29 - BODY CARE: CONTRIBUTIONS IN THE LIGHT OF AFRICAN ORIGIN

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Introduction

Caring for the body is one of the key concerns of all professionals of Physical Education. The conference title this year inspires us to make a contribution to this body arising zeal of African origin. This article discusses nuances of African origin in the care of the body that go beyond the physical aspect, striving to other constitutive dimensions of the human essence. In this sense, think the issue corporeality in the light of Candomblé concerns the "union" healthy body - mind balanced.

In this paper, the issue of care for the body and mind are addressed in two stages: The physical care that besides the food aspect and the search for well-being in African mothers also emphasize cleaning promoted by herbal baths and, that way, the body is prepared for the initiation rituals. Then the care of the mind linked to the purified body and "closed", not about the food, but rather through an individual ritual, ie, that is suitable to each subject, since the mind (or head / orí) each have an essence and must receive the exclusive care.

1. Physical Care

Take care of the human being in all his bodily dimensions is greatly exercising an art of well-being. Caution seen in this perspective points vine to search for the meaning of human existence. The weaknesses are the hallmarks of human life. All care aim to overcome, as far as possible, those ailments that remove the body his vital elan.

> The human being is a vulnerable, but in addition to be, can be aware of their vulnerability (...) a vulnerable being is a brittle, whose integrity is constantly under threat (...) the home is an organic unity and structural which enjoys a bodily, psychological, social and spiritual integrity (...) everything in the human being is vulnerable, not only the nature of somatic order, but each and every one of its fundamental dimensions. It is physically vulnerable because is subject to sickness, pain, so I need to take care (...) is psychologically vulnerable (...) is vulnerable from a social point of view and is vulnerable spiritually (ROSELLO, 2009: 58-59)

The physical presence of the individual in the universe is shaped by his corporeality. His body is at the same time communication channel with the physical world, as well as reason for its existence.

> In the African worldview, the body is not just all like thinking, it is no reflection object that makes it reflective. He did not simply source of all movement and action. The body indeed is an event that inaugurated existence. Not only is a collective existence: the body is the way culture that gives contours to the body. (SILVA,2003: 17-18)

Throughout human history the different cultural traditions had to find ways to take care of the body. It is the privileged place to engineer and generate life. At work in the universe acts as acquisition instrument sustain life. Goals bodies, sweaty, healed, spotted and worshiped are features of embodiment. Bodies straight, curved, fallen and torn are the result of corporeal relations of individuals in the world. Black bodies, white, yellow are signs of multiplicity and human diversity. What to eat, what to drink, when to eat, when to drink, where to eat, where to drink makes up a range of considerations.

Regarding the dimensions of the sacred, the corporeal presence takes also an interesting condition in the case of body care. In the case of religions of African origin, specifically the Candomblé, care for the body implies the idea of comprehensive care: body - mind - spirit. This is because the body is the space for receipt of energy from the deity in the case of those properly initiated individuals within this religion.

The initiation rituals rely on the infusion of leaves by the new initiate, in addition to greeting rituals and dances in the yard. It is at this point that is the perception of the relationship between body and religion. The body is in this sense understood as "abode of the deity," the connection between the sacred and the human and therefore for the liturgical rituals occur properly, this body "needs to be healthy, balanced, protected, 'closed' (BARROS; TEIXEIRA, 1989; TEIXEIRA, 2009).

Besides the leaves infusion, the initiation rituals of some Candomblé houses rely on Kuras, which are cuts or incisions made on the body of so-called Iaôs (holy children started in Candomblé). According Prandi (1991, 155-156) "in Candomblé, sacrifice and offering also concern the sacrifice of the body mortification, flagellation, required abstinence and punishment" as precept.

From the perspective of Candomblé, before receiving the power and deity manifestations, the body goes through a purification ritual. It can be seen that the body of the question is an element of utmost importance, not only when it starts in religion, but in the ongoing process of renewal of the axé.

> As the human body and the person seen as vehicles and axé holders, give up the need to periodically always be met certain rituals that allow the purchase and renewal of this vital principle, responsible for the balance and health of fans (BARROS, 1993, p.47).

The body is a sacred space and the fulfillment of religious precepts maintain the conditions necessary for the individual to receive the divinity, these religious precepts, when a deity denies any type of food abstain these foods is needed and not doing certain provisions is an act of self-destruction and that the individual is exposed to illnesses and ailments.

> A son of Ewá is not asked to hold a chicken, animal which is considered ewó (prohibitions) of the orixá. The

> son of Oxalá, is not asked to handle with palm oil, alcohol or quizilas coal (prohibitions) of your orixá. The son of Obaluaiê, pineapple is prohibited; a daughter of Oyá, the pumpkin is prohibited, a son of Oxóssi honey is prohibited. Besides those listed prohibitions, others exist and must be respected. All orixás have become ewó, ewó that of your children.(AGUIAR, 2011, p.6)

Nevertheless the Iaô can not be seen only as a body that receives the deity and that is why all members of a yard must be integrated regardless of their hierarchical positions within the yard. In Candomblé values is the collective work, especially during and after a moment of trance, where the member named "rolling" relies on the assistance of other members when meeting in unconscious state.

2. Body care, care of the mind

The body activity or corporeality is an essential dimension of human existence. Take care of the bodily dimension is greatly care for the body wellness, mind and spirit.

According to Boff (2000), care is more than an act, an attitude of occupation, concern, responsibility and affective involvement with the other (Boff, 2000). In Candomblé, care for the orí (head / mind) of the yard's members are the responsibility of Babalorixá or Yalorixá, which are the religious authorities of the yard. For the Yoruba people, orí (body) as well as other elements such that: Ara (body); Emi (spirit, breath, body); This (feet); Okán (heart / soul); Exú (immortality), represent the primordial vital principles. The orí is individuality and identity of each individual as well as being the intermediary between man and orixá. As well as the precepts related to the rub rails of the body, the head needs to be "fed" so you can drive positive energy or the individual's balance restoration.

> When we talk about the food Orí, we are not talking about feeding the physical head, but the abstract concept of Orí, which encompasses much more than the head. The staff Òrìsà does not own and is not added to Orí as many think, is the one who serves the Orí Òrìsà. Contrary to the thinking of many Òrìsà does not own the physical head. It works as a protector and orie in Ayé. Certainly the offerings directed to Orí have no relation with any Òrìsà.(MARINS, 2013, s/p.)

The ceremony takes place where the "food" of orí is known as Bori. The bori (bo = food, Orí = head) is feed purpose, strengthen the soul and mind of the individual, restore the balance between physical mind and soul.

The elements used in Bori rituals are decided through consultation with the shell game, because every individual owned a orí, therefore, the elements used in the ritual will differ according to each person. The Bori is performed by Babalorixá or Yalorixá, highest position in the hierarchy of organizing a yard.

> The bori ceremony begins late in the evening. The person arrives at the yard a few hours before, is resting to get rid of all that afflicts and become a receptacle susceptible of welcoming a new force, regenerating. Then goes through a ritual of purification, the shaking (shaking, hunting, expel). Various foods, birds, leaves, etc., are passed over his body and his head to "catch" the negative forces, "negative" that paralyze. In return, the person "gets", for transfer, the "positive" forces of these elements. This exchange, this symbolic transfer of power between the person and the data used in the ritual will "purify it". As for the ritual elements, now loaded the negative forces removed from the person, they are immediately thrown away. It then takes up a sheet bath. (DION, 2002,p.66)

Most of the rituals performed within a yard of Candomblé it is necessary the use of leaves and plants, either to cure diseases, for food or even for religious rituals. For religions of african arrays knowledge of leaves, herbs and plants are important for the realization of religious foundations. In addition to religious foundations carried out by members of religions of African origin there is also a demand for people who do not profess a religion, especially when it comes to cases of healing practices, which can also be a gateway of these lay for yard.

> This health tradition is closely linked with the sacred, with no separation between the physical and the spiritual. Thus we understand practices and deities through elements of nature where one worships the orixas and other entities and extract the need for rituals that provide welfare. (BOTELHO, p.4)

It is observed that Candomblé as a religion contributes significantly in care issues with the body especially when it comes to their liturgical structure, given that the body is a sacred space that must go through religious foundations to receive the Orisha, in the yard, the body in trance is worshiped as a god, a deity.

Final considerations

In this article we highlight the essential nature of thinking the body balance and care of the mind in the light of rituals, especially initiation of religions of African origin. These issues are central to contemporary times, since the discussions about the act of caring for the body and mind are part of the ongoing debates in various fields of knowledge. Regarding the area of physical education, such discussions play an important role, as these professionals work directly in building a healthy relationship, care and well-being of body and mind.

In Candomblé, as discussed throughout this short paper, the ritual in the yards, grounded in the act of caring for the body and mind, tend to lead to the patrons of these spaces, even those not belonging to this religion, to a redefinition process body and mind, using healthy eating habits and the importance of keeping the body "free" elements that could harm the balanced connection between body and mind, whether in physical or spiritual healing treatments.

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ABSTRACT

Caring for the body is one of the key concerns of all professionals of Physical Education. The conference title this year inspires us to make a contribution to this body arising zeal of African origin. This article discusses nuances of African origin in the care of the body that go beyond the physical aspect, striving to other constitutive dimensions of the human essence. In this sense, think the issue corporeality in the light of Candomblé concerns the "union" healthy body - mind balanced.

KEYWORDS: corporeality, religiosity, African origin

RÉSUMÉ

Prendre soin pour le corps est l'une des principales préoccupations de tous les professionnels de l'éducation physique. Le titre de la conférence de cette année nous incite à apporter une contribution à cet organisme résultant de zèle d'origine africaine. Cet article traite de nuances d'origine africaine dans les soins du corps qui vont au-delà de l'aspect physique, cherchant à d'autres dimensions constitutives de l'essence humaine. En ce sens, pense que la corporéité de question à la lumière du Candomblé concerne l '"union" corps sain - esprit équilibré.

MOTS-CLÉS: la corporéité, la religiosité, l'origine africaine

RESUMEN

El cuidado del cuerpo es una de las principales preocupaciones de todos los profesionales de la Educación Física. El título de la conferencia de este año nos inspira a hacer una contribución a este cuerpo que surge celo de origen africano. Este artículo discute los matices de origen africano en el cuidado del cuerpo que van más allá del aspecto físico, tratando de otras dimensiones constitutivas de la esencia humana. En este sentido, creo que la corporeidad tema a la luz de Candomblé se refiere a la "unión" cuerpo sano - mente equilibrada.

PALABRAS CLAVE: la corporeidad, la religiosidad, el origen africano

CUIDAR DO CORPO: CONTRIBUIÇÕES À LUZ DAS MATRIZES AFRICANAS

RESUMO

O cuidado com o corpo constitui em uma das preocupações fundamentais de todos os profissionais da Educação Física. O título do congresso deste ano, nos inspira a apresentar uma contribuição neste zelo corpóreo advinda das matrizes africanas. O presente artigo aborda nuances das matrizes africanas no cuidado com o corpo que vão para além do seu aspecto físico, primando para outras dimensões constitutivas da essência humana. Neste sentido, pensar a questão corporeidade à luz do Candomblé diz respeito à “união” corpo saudável – mente equilibrada.

PALAVRAS-CHAVE: corporeidade, religiosidade, matrizes africanas