190 - THE OWNERSHIP OF THE BODY: CONSCIENCE AND ACTIVE BODY

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It is true, as Marx says, that history does not walk with the head,
but also it is true that it does not think with the feet. Or, beforehand, we must not busy ourselves with its "head", nor with its" feet", but with its body.
Merleau-Ponty

Introduction

The biological, psychological, sociological and cultural Being, thus, human, seeks in its development an identity that allows it to be a personality, a presence in the world. A corporeity. Being unique, the man seeks at every instant to be more and in this search receives strong influence of generational inheritance and from his social surrounding, that educates him, and when acquiring influence of this man, starts definitively to influence him. This way, when beginning this study I think: which body does the current society need? Which values and ideologies spread through the construction of a body, that in history has already been unknown, researched, denied, compartmented, and today shows itself a slave of aesthetic standards where the view of someone else and of the mirror are there to approve or disapprove? In which way can we build an active body without denying your identity?

Silva (2001) states, that the body is "(...) the most natural, the most concrete, the first and the most normal asset that the men has". According the author, the body is a convergence point between phenomenon of organic nature and social nature of the human being that leads to a necessary dialogue about nature and culture. However, this way the human condition makes itself evident in the simple translation of men that in the *Phenomenology of Perception* by Merleau Ponty, body and the world form a system, allowing the body to act on the world, without the mediation of concept. Nevertheless, Manuel Sérgio (2003), alerts to the rationality of this body, because, in all human motor skills (or the body in action), the intentional guides him.

René Descartes when dividing the men in body and soul, points to the difference between the animal and the spiritual independence of these parts, as if it were possible to live distant, things that by nature are not sociable. The complete Being arises in oneself and in the other. Lives, and in living with, amplifies the perspective of being more that seeks at every moment while it is a project, overcome oneself.

For Foucault (1987), there was in the classical age, a finding of the body as object and target of power. This body easily manipulated, is no longer source of all perceptions, pleasure, and losses the sense of being own, making it the crop of lack of singularity, in other words, an absent corporeity. This logic produces the body that molds itself to the will and interest that are strange to the people, only establish links with that which imprisons and controls.

There is the body that trains, ready to give quick answers, maximum performance, not caring about limits. The machine man searching to exceed in a way that does not live with the intelligible of being more, and in a way, with the improvement of his marks. The feelings do not matter, the other matters even less. A body without corporeity.

Focault (1987), also identifies the body that complies, responds, that becomes capable. The body without free will, where the only ritual allowed is the execution of exercises, generally done with military strictness, where the discipline makes through these submissive and exercised bodies, "docile" bodies.

But, it is born right now the possibility of an active body that is also body-respect because it takes care of itself. That allows being active through pleasure, desire of being present in the world, through nature of being human motor skills because it transcends and makes itself conscious. Moreira (2006), defines active body as lived corporeity, where the self thinks the world, the other and itself in the attempt to conceive these relations, in search to learn once more to see life and the world. This way, the simple living constructs an unique lifestyle, where the men transcends the automaton-immobilism imposed by the technological facilities of modern life. This body that in the future is corporeity from the moment that it has conscious of movement in itself, presents itself to society with the possibility of comprehension of its history, because, knowing oneself broadens one's action in the world, in biological, psychological and sociological conditions, as well as oriented in the sense of culture learning, possible transformations to be made effective when the active body presents itself as a lifestyle.

A brief history of the body

When speaking about possible images for a history of the body, Denise Sant'Anne states that this is a project so vast and risky as that of writing a history of life. Continue, "(...) biological as well as symbolical territory, processor of never-ending virtualities , strength fields that do not stop to agitate and comfort, the body maybe the most beautiful trace of the memory of life" (Sant'Anne , 2001, pg.3). Write the body in history is to place it in the history of culture that presents a diversified form of announcing it, solve it, and create mechanisms of control, for personal or collective interests. However, the body with its own intelligence, even if submitted to orders, seeks exits of being of itself. For happiness, for action of this liberty body, seeks through movement conscious, to feel.

The care that we have when analyzing the perspective of an active body comes from the way the men can develop consciousness and not let him be manipulated by the intentions now posed by society through an aggressive mass media, that prohibits himself to look inside and do his own discoveries. Steals the possession of this body when freeing people said to be authorized, to announce the patterns thought as acceptable of aesthetic and health. About the minuscule power of the active body, Foucault (1987, pg.118) alerts that it is not about taking care of the body, in mass form, in a blatant way, as it is an inevitable unit but working it in detail; to exercise upon it a coercion without pause, of keeping it at the level same as mechanics - movements, attitude gestures, speed.

It is known the control effort that historically constitutes itself as the social model of diverse cultures, seeking through some way to shape these bodies to the desired society. This creates inside of the concept to be human, the formation of an individual that fatally will provide its contribution to the formation of a society based in the same controls that it was under. Through this, this being of same name does not comprehend the social rule as something to be followed, if it consciously agrees, or modified, if he believes in the possibility of building another society, and yet, as something to be cultured without blemishes, not wondering inside the feelings of autonomy, present new ways of seeing the world in the history that it created and that now could recreate it.

Ownership of the body

We are beings in the world, and our presence is given by and through corporeity. But how can I assume ownership of my body when I am educated not to perceive it? Would the education be turned to the comprehension of "being in the world" or conspiring its denial? What we see, is that the education processes of the men, the school institution insists in observing the same initially in its corporal "margin", from outside to the inside, when actually it should be exercising the self knowledge for then to seek through conscious way that is outside of itself.

When knowing itself body, there is for us a meeting with the own self. This occurs when we take hold of our sensations and take hold of our conscious that every movement produced by us has the goal to search something, a desire and that this desire becomes real with the world as we know it, with effect, with the world to be perceived by myself, where I do not fit as object, but as own body.

In search of the ownership of the body, here translated as corporeity, which is the human understanding his condition in the world, his way of being, feeling, and finalize his presence for the body, we observe that "I can only comprehend the function of the live body making it myself and as I am a body that rises in the direction of the world" (Merleau-Ponty 2006, p.114).

When having conscious of the body I perceive it and this perception that enlightens me to realize and realize myself. These questions imply the comprehension of what I lack which being one who desire owns. It is this way that is presented the need for active body that come from my desires that are of each one that moves with the thought of being more. This body becomes active through the principle that the human does not exist and does not itself only with the mind, but it does, with its own body, that makes possible creative life, exercise of living with the other and other things, proactive attitudes and a learning of culture.

I need then to read again the poem by Fernando Pessoa that states: "I am the gap between my desire and what the desire of others have made me". Deconstruct the *self* that the *other* built, believing that the will of the other acts in the formation of self and that only consciousness of this *self* that is needed to won, can make evident an active body that at the same time is own body and that it takes to *itself* to meet *I*.

This "itself for I obtain" will find shelter in the way with that each human being relates with its corporal priorities. The image that we perceive in us, many times presents itself distorted from the models presented as ideal. When feeling itself out of the "standard", the individual starts to search this body unknown, denying any subjective form of being. Generally these searches bring sensations of impotence, which transforms into frustration, which leads to a lack of satisfaction with what would have been reason for happiness and space for experiences, the own body.

To deny the pressures for us to have "strange" bodies, does not turn us immune, but easy prey of the stereotype of the body where the society specialized throughout history. To take the ownership of the body would be not to leave itself to be invaded, not to allow itself to search the paradigm of body of the other or one determined culture. It would be before everything, to understand that my body is the body paradigm that interests me, therefore this indeed, belongs to me for it accurately is what I am.

To think active body is to search the conscious movement being this movement result of feelings, needs, perceptions and genetic and cultural inheritances, and not, the rupture with my corporeity, an obligation dictated for the Medicine, Physical Education among other external motivational factors of my desire. Still speaking on the control that exerts on the body, Foucault (1987) cites discipline, and affirms that this control does not consist simply of teaching or imposing a series of definite gestures; imposes the best relation between the gesture and the global attitude of the body, that is its condition of effectiveness and speed, and that a disciplined body is the base of an efficient gesture.

Thus, we are controlled and we let them exert all types of power upon our corporeity. We confuse active body with trained body, we violate ourselves for the desire others and not for our own desire. We give up of the pleasure of body happiness for exercising a vigorous corporeity and at the same time sensible and harmonious, for the search of a body that trained exhales aesthetic and muscular force, even if this has cost the dispossession of the dwelling body, pain and fragility in our corporal image, with effect, loses its identity.

The lack of knowledge of our corporeity ends up disclosing what it was not revealed: we do not have intimacy with we ourselves. If we are a body, the necessary proximity with it would be the bailer so that when activating it, the feeling that the manners tied to pleasure sensation would be effective in our lives, without a doubt it would lead ourselves to an active life.

This relation of strangeness that we establish with our body is sheltered in a series of reasons. In the impossibility of this essay to approach this entire universe, we will go through the education. In Brazil our first professors were the religious Jesuits, who immediately after their arrival soon treated to dress the Indians and "teach" their nudity. Make the body a demon, elect ugly and forbidden parts, to align all human motor skills which for Manuel Sérgio (2003) is expressed as the "body in act", to suffering or exclusiveness of those less gifted was the "great" contribution we received from them (the Jesuits) and from our colonizers.

If we think about the Physical Education, this was established in the school environment for praising a practice with pre-made repetitive gestures in search of an excellency, that to us brought the feeling of relief to the end of the sessions, and an activism that detaches it of the proper pedagogical necessities of the education, where it was considered to deal with the body in isolated form from the cognitive questions. A delay that still today we carry the consequences. Current thought between intellectuals of the Physical Education exists in the present time, whose understanding, is that it is needed more then what is to be done, knowing why to make it. It is necessary that the professors appropriate themselves of technical and scientific knowledge and sensitivity, with the purpose to understand step by step the human transformations and needs. To undertake procedures and educative attitudes, so that already in infancy it is possible the knowledge of the corporeity, seeking through this way to contribute so that these children develop harmoniously, keeping for the adult life a positive image of oneself as body.

To demand the ownership of the body is to allow itself to take it with its desires, necessities and wills. It is create an opportunity for the body to the autonomy of the active being for an option of always being and to be more for the search of transcendence and a full and lived corporeity. It is the body that acquires a conscience.

Conscious Body

Much is heard, is read, is spoken about a conscience of the body. It is noticed even that there is a certain effort in the search for a corporal conscience, being that this generally part from modalities of exercises that appear at all moments, many times in compliance with the seasons of the year. As an example, we can cite the summer. We have that to be ready for the time when the bodies will be displayed and all eyes directed toward the "well-taken care of" and defined bodies or toward "relaxed" bodies, target of critics for leaving the socially acceptable aesthetic standard.

We believe that the movement in itself does not promote the transformations that we hope are basic for a new conscience of the body. "But the conscience of the body is not given. Neither method nor movement grants it. The conscience of

the body conquers itself. It is of those who decide to look for it". (Bertherat, 1995.p.203). The step-by-step exerted experience indeed, could be the defining aspect of a body conscience. Not any experience, neither an imposed experience, very not probable that it occurs in an experience pre-established as model that does not allow error, the experimentation, the reflection, the transformation of the lived one.

It is necessary to perceive itself. And to perceive is to also take conscience of a rhythm that is in our interior. Therefore, the possibility of conscience of the body does not exist if the experience is not carried through an individualized way, in compliance with the necessities of the individual, that are subjective and do not fit the practices that involves all in a madness of sound, rhythms and movements carefully rehearsed by the professors, who at certain moments seem to offer their choreographies for the mirror or the audience, disregarding the experiences lived previously by their students. There is no concern with the time that they have to participate of corporal practice, not demonstrating interest for its needs.

The environment is fundamental to occur the synthesis of the conscience of the body. The tone of voice taken by the professor, the participants, the smell, the colors, the illumination, the rhythm suggested for the experience. "(...) all these elements contribute to join the student to its body" (Bertherat, 1995). This approach-knowledge, searches the conscience by the development that offers itself in a slow and gradual form. The body does not have haste… to be active, does not need haste.

When we report ourselves to the active body, are forced to visualize vigorous, intense and quick movements. Here, the active body follows a proper rhythm, that is controlled by a conscientious body that perceives its needs and respects its limits and desires.

To take the initiative of awaking the more painful archaic experiences and the deceased zones that state them… to take the responsibility of the state of the body… to slowly take conscience until feeling the proper life to take body… "To take", yes. But, what later? After taking, would it not be the case to offer? After "for what" of taking conscience of the body, would it not be useful to look for "for who" (Bertherat, 1995.P.187).

When provoking the meeting of the one in itself with the I, that one that starts to have conscience of the body, develops new connections with the other. It searches an approach with the bodies that for a long time were distant and strange. This is not an affirmative that this approach will have success. Mainly if we recognize that this distance of bodies was constructed and fortified for an ownership of the situated body in control platforms that imprisoned ourselves and distanced ourselves from the relation with the other and the pleasure.

Thus...

To think an active body that leaves from a conscience of the body is to claim the birth of a proper body that is the result of a corporeity. "To be body, it is to be tied to a certain world, and our body is not primarily located on the space: it is in the space. (...) But I am not in front of my body, I am in my body, or before I am my body" Merleau Ponty (2006).

The man interprets itself, and in this knowledge of the one in itself, he develops the conscience of a body that will take ownership. When taking ownership, it rescues the body that was ownership of the other, (here, seen as the body that was controlled by the interest of others) it is perceived, and it is in this perception that one sees the action of becoming. Now indeed, no longer coming from a periphery, but from the center, from where the feelings denounce pleasure and displeasure, what is offered and what is imposed, in short, each expression starts to disclose the conscience that it has of the gesture, the movement, of the desire, at last, of its attitudes.

I want the body-freedom that it denies itself of any imposition so that it is body-standard. That it is active, more from its nature as representation of the human motor skills, then from motivations of aesthetic or the performance. I want the ownership of my body… for the conscience of the active body.

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THE OWNERSHIP OF THE BODY: CONSCIENCE AND ACTIVE BODY

Abstract

This article studies the historical relations that established between the body and power. In these relations we observe that in a given moment we lose ownership of our body and that it starts to become a favorite target of domination and loss of identity. These characteristics shun the human being from a conscience of its body that would be made possible through knowledge of its corporeity as way of being, where the man presents himself in the world through a body that moves itself in search to transcend in the meaning of being more. This search creates the perspective and necessity of the coming of the active body. Here we discuss the active body not in the sense of performance, effectiveness and aesthetics, but the active body for the conscience and necessity of the human motor skills which is proper of the body in act. We inquire and we reflect on the bodies that had been created in accordance with the interests that permeate the societies throughout history. We arrive at the requirements of the current standards, that invite all to a standardization, forgetting the subjectivity of the individual and creates a false corporal image, that largely contributes for it not to seek the discovery from inside-out and indeed that we remain in the superficiality.

Keywords: active body. Conscience. human motor skills.

LA POSSESSION DU CORPS : CONSCIENCE ET CORPS ACTIF

Résumé

Cet article aborde les relations historiques qui se sont établi entre le corps et le pouvoir. Dans ces relations nous remarquons qu'à un moment donné, nous perdons la possession de notre corps et que celui-ci devient alors l'objet favori de domination et de perte d'identité. Ces caractéristiques éloignent l'humain d'une conscience de son corps, qui serait possible par la connaissance de sa corporéité comme une manière d'être et demeurer, où l'homme se présentent dans le monde à travers un corps qui se déplace pour se transcender dans le sens d'être davantage. Cette recherche crée la perspective et la nécessité de

l'apparition du corps actif. Ici nous mentionnons le corps actif non pas dans le sens du rendement, de l'efficacité et de l'esthétique, mais le corps actif par la conscience et la nécessité de la motricité humaine qui est propre au corps en action. Nous recherchons et reflétons sur les corps qui ont été créés conformément aux intérêts qui traversent les sociétés tout au long de l'histoire. Nous en arrivons aux exigences des normes actuelles, qui nous poussent vers une normalisation, oubliant la subjectivité de l'individu et il se crée alors une fausse image corporelle, qui pour beaucoup incite à ne pas chercher à réaliser la découverte de l'intérieur vers l'extérieur mais au contraire à demeurer dans la superficialité.

Mots-clefs : corps actif, conscience, motricité humaine

LA POSESIÓN DEL CUERPO: CONCIENCIA Y CUERPO ACTIVO

Resumo

Este artículo versa sobre las relaciones históricas que se establecieron entre cuerpo y poder. Observamos que en un dado momento, en esas relaciones perdimos la pose de nuestro cuerpo, y que éste pasa a ser blanco predilecto de dominación y pérdida de identidad. Esas características son las que distancian el humano de una conciencia de su cuerpo, lo que se alcanzaría por el conocimiento de su corporeidad como modo de ser y estar, en donde el hombre se presenta en el mundo a través de un cuerpo que se mueve en búsqueda de trascender en el sentido de ser más. Esa búsqueda crea la perspectiva y necesidad del surgimiento del cuerpo activo. En ese contexto, discutimos el cuerpo activo no en el sentido del rendimiento, de la eficacia y estética, sino el cuerpo activo por la conciencia y necesidad de motricidad humana, que es propia del cuerpo en acto. Investigamos y reflexionamos sobre los cuerpos que fueron siendo creados en conformidad con los intereses presentes en las sociedades a lo largo de la historia. Así, llegamos a las exigencias de los patrones actuales, que nos invitan a una estandardización y que nos hacen olvidar la subjetividad del individuo y crear una imagen corporal falsa, que en mucho contribuye para que no se busque realizar la descubierta desde el interior hacia afuera y que, sí, permanezcamos en la superficialidad.

Palabras-clave: cuerpo activo, conciencia, motricidad humana.

A POSSE DO CORPO: CONSCIÊNCIA E CORPO ATIVO

Resumo

Este artigo versa sobre as relações históricas que se estabeleceram entre corpo e poder. Nessas relações observamos que em um dado momento perdemos a posse de nosso corpo e que esse passa a ser alvo predileto de dominação e perca de identidade. Essas características afastam o humano de uma consciência de seu corpo, que se faria possível pelo conhecimento de sua corporeidade como modo de ser e estar, onde o homem se apresenta no mundo através de um corpo que se movimenta em busca de transcender no setido de ser mais. Essa busca cria a perspectiva e necessidade do surgimento do corpo ativo. Aqui discutimos o corpo ativo não no sentido do rendimento, da eficácia e da estética, mais o corpo ativo pela consciência e necessidade da motricidade humana que é própria do corpo em ato. Indagamos e refletimos sobre os corpos que foram sendo criados em confomidade com os interesses que permearam as sociedades ao longo da história. Chegamos às exigências dos modelos atuais, que convidam a todos a uma padronização, esquecendo a subjetividade do indivíduo e cria-se uma falsa imagem corporal, que em muito contribui para que não se procure realizar a descoberta de dentro para fora e sim que permaneçamos na superficialidade.

Palavras-chave: corpo ativo. Consciência. motricidade humana.