99 - BETWEEN DOORS AND WALLS: THE EXILE OF THE BODY IN HIGHER EDUCATION

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INTRODUCTION

This is a communication that seeks to bring academic disagreement about the topic in question by the authors (as) selected (as) to answer in part the issues raised by this study; grounded by experiences in teaching Teacher training by identifying the absence of further discussion about the body.

The object defined for this research is strengthened from the preoccupation with body education in initial teacher training. For the rescue of experienced most often is overlooked in the teaching space; which will serve the public directly with your own body and the body of another, but that ends up reproducing actions that disregard the corporeality of the human being in process of formation.

The promoted dialogue between the body and the initial higher education leads us to draw some questions such as: Who is responsible for the education of the body? As the body is seen and treated socially? Does the education of the body is the sole responsibility of physical education? What is the relationship between teacher education and corporeality?

When walking in search of some answers for this academic essay, the following points will be discussed leading to reflect how the body was and is seen in society, in the area of higher education and initial teacher training; investigate the oppressed body in learning spaces; and proceed to the discussion of corporeality and a pedagogy of the body.

Roots the body in society

This critical and reflective essay on corporeality and education has relevant themes and dialogues with the daily life, civilization, society and the school based on the understanding that the body changes in each context.

Through historical and philosophical account, embraces the imprisonment of the body and its devaluation on the societies in which the ratio is a key factor in everyday life, to reach the contemporary ideas that address the completeness of the body and the appreciation of the senses.

This is the time to address the body in daily life and to show that "the way humans deal with their corporeality, regulations and control of bodily behavior are not universal and constant, but rather a social construct, resulting from a historical process (...)" (GONCALVES, 2002, p.13).

It is necessary to deepen the discussion of corporeality and the difficulty of humans to understand and deal with your body and accept that it is a being that is inserted into the world in a constant process of transformation.

We can establish a dialogue between Gonçalves (2002) and the ideas of Freire (1984) in'Letters to Guinea-Bissau' work in which the author analyzes the harmony of nature with body movements in African black communities revealing that mimicry has a value as bodily expression in these cultures. The criticism of the author addresses the human discorporealization generated by industrialized culture and growth and stagnation caused by the capitalist system through technology and science, which complicates the relationship of humanity with its corporeality. The culture therefore print their marks on the bodies of individuals.

The philosophical thought throughout history, separated the body from the soul. In Greek antiquity was not thought in human relations with his body. St. Augustine, the fourth and fifth centuries, is positioned considering the man a mix between body and soul. In the thirteenth century, St. Thomas Aquinas argues that being is a substantial unity of body and soul. The thinkers of the fifteenth and sixteenth centuries highlights the value of work and of man as a sensible and corporeal. Representatives of schools of thought of the eighteenth century rescued the idea of man as a corporeal as well as spiritual and historical being.

In the Marxist perspective, in the nineteenth century, "In creative work, highlights the unity of consciousness and body. The body becomes human through productive activity" (GONÇALVES, 2002, p.60).

From 1908 to 1961 there is the presence of Merleau-Ponty to which the tender is rescued in human life generates an open new questions corporeality, instituting the radicalism of his ideas to think about "the body and the integrated movement in the human totality" (GONÇALVES, 2002, p.64).

Go through the theme of philosophical thoughts brings to the table a few ways in which the body has come in the past, but also illustrates a breakdown of conceptions so many years in alerting society to a new look and more sensitive to the body in the current context.

The body oppressed in teacher training

Humans commonly gets stuck in school that values the body object (TEREZANI, 2007, p.58 cited MOREIRA, 1994). The school gradually enhances the body without expression and without movement(...) (TEREZANI, 2007, p.58). Olivier (1999), complementing the idea, brings the importance of

> (...) Mind the present because the future it arises; is forgetting the speech he speaks of the child and hear the children speak for themselves; is to rediscover the language of our desires and give it the same place that has the language of reason; is rediscovering the corporeality rather than dichotomizing the man in body and soul; is opening doors and windows and let the vital inclination to penetrate the school, dust to dust, erase the rules written on the board and wake the kids this lethargic sleep in which so long stopped dreaming (TEREZANI, 2007, p.58 cited OLIVIER 1999, p.23).

Terezani (2007, p.59 cited by MOREIRA, 1995, p.98) emphasizes that:

> The corporeality is, and exists through the culture it has meaning. Hence the finding that body - education relationship, through learning means learning culture - emphasizing the meanings of events and learning

> of history - emphasizing here the relevance of human actions. Body that educates human body is learning to make history making culture.

Analysis of historical and cultural events in society provokes a disturbance: the school and the field of higher education are often reflections of a society in which the body was and still is politically and socially oppressed, ie (a) teacher (a) continues to play such oppression acting as the owner's knowledge and oppressed ones (those) who are in their hands to be taught bodily?

> (...) The worst, however, for the education of the student is that, faced with the contradiction between saying and doing, the student tends to not believe what the teacher says. If, now, she says something, he expects the next action to detect the next contradiction. And it erodes the profile of the teacher that she will doing yourself and revealing learners (FREIRE, 1997, p.51).

Freire shows us that there is a gap between what the learner (a) holds and what the (a) educator (a) requests to be made walking increasingly to build the teacher (a) profile with characteristics of low quality and competence, mainly when it comes to the education of the body in higher education; which will be a bit more thorough in notes below.

The body and the quality of higher education

Today thousands of Brazilians have access to public and private universities, but several issues have not yet been resolved. For Teixeira Dias, Worttrich and Oliveira (2008) that integrate students academically and socially since the beginning of their courses probably are more likely to grow intellectually and personally than those (those) who face more difficulties in the transition to university. Therefore, it is understood that (a) a university teacher can assist in the transition and adaptation (a) student to the new reality.

Some have reported discussions point out the difficulties faced by (the) Brazilian students in joining a college degree, whether in public or private universities. Because even if the observed learning difficulties faced by (the) students; and (a) teachers most often have the intention to assist, however, all (the) suffer the consequences of the social and political system that rarely provides time and conditions to experience the body in its entirety.

> In this field, one of the sectors affected quite significantly is higher education, particularly since 1995. This sector has undergone changes in its configuration and operation due to the adoption of an organizational model of the state that was able to print to the new directions Brazilian development projects, such as the fast-paced opening new higher Education Institutions (HEIs), followed by the process of differentiation, deregulation and privatization of provision and funding of higher level (TAVARES, 2011, p.237 cited SGUISSARDI, 2008).

In convergence with this need, the third goal established during the Dakar Conference 2000 is "to ensure that the needs of all young people and adults through equitable access to appropriate learning programs and training for life learning are met." According to the Monitoring Report Education for All "the main strategy to address the learning needs of young people and adults is the expansion of secondary and higher education" (UNESCO, 2008).

Boruchovitch, and Costa Neves (2005) ensejam that (a) teacher (a) can promote metacognition and the self-regulated learning (as) students; investing in learning strategies. Research has shown that intervention strategies for learning has brought greater personal autonomy, and an increased awareness of their responsibility in the learning process itself and acts simultaneously in the motivational and affective components.

Masseto (2004) believes that (a) teachers should integrate the universe of knowledge, experiences and bring previous experience; to motivate new learning; allow contact with concrete situations and practices of their profession, and the reality that surrounds him; take the learning process as you, so that you can make transfers learned at university to other professional situations; lead change alone to make the organization of teamwork.

In addition to the notes of (the) authors (as) is seen as essential to analyze and reflect from the UNESCO report (2008) when he says that there is no conclusive evidence regarding the quality requirements are not necessarily incompatible with the increase enrollment, because modern educational technology makes it possible to maintain the quality and receiving an increasing number of students. For Wedge (2004), more students (as) can be received since the traditional methods are abandoned.

Embodiment and the pedagogy of the body

Given the above, it seems necessary, therefore, to think of the construction and application of a pedagogy of the body in initial teacher training (as), especially when it comes to the curricula of higher education in physical education in which this (the) future teachers (as) has the mission to dive within your own body and also see him off to find another. Thus, Freire (1997, p.63) brings their contributions to this idea when he reads about cultural identity is necessary for the hidden and explicit curriculum: (...) "It is the identity of the subjects have to see with the fundamental issues of curriculum, both the hidden and the explicit and obviously with issues of teaching and learning".

Still Freire (1997) we have

> However, discuss the question of the identity of the subject of education, teachers and students, it seems to me that implies from the beginning of this year, noting that in the background, cultural identity, expression increasingly used by us, can not claim to exhaust the full significance of the phenomena whose concept is identity. The cultural attribute, plus the restrictive class, does not exhaust the meaning of the term "identity". In the background, women and men become special and unique beings. Got over it a long history, displacing the species the decision point of much of what we are and what we do for ourselves individually, but in social gear without which we would not also what we are being. In essence, we are only what we have inherited or acquired only what, procedural than inherited and acquired it (FREIRE, 1997, p.63).

In the training process, the subject's identity must be preserved, but the teacher should (a) go beyond the meaning of

understanding and respecting the life of (the) students (as) otherwise there will be imprisonment and silencing of the body, as that, "This is a problem that fits the question of freedom and authority in their contradictory relations. Matter much misunderstood among us than lucidly understood" (FREIRE,1997, p.58).

Teacher training should embrace this because, otherwise, it strengthened the oppression of the body within the space of formation of (a) educator (a) physical and even in schools where often the freedom wisely is suppressed. Therefore,

> Only insofar as the student becomes knowing subject and assumes as such, as is also knowing subject teacher, the learner can become producer subject or knowledge of the significance of the object. It is this dialectical movement that teaching and learning will become to know and recognize. The student will know the not yet known and the educator, re - known before knowing (FREIRE, 1997, p.68).

Therefore, identity and freedom must go in hand in search of a policy and committed to the pedagogy of the body that education should be oriented in the dialogue, so that enables grasping and re - grasping with the explicit experiences in corporeality of the subject .

FINAL THOUGHTS

This text sought to provoke initial thoughts about higher education analyze the treatment and teaching in these areas of the body where physical education, which is responsible for facilitating the study of the body in motion, often not discussed and some rescues pedagogies to develop a education of the senses. Accordingly,

> But we are the only beings capable of objects and may be subject of relations we had with each other and with the history we do and makes us and remakes. Between us and the world relations can be perceived critically naively perceived or magically perceived but, between us there is an awareness of these relations to a level as there is between any other living being with the world (FREIRE, 1997, p.68) .

The pedagogic discourse of the body is weakened by the belief that there is no need to look the other with respect, oportunizar freedom of expression, open to understand the difficulties and bodily differences, nor to understand and accept your own body in the social environment sensitive and politics in which we live.

So the message of difference and indifference is socially stagnant and the space of decencies internalize these actions and react the same way without promoting reflection through discussion of researchers (as) regarding this subject and so little rescue education of their own body in the school, academics, and especially during initial teacher training schedules.

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ABSTRACT

The present study as a research body education in initial teacher training in higher education. Given this object, issues arise that have caused us to make some inquiries such as: Who is responsible for the education of the body? Does the education of the body is the sole responsibility of physical education? If the physical education course, in most cases, the body treats a piecemeal fashion without bringing the academic context for an education of the senses and the pursuit of corporeality, then there seems to be a need for a pedagogy of the body. From this test, it is necessary to speak through literature search (SEVERINO, 2002) the story and the picture of the body in society; the story of the body in space education and training; overwhelmed the body in teaching and learning spaces; corporeality as essential content for human development and the proposal of a pedagogy of the body. Possible outcomes and considerations of this theme have relevance in educational spaces, since everywhere traversed in

life we experience our body and he self educated in time and space. Thus, in all environments we attend the education of the body itself and the other is because we do not have a body and a body. It's fundamental role of creating spaces for faculty training and the application of a pedagogy of the body, the senses and the education of corporeality. Finally, it is significant that contextualize the body serves as a tool to study a variety of areas that seek, in the sciences, an understanding of the human being.

KEYWORDS: Body; Teacher Training; Higher Education.

ENTRE PORTES ET MURS: L'EXIL DU CORPS DANS L'ENSEIGNEMENT SUPERIEUR

RÉSUMÉ

La présente étude commeune éducation du corps de la recherchedans la formation initiale des enseignants dansl'enseigne mentsupérieur. Compte tenu de cetobjectif, desquestion ssontsoule véesquinou sontamené à fairede senquêtes, telles que: Qui est responsable de l'éducationducorps? Est-ce que l' éducationducorps est de laseuleresponsabilité de l'éducationphysique? Si lecours d'éducationphysique, danslaplupartdescas, lecorpstraite de façon fragmenta iresan sapporterle contexte académiquepour une éducation dessens et lapoursuite de lacorporéité, alorsilsemble y avoirunbesoinpour une pédagogieducorps. A partir de cetest, il est nécessaire de parler à traverslarecherche de lalittérature (SEVERINO, 2002) l'histoire et l'imagedu corpsdanslasociété; l'histoiredu corps dansl'éducation et laformation espace; accabléle corpsenen seignement et d'apprentissagedes espaces; corporéité comme contenues sentielpourle développe menthumain et laproposition d'une pédagogieducorps. Lesrésultats et lesconsidérations de cethèmepossiblesont une pertinencedansles espaces éducatifs, puisque partouttraversédanslavie que nousvivonsnotrecorps et ilautodidacte dansletemps et l'espace. Ainsi, danstous lesenvironnements, nousassistons à laformationducorpslui-même et l'autre est parce que nous ne disposonspas d'uncorps et uncorps. Sonrôlefondamental de créerdes espaces pourlaformationdesprofesseurs et l'application d'une pédagogieducorps, lessens et l' éducation de lacorporéité. Enfin, il est significatif que contextualiserlecorps est unoutilpourétudier une variété de domainesquicherchent, danslessciences, lacompréhension de l'êtrehumain.

MOTS-CLÉS: Corps; La formation des enseignants; L'enseignementsupérieur.

ENTRE PUERTAS Y PAREDES: EL EXILIO DEL CUERPO EN LA EDUCACIÓN SUPERIOR

RESUMEN

El presente estudio como educación organismo de investigaciónenlaformación inicial delprofesoradoenlaeducación superior. Teniendoencuenta este objetivo, se planteancuestiones que nos han causado a haceralgunas preguntas, tales como: Quién es responsable de laeducacióndelcuerpo? La educacióndelcuerpo es de la exclusiva responsabilidad de laeducación física? Si el curso de educación física, enlamayoría de los casos, elcuerpo trata de manerapoco sistemática y sinlo que el contexto académico para laeducación de los sentidos ylabúsqueda de lacorporalidad, a continuación, parece que hay una necesidad de una pedagogíadelcuerpo. A partir de esta prueba, es necesariohablar a través de búsqueda bibliográfica (SEVERINO, 2002), lahistoria y laimagendelcuerpoenlasociedad; lahistoriadelcuerpoenlaeducación y laformacióndelespacio; abrumado elcuerpoenlosespacios de enseñanza y aprendizaje ;corporalidad como contenidoesencial para eldesarrollo humano y lapropuesta de una pedagogíadelcuerpo. Posibles resultados y consideraciones de este tema tienenrelevanciaenlosespacios educativos, yaatravesado por todas partes enla vida que experimentamos nuestrocuerpo y autodidactaeneltiempo y elespacio. Por lo tanto, en todos los ambientes atendemos laeducacióndelpropiocuerpo y elotro se debe a que no tenemosuncuerpo y uncuerpo. Es papel fundamental de lacreación de espacios para laformacióndelprofesorado y laaplicación de una pedagogíadelcuerpo, los sentidos y laeducación de lacorporeidad. Por último, es significativo que contextualizar elcuerposirve como una herramienta para estudiar una variedad de áreas que, enlasciencias, buscan una comprensióndel ser humano.

PALABRAS CLAVE: Cuerpo; La formacióndelprofesorado; Educación Superior.

ENTRE PORTAS E PAREDES: O EXÍLIO DO CORPO NO ENSINO SUPERIOR

RESUMO

O presente estudo traz como objeto de pesquisa a educação do corpo na formação inicial de docentes no ensino superior. Diante desse objeto, surgem problemáticas que nos provocaram a fazer algumas investigações, como: Quem é responsável pela educação do corpo? Será que a educação do corpo é responsabilidade apenas da educação física? Se o curso de educação física, na maioria das vezes, trata o corpo de forma fragmentada sem trazer para o contexto acadêmico uma educação dos sentidos e a busca da corporeidade, então parece haver a necessidade de uma pedagogia do corpo. A partir desse ensaio, há a necessidade de discursar por meio da pesquisa bibliográfica (SEVERINO, 2002) a história e o retrato do corpo na sociedade; o relato do corpo no espaço de educação e formação; o corpo oprimido nos espaços de ensino e aprendizagem; a corporeidade como conteúdo essencial para o desenvolvimento humano e a proposta de uma pedagogia do corpo. Os possíveis resultados e considerações dessa temática têm relevância nos espaços educativos, visto que, em todos os lugares percorridos na vida experienciamos nosso corpo e ele se auto educa no tempo e no espaço. Dessa forma, em todos os ambientes que frequentamos ocorre a educação do próprio corpo e do outro, porque somos um corpo e não temos um corpo. É papel fundamental dos espaços de formação docente a criação e a aplicação de uma pedagogia do corpo, a educação dos sentidos e a corporeidade. Para finalizar, é significante contextualizar que o corpo serve como instrumento de estudo para uma diversidade de áreas que buscam, nas ciências, uma compreensão do ser humano.

PALAVRAS-CHAVE: Corpo; Formação de professores; Ensino Superior.