149 - THE KNOWLEDGE OF CORPORALITY IN THE PROFESSIONAL FORMATION IN PHYSICAL EDUCATION

ANTONIO RICARDO CATUNDA DE OLIVEIRA
Faculdade Integrada do Ceará FIC Fortaleza, CE - BRASIL
ricardocatunda@terra.com.br

Introduction

According to Medina (1994), "In order to understand the body, maybe it would be necessary to define it first. Or would it not? After all, a definition of body is not the body itself. It's just its definition and, as such, it's subject to language's rules and its own operative cultural values". Which values are these that were added to our culture and are part of the way of being that, nowadays, limits us in corporal expression and made us believe that Descartes (1596 1650) would be correct by defining man as being, essentially, spirit (I think, therefore I exist)? We can think the contrary when we propose a education which completely emphasizes the being, and agrees with Merleau-Ponty (1908-1961), who declares "I am my body" (I exist, therefore I thing)?

In our trajectory as professor in courses of professional formation in Physical Education, we have experienced the difficulties which students have, already in a conclusive part of their formation, in relation to their corporality. Can a professional, that will exclusively work with human beings, graduate people, which have a relevant and decisive role in social transformation and have, among other attributions, to promote the development of critical beings with an active lifestyle, not to appreciate self-knowledge, in the comprehension of being in the world with the body, for the body and through the body?

The acquaintance of dynamic methodologies to teaching, nor always guarantees that they'll be applied, because what motivates the teacher to implement them is the minimum of the security that this "risk" demands, what can only be concretized if the body learned together.

The experience of a demystified corporality, because known since its formation, can result in professionals of Physical Education with a better significance of his intervention, allowing him to embrace himself and give a new significance to his practices, better inform his students, produce knowledge and be a guide, in a way that teacher and student can fully experience the corporal experiences proper of professional interference, generating, this way, the development of a consciousness which have, as a consequence, the identification and significance that establish the body's place present in the society.

In a recent study identified in the research developed in the Master Degree Course in Education in Healthy, opportunity that was presented and defended the dissertation entitled: "Scholar Physical Education and the Culture's Development to Healthy Promotion", through which was pursued to demonstrate that the methodology and the different content developed in the subject Scholar Physical Education, in nowadays schools, are dissonant of what we identify and advocate as necessary to the acquisition of habits to a healthy life, among other plenty of know ledges, by adopting, as a fundamental point in practical classes, the disciplinement of bodies as a way of control and even the excessive valorization of technique and efficiency in students participation in different activities. With this, the academic abandon using, by forgetfulness or even ignorance, the playful, which shows in a condensed way the possibilities to the occurrence of effective students' participation, since it allows, due to the psychomotor and pertaining to the grasp of life experience conditions that exists, an intervention sustained by an adequate and indispensable ambience of pleasure, which always allows a bigger and more intensive participation.

Therefore, from these conditions already identified in the anterior studies, some questions remain surrounding me still seeking for answers, such as: what's the value that forming students of Physical Education attribute to corporal and playful practice? Do forming students of Physical Education know their corporality? Is it possible to identify, in the projects and programs organized by the academics from Physical Education courses, the viability of corporal habits which make self knowledge possible? There are devices, used by academics from Physical Education courses that objectify facilitate the knowledge acquisition by the students, about the importance of adopting a human motility culture, in order to facilitate a full professional intervention in the future? How do academics from Physical Education courses analyze their own current pedagogical practices? Which are the new paths to go through? Is corporality influential of a academic way of being? We need with certain briefness bring these discussions to forming rooms.

The valorization and the rethinking of pedagogic practice, to result in chances of the behavior of the students, goes also through a transformation of the qualification and academic's manner of interfere, direct responsible people by becoming dynamic the component contents of the programs of the disciplines. This way, it's expected that they interfere in order to reactivate the interest on the participation by the part of the students, adding information and knowledge, that inspire their behavior.

Talk about corporality in Physical Education formation requires a support based in a Theoretical Referential. Here we will serve primordially, to support this article, as the proposal of Human Motility Science created and defended by the Portuguese philosopher Manuel Sérgio, who foreknows it as the Science of comprehension and the explication of motor behavior. This way, Manuel Sérgio analyzes in his studies the constant tendencies of Man's movement, towards his global development such as his manifestations and relationships in the ambit of society, having, simultaneously, as foundation the physical, the biological, the anthropological and sociological. Therefore, what's verified by these analysis is that Manuel Sérgio understands man as a project, as a needed being which incessantly searches his transcendence for surpassing. Having, also as a reference, the phenomenology of Maurice Merleau Ponty, when establish the view of being traditional, defining it as someone who doesn't have a body, but it's the own and experienced body.

This way we defend the development of a corporality, treating of the way of being in the world, therefore, the human movement to be created subjective and creatively, always based in life experiences, as shown in the proposal of Human Motility Science.

Body and Motility

Manuel Sergio (1993) defines man as body-soul-nature-society, and we can also see a desire-motivated being, an holistic being, in communication with all the planet's forms of life. To Manuel Sergio, man pursue his improvement and his dreams at dance, sports, special education and rehabilitation, ergonomics, or at the recreative sportsmanship typical of leisure and recreation and children's motility.

I agree with this author when he declares that human motility constitutes an energy, an open to transcendence, the adaptation process, to a variable environment of an unspecialized being, the evolution process of s being which is predisposed to inwardness, the creation process of a being in which its lucid, agonistics, symbolic and productive practices translates man's will and possibilities to fulfill himself as a subject.

Thus, it's clear that the Science of the Human Motility by handling with man's intentional corporal movement, comprehends that the movement is constantly built, because it rejects the repetition of already-made models. Human motility covers corporality, which is the superior expression of the body.

Manuel Sergio believes that the existential analysis of the human body is about a dynamic structure which is the same sphere of corporality. Because body turns into motility, man moves with sense and content the content of desire and the sense of transcendence! Then, we can conclude that human's trajectory needs a sense of a reason to exist, which is more than just a direction.

Foucault runs trough about the discovery of the body at the classical age, warning that this body was usually observed

as the power's target. That happened due the interests of whom put itself in a superior position, showing the need to manipulate, drill and shape people in its corporality by reason of the interests for the maintenance process of its original state, in onther words, keep things as well as man under control. This kind of behavior become stronger with the time in despite of new discoveries and scientific progress, showing a fractional being, a fall-apart man, a dichotomized and legitimated being by Cartesian point of view.

Contributing for this theory, Moreira (1994) talks about docile bodies, proclaiming that those bodies "(…) received discipline with naturalness, which was constituted by methods which allowed a detailed control of the bodies' actions through space delimitation, and a control of time and movement.. All of that in name of progress and utility".

By defending a full corporality because it is known, we reject any kind of this body mutilation or damage to be proposed by educators. The whole body must be fully educated in a search of being more and more. Bodies' abilities must be contemplated as a web to webbed as a whole with all kind of knowledge to be developed on educational environments. Moreira seems to share the same point of view when he says that only a docile body can be subjected to a frational education.

Our comprehension of political, ideological and dominative phenomena that are present at the educative process is supported by a non-self-recognizable in its potentiality and transcendence being, here seen as a surpassing , in most part due to the effect of a forbidden corporality. Every moment, we notice people who limit themselves and introduce themselves to the world as mediocre, identified by "INGENIEROS" (s.d) as somebody who: "(..) is projected shadow by the society. Imitative by essence and it's perfectly adapted to live in congregation, reflecting routine, the prejudices and dogmas recognizably useful to domesticity". As it's not possible to run away from education, this would be a possible and competent way of forming people with the whole body and not being which appreciates things which came from imagination, the memorized and don't risk it to the corporal, the experienced.

Human Motility's paradigm, according to Manuel Sérgio (1994), consider that the subject and object coexist and, in a certain way, cooperate, because to the operating intentionality of the subject, pair the intentional object, making possible that the "to itself" and the "in itself" relate themselves by a dialectic of intercommunicability. The body is, therefore, the communicational center where everything is concentrated, in other words, becomes the center of the linkage subject-object, unique stage of world's experience, vehicle of attribution of significances to things.

Tavares (2001), asserts that this paradigm produce a new definition of body, through the explanation of perception inside a pure model of interaction between the organism and its surroundings, this way, perception becomes linked to action, designated through the operative intentionality which eliminates the void between subject and object. This way we notice a new body, simultaneously perception and intention: the body-motility.

The knowledge of the Educated Body

If we would talk about the knowledge of the body where the focus would be students of Physical Education in formation, we can't forget that these bodies were already subjected to a control in its passage through school. Gonçalves (19994), asserts that "The scholars practices bring the mark of the culture and the dominating system". This show the dialectic relation existent between school and society, because as it reproduces all engineer of domination which permeates the society, can create mechanisms of construction of a space where it's possible to fight for social transformations.

The challenge of transforming docile bodies in known and, for that, full corporality is a condition to accomplish transformations on the way of educate. When a participative educator appears, the possibility of educating people for the challenges of the life grows. It's a change in the development model we have, it's to practice the already known paradigm of education with meanings, which, by the way, proportionate a bigger interest in being educated.

In what we thought about possible apprenticeships in the formation, also Gonçalves (19994) asserts that, "The apprenticeship of contents is a apprenticeship without body, and not only by the exigencies to the student to be without moving himself, but, above all, by the characteristics of the contents and the teaching methods". This happens due to the growing distance of the cognitive privileged student or with repetitive movements, which puts the student in a different world from that where he lives and think with his body.

If we considerate the "person who educates" in the professional formation school, we'll realize the emergency to free the body of the future educator. Less probable would it be that this educator compromised himself with a existence he's unaware of.

Final Conclusions

On the conclusion of this article, we notice the necessity of a re-thinking of the formation of the new Physical Education's professionals. We know that we've been producing a lot in academicals terms, what put us on the frontline on scientific support to our intervention. So, that the involved professionals at Physical Education's graduation contributes that new professionals in this are leave school with a solid base of scientific knowledge that allows them to know why to do, instead of just knowing how to do; and with a worked and developed corporality, in its fullness. This will surely give them a consciousness of the need of being.

The demand by the development of the maximal intellective capability and technique of our students by the current teaching system at Brazil creates a distant educator the most human pedagogic at the learning development. We always need to accomplish our reading studies, neglecting the exercise of creativity stipulated. To change that put us against the exiguous time we have to try new ways of teaching. Edgar Morin (1999) quote the first end of teaching developed by Montaigne: an organized head worth most than a full head. Explaining, Morin says that, for him, a full head is a head with lots of knowledge, pilled, accumulated knowledge, and don't have a selective and organization rudiment that makes sense. An organized head means that, instead of accumulated knowledge, is more important dispose, at the same time, of: a general ability of pointing and solving problems; organizational principles that allows him to connect different knowledge and notice their meaning. Thoughtless things to be accomplished in education that neglects corporality.

I propose some questions: how to walk through implementation of all new proposal technologies at Physical Education, if corporality of who volunteers itself to give dynamism those new practices is not full? How to expect that teachers become evolved with students and their competence's development without a diagnostically, deviced and truly lived action? How to follow the recent changes at Physical Education if we still use repetitive practices which only contribute to the incomprehension of the social relevance of our profession and minimize the value of our intervention? Think about that: the new state requires only attitude and daring. Make your choice.

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Rua: Senador Catunda, 62 Benfica Cep. 60015-320 Fortaleza CE
ricardocatunda@terra.com.br
(85) 3262.2945 9982.9255

THE KNOWLEDGE OF CORPORALITY IN THE PROFESSIONAL FORMATION IN PHYSICAL EDUCATION

Abstract

We propose in this article a dialog about the abilities which can be developed through the human body, what means, in a way of life full of significances, where the body will also be an important part for the comprehension about what should be learned, and its influence in forming students of Physical Education. “Who will educate the educators?” This topic, brought out by Karl Marx in one of his thesis about Feuerbach, quoted by Morin (1999), which understands that “Will be a minority of educators, stimulated by the faith in the need to change the thought and regenerates the education”, fortifies the preoccupation we have by proposing this study. Notice that these two assertions only make real in a education which embraces the whole body, by contemplating action and feeling, the thinking and the acting. But how to develop this possibility in a formation which still appreciates inactivity as a privileged way to the development of apprenticeships? Here we present a reflection, advocating that paradigmatic changes will only become possible with a chance of focus about corporality, in a sense that it can't educate a citizen neglecting essential attitudes to his formation, as those ones which generates conscious movement, happiness, curiosity, cooperation, affectivity, responsibility and ethics, motivating, only and mainly, the competition and the individualism, because, as society appreciates thinking more than acting, putting aside the totality which overlays the human being, the body is, more and more, putted aside and reinforced as a compartmentalized biological conjoint, contributing a lot to misperceiving it.

Key-words: corporality, formation, Physical Education

LES SAVOIRS DE LA CORPORÉITÉ DANS LA FORMATION PROFESSIONNELLE EN ÉDUCATION PHYSIQUE

Résumé

Nous proposons dans cet article un entretien sur les savoirs pouvant être développé par la voie corporelle, c'est-à-dire, dans une expérience complète de significations où le corps fera aussi partie prenante à la compréhension de ce qui doit être appris, ainsi que son influence sur des étudiants d'Éducation Physique en formation. « Qui enseignera aux enseignants ? » Cette question présentée par Karl Max dans une de ses thèses sur Feuerbach mentionné par Morin (1999), qui comprend que « ce sera une minorité d'éducateurs, animés par la foi du besoin de reformer la pensée et de régénérer l'enseignement », renforce notre hantise à proposer cette étude. Je considère que ces deux affirmations ne se concrétisent que dans une éducation qui implique le corps en entier, du fait d'envisager, une action et un sentiment, la pensée et l'action. Mais comment développer cette possibilité dans une formation qui met davantage en valeur l'inactivité comme le moyen privilégié pour le développement d'apprentissages ? Nous présentons ici une réflexion, en préconisant que des changements paradigmatiques ne seront possibles qu'avec un changement de conception sur la corporéité, c'est à dire de ne pas pouvoir instruire de citoyen si l'on néglige des attitudes essentielles dans sa formation, comme celles qui produisent un mouvement conscient, une joie, une curiosité, une coopération, de l'affectivité, de la responsabilité et une éthique, en stimulant seulement et surtout la concurrence et l'individualisme, car, à mesure que la société privilégie la pensée sur l'action, ne tenant pas compte de la totalité qui couvre l'humain, le corps est de plus en plus laissé de côté et consolidé comme un ensemble biologique compartimenté ce qui contribue à le négliger. **Mots-clés** : corporéité, formation, Éducation Physique

EL SABER DE LA CORPOREIDAD EN LA FORMACIÓN PROFESIONAL EN EDUCACIÓN FÍSICA

Resumen

Proponemos en este artículo, un diálogo sobre el saber capaz de ser desarrollado por vía corporal, o sea, una vivencia plena de significados, donde el cuerpo también será una parte importante para comprender lo que debe ser aprendido y tendrá su influencia en los estudiantes de educación física en formación. ¿“Quien educará a los educadores”? Esa cuestión es presentada por Karl Max en una de sus tesis sobre Feuerbach, citada por Morin (1999), que comprende que “serán una minoría de educadores, animados por la fe en la necesidad de reformar el pensamiento y regenerar la enseñanza”, lo que fortalece la preocupación que tenemos al proponer este estudio. Observo que esas dos afirmaciones solo se concretan en una educación que involucre al cuerpo entero, contemplando acción y sentimiento, el pensar y el actuar. Pero ¿como desarrollar esa posibilidad en una formación que todavía valora la inactividad como forma privilegiada para el desarrollo de aprendizajes? Aquí presentamos una reflexión, sosteniendo que cambios paradigmáticos solo serán posibles con un cambio en el foco de la corporeidad, en el sentido de que no se puede educar al ciudadano negligenciando actitudes esenciales para su formación, como las que generan movimiento conciente, alegría, curiosidad, cooperación ,afectividad, responsabilidad y ética, incentivando tan solo y principalmente la competición y el individualismo, pues en la medida en que la sociedad valora el pensar por sobre el actuar, ignorando la totalidad que reviste al ser humano, el cuerpo es cada vez más dejado de lado y reforzado como un conjunto biológico de compartimientos, lo que en mucho contribuye a dificultar su percepción.

Palabras-Clave: corporeidad, formación, Educación Física.

OS SABERES DA CORPOREIDADE NA FORMAÇÃO PROFISSIONAL EM EDUCAÇÃO FÍSICA

Resumo

Propomos nesse artigo, um diálogo sobre os saberes capazes de serem desenvolvidos pela via corporal, ou seja, numa vivência plena de significados onde o corpo também será parte importante para a compreensão do que deve ser aprendido, e sua influência em estudantes de Educação Física em formação. “Quem educará os educadores?” Essa questão apresentada por Karl Max em uma de suas teses sobre Feuerbach citada por Morin (1999), que compreende, que “Será uma minoria de educadores, animados pela fé na necessidade de reformar o pensamento e regenerar o ensino”, fortalece a preocupação que temos ao propor esse estudo. Observo que essas duas afirmações só se concretizam em uma educação que envolva o corpo por inteiro, por contemplar, ação e sentimento, o pensar e o agir. Mas como desenvolver essa possibilidade em uma formação que ainda valoriza a inatividade como modo privilegiado para o desenvolvimento de aprendizagens? Aqui apresentamos uma reflexão, advogando que mudanças paradigmáticas somente se tornarão possíveis, com uma mudança de foco sobre a corporeidade, no sentido de não se poder educar qualquer cidadão negligenciando atitudes essenciais para sua formação, como as que geram movimento consciente, alegria, curiosidade, cooperação, afetividade, responsabilidade e ética, incentivando tão só e principalmente a competição e o individualismo, pois, na medida em que a sociedade valoriza o pensar sobre o agir, desconsiderando a totalidade que reveste o humano, o corpo é cada vez mais deixado de lado e reforçado como conjunto biológico compartimentalizado, muito contribuindo para despercebê-lo.

Palavras-Chave: corporeidade, formação, Educação Física.