either for the imperative of the skinny, for I appeal it the muscle, or for the devil of the fat, this image always is strengthened.

In short, these movements in the lived time of the bodies, its clippings and metaphors, allow visualizing the main meanings attributed socially to the body, being allowed to explicit and of this form to understand its possible sensible ones in the current days. This everything without losing of sight that, beyond being a description-cultural construction, "the body functions as a processor of the history, by means of which is propagated and modified the cultural and biological legacies". Being so together to history it makes sensible to say that each culture has its body, as well as it possess its language (SANT' ANNA cited for FREITAS 2003, P. 25). In fact the top the body is resulted of different "ideologies" that configure it throughout history; it is not limited by the anatomy. Therefore as FOUCAULT said (1987), many times through the body if recognize the history of a person, its profession or occupation, therefore this brings obtains signals that demonstrate the reality of this person. The author quotation that all these prescriptions and minute techniques of control and corporal use pass the classic age and arrive following the man in the modern humanism. The people consume the products that are in the commercial propagandas and, with the desire even though to get the body that is tied they or being demonstrated in these. Thus the images are servants, to reach certain corporal representations in the media. Dislocating the axle of the quarrel for the Physical Education we can perceive that since its

beginning, if it is that we can really demarcate where this had its beginning, the bodies of certain form were manipulated and trained for a bigger end of interest of the ruling class. TO SOARES (1998) tells that the scientific circle in century XIX imprisoned all the practical forms and languages of the corporal ones under an only denomination: Gymnastics. European the Gymnastic movement was, therefore, a first sketch and the place of where they had broken the theories that today we call Physical Education in the Occident. This practical movement marked out with buoys the thought around the corporal ones is of the world of the work, bringing the idea of health, vigor, on energy and moral to its application.

In this salient period the author whom a pedagogy of the gesture had and of the will, configuring itself thus an "education of the body" and the gymnastics, with its lapsing, were fit in this pedagogy and if she made carrier of rules and norms. The bodies that deviated from the standards of a utilitarian normality did not interest. Since infancy, or better, over all in it, an education would have to happen that privileged the corporal straightness that kept the put in an upright position and straight bodies. The straight body and the rigid transport appear in the institutions of Gymnastics, physical exercises that can mold and to train the body they demand with science bonds capable to restore a collective order. The objective one was that with this practical the individual came to internalize a notion of economy of time of expense, energy and culture to the health, as principles organizations of the daily one. With these indications the Gymnastics assures, at this moment its place in the bourgeois society.

"The human body is seen then as… `a mechanical set livened up by an engine whose invisible combustion must earn in efficiency that can be measured. '" (PAZ cited for SOARES, 1998, p.87) The desire not contained was lived more to construct only norms, the allure for the fixed models generalized. E is this context that hugs the Gymnastics for perceiving it as capable to disclose from its systematization each more refined time, a total new vision of corporal movement e, also, of its application in the work. In accordance with BRACHT (1999), the birth of the Physical Education if gave: "to fulfill the function to collaborate in the construction of healthful and docile bodies, or better, with an aesthetic education (of sensitivity) that it allowed one adequate adaptation to the productive process or to a perspective nationalistic politics, and, for another one, was also legitimated for the doctor-scientific knowledge of the body that authenticated the possibilities, the necessity and the advantages of such intervention on the body" (s/p). The gymnastics, hegemonic activity in the lessons of Physical Education until the beginning of the decade of forty, starts to yield space for the sport. What the Physical Education is today, it at the time present configuration is deeply on to the social and historical conditions in which it became full filled itself. Thus the pertaining to school physical Education, for example, assumed functions with militarist trends, hygienists, of biologization and on psicopedagogization, trends this a historical moments that still today, stayed in practical.

In accordance with PIRES (2000) exactly being the use of the term already today sufficiently common corporeity in the half academics and professionals of the Physical Education are perceived that for many this subject still continues representing one incognito concept, with restricted meanings only to the philosophers. The author tells that he has coherence in this unfamiliarity on the corporeity, not only for the deficiency in the academic formation of the professional, but mainly for the abstract direction of the word found in the Aurélio Dictionary, in which corporeity is synonymous of corporality represents the quality of the corporeal one, that he is relative to the body. The definition little really adds to the understanding of a so complex concept. "Thus, it is arrived only at the meaning of the body, where corporeity is the opposite of the spirit, of the soul. Moreover, ahead of the minimum information regarding the body and of its sensitivity little cultivated in the life of the rationalist thought contemporary, the professional if sees in difficulties when searching the understanding, taking with starting point its proper corporal perception" (PIRES, 2000, p.31). SANTIN cited for PIRES (2000) affirms that: "In all these corporal profiles appear clearly traces of disciplined, rejected a corporeity submiss, for times until abject. The corporal dimensions do not pass of a category of secondary values of in the life human being" (p.31). SAUCERS (2000) say that it agrees to Santin when it recognizes that the Physical Education contributes for this corporal inferiority: "whose dimensions do not exceed a simple category of secondary values in the life human being, not representing the true one felt of the bodies, reducing it a use object, a utensil to be used for any one, or what it is more serious, in accordance with the interests politicians, economic and ideological of dominant groups" (p.32). Of this form, our culture has a corporeity that it does not propitiate culture to the body, for the opposite, reduces this body the utensil, to a tool or an object of use. One still perceives in accordance with SAUCERS (2000) that in the current context, the understanding of the corporeity is remained subordinated to a vision of body limited to the physical body. Rare the body is seen being on to the questions of social nature politics, economic, cultural or ideological in our society. Nowadays when if it enters in an academy can be perceived clearly the bodies in search of the social imperialism, bodies that are the search of the standard divulged in the media and for the society. It has in the posters of propaganda with bodies considered perfect for the demanded standard, without saying of the bodies and clothes of the proper professionals who work in the academies that value this esteriotip.

Normally a professional of Physical Education only of looking at for it knows itself. If he cannot leave to cite the incentives of the professors given to the pupils during the lessons, as for example, "we go continues, you does not want a belly of good shape". With this it can be affirmed that it still has today inside of the Physical Education one practical one of disciplinative of the bodies, that is, the Physical Education not yet opened the eyes to perceive that it strong limits the corporal possibility of the human being for being influenced and manipulated by the industry of the beauty and the fashion. Another important aspect of the proper disciplination is that it acts in a still more efficient process, subtle and so to speak more violent. Beyond the responsible actors for the speech concerning the importance of if searching a body standard, the power obtains and comes obtaining to make with that the people start to be its proper repressors. All an architecture, all a game of being able constructed on definitive materialized symbols and in codes transforms imaginary the social one, making with that the citizens if feel only the responsible ones for its body. It is not only an external power that acts on the citizens, but one to be able more efficient and subtle: of the self-control and the auto-care. Diverse practical, of this form, as the gymnastics, the sport is instruments with a gigantic influence on the bodies and the citizens. Thus we can perceive how much the Physical Education is passive what the society offers to it and passes to it, mainly as for the appropriations that the ruling class makes in relation to the body. The Physical Education while it disciplines had the more critical and less passive duty of being to social intentions, helping to write the corporal history of a more healthful and less alienator form for all the individuals, being thus generated one better quality of life to the people. It is important that the professional of Physical Education if acquires knowledge of the necessity of search of an integration, based in a vision of the man as a whole.

REFERÊNCIAS BIBLIOGRÁFICAS

BERGAMIM, Jacqueline Hespanhol. **Manipulação dos corpos: Um imperialismo também na Educação Física.** (Seminário de Monografia apresentada à UFV, Departamento de Educação Física). Viçosa, MG. Setembro, 2006.

BRACHT, Valter. **A constituição das teorias pedagógicas da educação física**. Cad. CEDES., Campinas, v. 19, n. 48, 1999. Disponível em: http://www.scielo.br/scielo.php?script=sci_arttext&pid=S010132621999000100005&lng=pt&nrm=iso . Acesso em: 01 Ago 2006.

CHAVES, S. F.). **Em cena: o corpo. Sentidos que circulam com o corpo nas propagandas de televisão**.(Dissertação de Mestrado). PPGEF/UGF. Rio de Janeiro, 1999.
FOUCAULT, Michel. **Vigiar e punir: nascimento da prisão**. Tradução de Raquel Ramalhete. Petrópolis, Vozes, 1987.
FREITAS, Silvânia Aparecida de. **Corpo e imaginário: discurso dos jovens**. (Dissertação de Mestrado). FAE/UFMG. Belo Horizonte, 2003.
GONÇALVES, Maria Augusta Salim. **Sentir, pensar, agir - Corporeidade e educação**. Campinas, SP: Papirus, 1994. - (Coleção corpo e motricidade)
JEUDY, Henri-Pierre. **O corpo como objeto de arte**. tradução de Tereza Lourenço. São Paulo: Estação Liberdade, 2002.
PIRES, Edmilson Ferreira**. Corporeidade: o jogo da beleza na educação física escolar**. EDUFRN. Natal: RN,: 2000.
PORPINO, Karenine de Oliveira. **O corpo, esse nosso (des)conhecido.** Revista da ETFRN - Ano 13° n°2, setembro, 1997. http://www.etfrn.br/revista97_2/karanine.htm . Acessado em 05/06/1999.
SANT'ANNA, Denise Bernuzzi de. **Das Razões do culto ao corpo às condutas éticas.** In CONGRESSO BRASILEIRO DE CIÊNCIAS DO ESPORTE, 11, 1999, Florianópolis. *Anais*... Florianópolis: Edigraf, setembro de 1999. Vol. 2, p. 57-61.
SOARES, Carmen Lúcia. **Imagens da educação no corpo: estudo a partir da ginástica francesa no século XIX.** Campinas, SP: Autores associados, 1998. (Coleção Educação contemporânea)
SOARES, P. G**. O Individuo e o espelho: O que se vê e o que se quer ver.** (Seminário de Monografia apresentada à UFV, Departamento de Educação Física). Viçosa, MG. Maio, 2006.

Key words: bodies, manipulation and Physical Education
Palavras chaves: corpo, manipulação e Educação Física
Rua do Bosque, nº 33. Bairro: Bela Floresta. Ouro Preto do Oeste. RO
E-mail: jhbergamim@yahoo.com.br Fone: (69) 3461-3480 e Celular (31) 9171-2580.
Jacqueline Hespanhol Bergamim

MANIPULATION OF THE BODIES: AN IMPERIALISM ALSO IN THE PHYSICAL EDUCATION

The objective of this work was to explicit of critical form the necessity created for the society, of the citizens to have that to develop a body standard, manipulated and manipulability, from the perspective of different authors and to search and to understand as the Physical Education comes dealing with this ideal of body throughout the time, leading in account this historical form of "corporal instrumentalization". To arrive at this end the used methodology it was the literature revision. To the end of this work it could be concluded that the bodies see suffering manipulation have very, and into the current times this manipulation if transforms into an obsession for a perfect body, stimulating the consumption indirectly to get this body; and the Physical Education is not other people's to this, unhappily at some moments it had even though a crucial paper so that this instrumentalization of the body occurred.
Key words: bodies, manipulation and Physical Education

MANIPULATION DES CORPS: UN IMPÉRIALISME AUSSI DANS L'ÉDUCATION PHYSIQUE

L'objectif de ce travail a été expliqué de forme critique la nécessité criée par la societé, où les gens ont que développer un corps standard, manipulé et manipulable, à partir d'une perspective de differents auteurs qui c'est chercher entendre comme l'Éducation Physique viens en travaillant avec cette idéal de corps au long du temps, en prennant cette forme historique "d'instrumentalisation" corporel. Pour on arriver à cette fin la méthodologie utilisé a été la révision de littérature. À la fin du travail on a pu concluir que les corps viennent en souffrant manipulation ça fait long temps, et dans les temps actuels cette manipulation on transforme dans une obsession par un corps parfait, en stimulant indirectement le consommation de produits pour obtenir ce corps. L'Éducation Physique n'est pas le bien d'autrui à ce cas, malheureusement dans quelques moments elle a eu un papier cruciel pour que cette instrumentalisation du corps arrivât.
Des mots clefs: corps, manipulation et Éducation Physique

MANIPULACIÓN DE LOS CUERPOS: UN IMPERIALISMO TAMBIÉN EN LA EDUCACIÓN FÍSICA

El objetivo de este trabajo estaba a explícito de la forma crítica que la necesidad, creó para la sociedad, de los ciudadanos para tener eso para desarrollar un cuerpo estándar, manipulada y manipulability, de la perspectiva de diversos autores y a buscar y a entender como viene la educación física tratando de este ideal del cuerpo a través del tiempo, conduciendo adentro cuenta esta forma histórica de "instrumentalization corporal". Llegar este extremo la metodología usada era la revisión de la literatura. Al extremo de este trabajo podría ser concluido que los cuerpos ven la manipulación sufridora tener muy, y en los tiempos actuales esta manipulación si transforma en una obsesión para un cuerpo perfecto, estimulando la consumición indirectamente para conseguir este cuerpo; y la educación física no es la gente a esto, infeliz en algunos momentos que tenía aun cuando un papel crucial de modo que ocurriera este instrumentalization del cuerpo.
Palabras claves: cuerpo, manipulación, Educación Física

MANIPULAÇÃO DOS CORPOS: UM IMPERIALISMO TAMBÉM NA EDUCAÇÃO FÍSICA

O objetivo deste trabalho foi explicitar de forma crítica a necessidade criada pela sociedade, dos sujeitos terem que desenvolver um corpo padrão, manipulado e manipulável, a partir da perspectiva de diferentes autores e buscar entender como a Educação Física vem lidando com esse ideal de corpo ao longo do tempo, levando em conta esta forma histórica de "instrumentalização" corporal. Para se chegar a esse fim a metodologia utilizada foi a revisão de literatura. Ao final do trabalho pôde-se concluir que os corpos vêem sofrendo manipulação há muito, e nos tempos atuais essa manipulação se transforma em uma obsessão por um corpo perfeito, incentivando indiretamente o consumo para se obter esse corpo. E a Educação Física não está alheia a isto, infelizmente em alguns momentos ela teve até mesmo um papel crucial para que esta instrumentalização do corpo ocorresse.
Palavras chaves: corpo, manipulação e Educação Física.