

72 - THE MANIFESTATIONS OF BODY BRAZILIAN CULTURE: POSSIBILITIES OF FORMATION OF A LATIN AMERICAN PHYSICAL EDUCATION

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INTRODUCTION

The Physical Education curriculum in Brazil has been justified by a set of activities to improve physical fitness, where his primary concern was only with the instrumentation and expertise of faculty.

In contrast to this mechanistic view of Physical Education, a collection of authors launch in 1992 in Brazil to work "Methodology of Teaching Physical Education. In this book, the concept of culture body comprises the production and the relationship of man with nature, with his fellows and himself, therefore, socially and historically constructed through human existence.

From this understanding, confront the body of Brazilian culture, this in football, and major social thinkers of Brazil as Gilberto Freyre and Roberto Da Matta. Freyre was among the first to comment on how the body can become a cultural driver. Comments on the patriarchal society of the early twentieth century and how new cultural elements are present. Da Matta already see the members of Brazilian society segregated by individuals and people who show through the conflict as the body and Brazilian culture are necessary

Thus, we can then ask: How to access the knowledge and thinking of the collection of the manifestations of Brazilian culture body, present in football, with possibilities of setting up a Physical Education in Latin American critical understanding of all the relationships that are established by rule, exploitation and alienation?

FOOTBALL IN GILBERTO FREYRE: BRASIL BODY OF CULTURE

Emerged at the turn of the century to the twentieth century, football, sport typically English was in its genesis, a noble character, representing at that time defined more than just a physical practice, a new conception of individual reality. A new lifestyle the elite English.

This practice of sports has now become standard reference for appropriate behavior, the Brazilian elites, as the ideal in the kindness of gestures and expressions typically British, with the example of sports.

In this context, football becomes one of the civilizing proven through the unconditional support to sports clubs and players, and in return, their use as a means of political propaganda, as well as the formation of a new national identity that it separates the new republican model of the old imperial regime, and thereby strengthens the ideal of European civilization.

To investigate the process of formation of Brazilian society (a perspective from "historical social and or sociogenetic"), the Brazilian sociologist Gilberto Freyre in the set of his works and articles published in newspapers, interviews, forewords, essays and books, using aspects considered trivial by the dominant social theory, such as customs, cooking recipes, labels, ways of dealing with the body, eating patterns, and other elements of social distinction.

Therefore, it is through that Freyre urge a "new" sociology in Brazil, redirected in methodological terms, scaled to a daily perspective and customs and, above all, focused on issues concerning the characterization of Brazilian nationality, in his words quoted Freyre by Capraro (2009, p. 06): the Brazilian people (way of being and ways of life of the population). In this context, the author states:

In the complex 'home' is the base of the super complex bio which is the social being Brazilian: Man nationally and earthy, expressive Brazilian who has both distinguished by their way of talking, walking, smiling, loving, eating, feeling, thinking, playing football, samba and other dances: the old popular dance now renewed, for example.

It's like part of Brazilian people that some features are found in "Casa Grande & Senzala", a book devoted Gilberto Freyre, which was published in 1933, close to their approaches to Brazilian football. These features can be mentioned the issue of racial democracy and miscegenation, and, reading mild slavery (a sweet reading of the social situation of blacks in Brazilian society).

A fact that instantly draws attention in his writings on Brazilian football is the exaltation of the black. Gilberto Freyre believes that the Brazilian style of football due to the black influence. This view can be found, according Capraro (2009) in an article entitled "football" mulatto" in 1938, which relates to the proper presentation of the Brazilian Cup in 1938 the fact the team have the presence of several players African-Brazilian.

Within this argument, says that this influence contributed to a black style "dance" of the Brazilian game in contrast to the rigid style of Europe. Or, as Gilberto Freyre like to point out these differences, a Dionysian style (African-Brazilian influence) and an Apollonian style (European). Freyre (1980, p. 58), emphasizes this aspect of football and dance to say that:

Alongside this study also suggested another way around the most typical Brazilian to play football. The game of football is like a dance. This influence, indeed, the Brazilians of African descent, or are strongly African in their culture: they are the ones that tend to reduce everything to dance - work or play - a trend that seems to make more and more general in Brazil instead of being only feature of an ethnic or regional.

It is important to remember that Freyre was one of the first authors in the social sciences to enhance the football as the object of analysis. This interest of Freyre for football is not strange, since he is an author who has treated the question emphatically daily.

Therefore, the analysis of Gilberto Freyre on Brazilian football allows us to take a look at this event as a legitimate representative of Brazilian culture. The presence of football in the daily life of the Brazilian case, especially within the context of a football match, the involvement of the fans with their team of heart, cry or rejoice, fight and party. In this sense, football expression of the Brazilian society in its form of manifestation of the historically constructed body culture that we can point to an 'other' Physical Education at school.

FOOTBALL AS CULTURAL EXPRESSION IN DA MATTA

Another author who highlights this text is also the Brazilian sociologist and anthropologist Roberto Da Matta. Da Matta (1982), for example, states expressly that the sport of Brazilian society and should therefore have its space provided. Football would be like a space where society is expressed symbolically manifests itself, leaving it is found. "Football practiced, played, discussed and theorized in Brazil would be a particular way, among many others, for which Brazilian society speaks, presents itself, it is, leaving thus discover" (DA MATTA, 1982, p. 21). In his studies on the cultural formation of the Brazilian people, Da Matta (1986) and Bruhns (2000) attach to the football a role in the formation of national identity, according to these authors, this sport has become a regulator of social relations, confusing with the style of being and ways of living of the population.

Da Matta sought to understand and demonstrate the specificity of Braiety in much of his work "The House and the Street" of 1991, as in "Carnivals, Sprightly and Heroes" of 1981, where his attempt, this book is taken from study of Brazilian daily life, in their study of rituals and patterns of action so that is where we can restore our sprightly our heroes.

All analysis has of the Da Matta backdrop of the relationship between the notion of person and the notion of individual. This relationship is expressed by the categories of home and street, respectively. The notion of individual means the ratio of transient to the world around him, subject to impersonal laws from the two institutions that form the pillars of modernity: State and market. The individual is a citizen of the street, just like everyone else. The notion of person entails the design resulting from its relationship with the group around. The person that is known, labeled, customized for the group, or is the house of intimacy, with surname and family traditions. According to Da Matta, the Brazilians oscillate between the two concepts in a particular way, because Brazil, he said, is encompassed by modern personality values, which go hand in hand.

On the other hand, Da Matta says that the reduction in Brazilian society just two universes (of persons and individuals) would be oversimplifying this immense whole that is Brazil. For him, there are areas of conflict and areas such as building a bridge between these two worlds: the ritual of "You know who you're talking about?". The first represents an attempt to establish a hierarchy where there is warmth. And the second is not a conflict zone, but complementary, mediation, or represents our typical warmth, often expressed as mischief, in left field, swings etc.

In this scenario, Da Matta out that our football should be seen not only as a sport but as a game, where they are in an unstable equilibrium set of values and social relations, noting also that both the game and in life real can not control the nuances adverse actions, the skills of the opponent, the coincidences, mistakes or items present in the game. Therefore, the football would be an ideal place for a drama major and a metaphor of national life.

Thus, the initial equality we observe a football match is only broken from the individual capacity. In this space, you can experience an equal open and highly democratic, which, in principle, all are equal before the rule. He who wins is better at that time. Within this context, there is the possibility of individual expression and free, where we see the emergence of crack, that figure with innate abilities enhanced by exercise and by training.

Therefore, the contributions of Da Matta about football as an important element in understanding the social constitution of the Brazilian people in regards to cultural aspects, there are other possibilities for understanding the "Brazilian way of being" in their externalities, the various dimensions of life, because to live, according to some is necessary to "very left field". These are the main features that we can tackle football in school. The way he has been turning over our history, moving between the various classes and social groups, and finally treats it as a joke pedagogically.

FOOTBALL: BRAZILIAN CULTURE BODY TOWARDS A LATIN AMERICAN PHYSICAL EDUCATION

Reaffirm, therefore, the universe of football as a social model that may encourage some reflection on whether the formation of a Physical Education Latin American. Physical Education, this, that directs their thoughts to the process of rampant globalization of dominated cultures in favor of dominant cultures and the spread of neoliberalism regime, funding policies that consume the crops and the extinction of a people. For examples, see the emergence of modern sport that according to Elias & Dunning (1992) appears in Europe in the century XVIII. Type of body practices in the contemporary scene is characterized mainly by expertise, by seeking income and commercialization.

In contrast to these practices and body in favor of maintaining the manifestations of culture as a body of cultural expression in Brazil, the Brazilian teachers Valter Bracht, Lino Castellani Filho, Michele Ortega Escobar, Celi Taffarel, Carmen Lucia Soares and Elizabeth Varjal, discuss the work "Methods of Teaching Physical Education" launched in Brazil in 1992, the concepts of body culture claiming that the object of study Physical Education is the set of bodily practices (games, gymnastics, wrestling, sports and others) historically constructed man-in times and locations that historically, systematic or otherwise, that are passed from generation to generation.

Following the same logic, the body culture is the result of man's development, and thus subject to the relations of economic production, giving it some features which will be determined by the relations between men and land (environment they live in), we see this idea, when Argelès cited by Taffarel (2009, p. 02), treats the body as a cultural phenomenon:

The body culture in the history of human society is a multifaceted phenomenon: an integral part of social relations, their evolution depends essentially on the character of the productive forces and production relations of social classes and the relationships they have with each other. The evolutions of culture and character body are marked by ties with industrial production, ideology and politics, culture and science, morality and art [...].

In this way the body culture, according to Soares & others (1992, p. 26), "[...] as a form of symbolic representation of reality experienced by man, created historically and culturally developed" is a social phenomenon that represents the level achieved by the company at some stage in history, progress, technology, production experience and labor, education, science, literature and art institutions correspondents. In this aspect, Brazilian society is strongly characterized by the expression of diverse culture, religion; art, sports, cuisine, literature. Within the culture that renders Brazilian society, Bruhns (2000) says that football along with the carnival and capoeira (Brazilian fight) are manifestations of Brazilian culture body that are present in our culture with certain features, such as the question of "swing" and the "sprightly", easily identified both in poultry and in football and carnival. These elements are also developed on the day of Brazilian people: trade, exchange, assign, and heads together - this is the "swing" behavior and "sprightly" that allow us to live, despite the conflicts and contradictions of our society.

Bruhns (2000) also argues that capoeira, football and carnival evolved historically and were "earning" their place in Brazilian society, moving through various social classes, and characterized, in short, as typical manifestations of our culture, especially of socially disadvantaged.

In the book "Methods of Teaching Physical Education", previously mentioned, the authors argue for a proposed approach to Physical Education as opposed to the traditional mechanistic model of the new movements which appeared in Physical Education in Brazil and Latin America from the end of 1970s, influenced by new historical moment that appear in education.

In this proposal, these authors call it Critical to overcome them. Use the discourse of social justice as a support and is based on Marxism and neo-Marxism, having been greatly influenced by Brazilian educators José Libâneo and Dermeval Saviani.

Proposal Review overcome, an objective reading representative of social reality that surrounds the school and students, through knowledge and expertise of body culture. For this, the symbolic themes of body culture (sports, gymnastics, dance, fight ...) are analyzed with a view to bringing their discovery and representation of realities. Thus, these issues are fragmented in a symbolic analysis of historical elements and constituents that make for, example, the Brazilian soccer is now considered an art. Art through the presence of the dribble, the feints, meaning player presents in "Brazilian football".

The school as a space for expressions of thought and attitudes of the people, that have better condition to make public the knowledge and skills necessary for understanding, reflection and change attitudes of the vast majority of people that educates and is educated by culture of routine, daily contact and routine within the institutional spaces "mandatory".

School routine is to make knowledge historically built a practice of understanding, reflection, discussion and behavioral change in the Brazilian daily since they are in space, as are the "street", at home, at church and at work, which are not unique to the company, and yes, common.

This is how the Physical Education can make a practice space for compression and reflection of knowledge and expertise of the body culture. No only scientific knowledge such as anatomy, kinesiology, biochemistry, physiology, but also the knowledge to the area the humanities such as philosophy, sociology, anthropology and pedagogy. Thus, such knowledge and information about football in school can be accomplished by an analysis that covers different aspects of second Soares & others (1992, p.72), are "football as the football game [...]; game as popularly practiced, the football as a cultural phenomenon that inebriates millions and millions of people around the world and especially in Brazil".

Therefore, it is necessary to discuss its history, from his past lives in nineteenth century England, until his arrival and incorporation in Brazil. In this context it is important to show, for example, the popularity, but should be practiced in the plains, the hills, places where parties of the Brazilian people.

Therefore, the Brazilian soccer school, the theme of culture playful body projecting a complex of phenomena involving codes and meanings of a society such as Brazil, the reinvented and practice as if it were a joke and preserving mainly the variation individual or personal spontaneity.

CONCLUSION

The areas of study on culture, especially on body culture show the wealth of detail that this issue has. Some modules of the Brazilian social thought have been discussed briefly with the objective of greater cover the relations of the mode of Brazilian football and a different perspective of Physical Education at school. This perception is, influenced by citizens and various external factors magnify the appearance model consumption and distribution of culture across country. These discussions were based on cultural plurality, as stronger trait that identifies itself primarily with the existential function of culture and what distinguishes us from other people. As reflections on Brazilian social thought and culture body, through football, can lead to a Physical Education committed to the social end cultural characteristics of students and school as well as the characteristics of historical and social context in which both are involved.

Therefore, we believe that the Brazilian people, along with the swing and the carefree attitude, expressed in football would be like a room for the interconnection of body culture and pleasure to play with the teaching, and with other lines of understanding for the criticism, the thought is born of the humanities/social, land of philosophy and the arts as a precondition for greater emphasis on local culture body, forming new knowledge towards a Physical Education typically Latin American.

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THE MANIFESTATIONS OF BODY BRAZILIAN CULTURE: POSSIBILITIES OF FORMATION OF A LATIN AMERICAN PHYSICAL EDUCATION

ABSTRACT

This text aims to relate the events of Body Culture, and the Brazilian social thought of Gilberto Freyre and Roberto Da Matta, through the prism of Brazilian culture, especially in football. Highlight the peculiar ways of designing such events in the formation of a typical Brazilian Physical Education, understanding feelings, creativity, play, and embodiment, as part of daily

school.

KEYWORDS: Body Culture; Social Thought; Physical Education.

LES MANIFESTATIONS DE LA CULTURE CORPORELLE BRÉSILIEUNE: POSSIBILITÉS DE CONSTITUCION D'UNE EDUCATION PHYSIQUE LATINE AMÉRICAINÉ

RÉSUMÉ

Cette texte a l'objectif de rapporte les manifestations de la culture corporelle, et la pensée sociale brésilienne de Gilberto Freyre et Roberto Da Matta, à travers l'optique de la culture brésilienne, spécialement dans le football. Nous détacherons les manières particulières de concevoir ces manifestations dans la constitution d'une éducation physique typiquement brésilienne, en comprenant les sentiments, la créativité, le ludique, et la corporéité, comme partie du quotidien écolier.

MOTS-CLÉ: Culture Corporelle; Pensée Sociale; L'éducation Physique.

LAS MANIFESTACIONES DE LA CULTURA CORPORAL BRASILEÑA: POSIBILIDADES EN LA CONSTITUCIÓN DE UNA EDUCACIÓN FÍSICA LATINOAMERICANA

RESUMEN

Este texto objetiva relacionar las manifestaciones de la cultura corporal, y el pensamiento social brasileño de Gilberto Freyre y Roberto Da Matta, a través de la óptica de la cultura brasileña, en especial en el fútbol. Destacaremos los modos peculiares de concebir estas manifestaciones en la constitución de una Educación Física típicamente brasileña, comprendiendo los sentimientos, la creatividad, lo lúdico, y la corporeidad, como parte del cotidiano escolar.

PALABRAS CLAVE: Cultura Corporal; Pensamiento Social; Educación Física.

AS MANIFESTAÇÕES DA CULTURA CORPORAL BRASILEIRA: POSSIBILIDADES DE CONSTITUIÇÃO DE UMA EDUCAÇÃO FÍSICA LATINO AMERICANA

RESUMO

Este texto objetiva relacionar as manifestações da Cultura Corporal, e o pensamento social brasileiro de Gilberto Freyre e Roberto Da Matta, através da ótica da cultura brasileira, especialmente no Futebol. Destacaremos os modos peculiares de conceber estas manifestações na constituição de uma Educação Física tipicamente brasileira, compreendendo os sentimentos, a criatividade, o lúdico, e a corporeidade, como parte do cotidiano escolar.

PALAVRAS-CHAVE: Cultura Corporal; Pensamento Social; Educação Física.

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