

106 - THE CORPOREITY OF THE CHILDREN IN THE SCHOOL: CHALLENGES TO THINK THE FORMATION

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INTRODUCTION - CHILD'S "THINGS"

A great deal of the toys, jokes and plays what we were carrying out, when children in the rural zone, were lost; but some memories were, because they were deep experiences. The most simple objects were turned into toys. They took as a base the predominant elements of the nature - land, water, animals, you plant. The toys and jokes were originating of these bigger elements, or to them they were made a list. The bones of animals were turned into flocks of sheep, cattle, troops; herds of cattle, etc. dry Branches, small bamboos, grass were converted in fences, hoses, sheds. The green fruits were serving of bullet, for throws. Green small bamboos cut between two knots and bark of orange are soured by it or they were serving fruit of chinaberry of bullet for the pistols that from there was appearing, to wage war or to put birds right. Trees with horizontal branches and ropes were giving a delicious swinging. The land and the water, excellent clay to mould thousand and things. Oh! Two straight and fine small rods, excellent peg legs; very often even with two steps.

Through them we were becoming big men and great men. Crutches and pieces of rubber were turning in a catapult. Wooden pieces, tins and nails and we had material to build lorries, cars, carts, etc. With stalks of papaya tree, water and soap they were doing jokes of forming blisters of soap, which were rising as top as possible packed by our vibrations. Finally, we were the craftsmen of our toys themselves, of our dreams: we were setting our creativity and imagination free and establishing our communication with the world. Before learning to write in leaf of paper, we were writing in the ground, in the walls, in the clay, using coal, dry faggots or the finger itself, when the land was set free and soft. Playing, we were carrying out the reading of the world that Paulo Freire says to precede the reading of the word. We were reading the time that might be for the rain, drought, coldness, heat... We were making our marks the hours for the sun and shadow. We knew when the fruits were in the point to be gathered and eaten. We were doing the reading of our concrete reality through the daily learnt knowledge.

METHODOLOGY: DISCOVERED, EXISTENCES OF THE TIMES...

In this article we do a reflection on the corporeity in the school, inquire: How has the school, through the systematic education, been building a corporeity - gestures, movements, rhythms, thoughts, etc.? Which corporeity do the children build and / or express through jokes and plays? How will the corporeity built and expressed in the jokes and plays of the children be able to contribute to the transformation of the school?

We use a qualitative methodology, we were registering the daily life, the marks written in the walls, existent documents in the school, old photographers prospected in the trunks of the oblivion, talked with children of a group of a 1st series, observed the classrooms and we propose what were doing drawings of his jokes survived inside and out of the school. We enter the lanes of the community; we were realizing the demonstrations of the bodies, his expressions, his glances, his ways, the world expressed by a multiplicity of expressions. Subsequently, the light of the theories we weave a web of relations, to understand the life of this space.

For a beginning: Loudly there! Are you a teacher, teacher? Is he a pupil, does it land on the moon of the school? His son, does daughter study here? Be identified. This is a public school. But which school is this, where gates and padlocks curtail the freedom of going and coming, determining different spaces: it of inside is there the good thing, the permitted one, the just one, the correct thing, the clean one, not dangerous and it from the outside is the bad thing, the dangerous thing, the not been allowed one, the disorderly thing?

A scene points out in a poster in the wall with the Declaration of the Rights of the Children, where one reads: (...) the rights expressed in this declaration will be recognized to all the children without any exception, not even distinction or discrimination for causes of race, color, sex, language, religion, political opinions or of another nature, national or social origin, economical position, birth or another condition is own it of the child, be of his family (...). The child must be protected against the practices that could promote the racial discrimination or of anyone nature (Anonymously).

A great distance is realized between what is written in this declaration and concrete practices developed in the school. One fail in protection against practice discriminatory anyone, but the children are prohibited to move in determined spaces, and they have not been securing the possibilities to express and to show the corporeity itself, the rhythms, the gestures, the movements, the jokes and plays. Another scene what we observe in the help to think about the demonstrations about this space:

One morning was very cold; the children were with few clothes. They were looking for more sheltered places. The sign had already touched that there are approximately ten minutes and the teacher still had not arrived. Probably, one more day without classroom. The children, in the building of the administration, were to the search of someone who was explaining them the lack of the teacher. Before the children spoke, did a teacher of the general office ask: 'What you want here?' A child of the group answered what were waiting for the teacher. Immediately, a short and dry answer came: - 'Wait outside'. How did not the children react, the teacher, with air of offended, it insisted - 'it will be what I am going to have to teach you?! Wait outside (Anonymously).

Besides episodes like that one, it is noticed that the space allowed to the children - rooms of classrooms are identified by numbers, in counter position to the identification of the rooms of the administration, of several sectors, as well as the room of the teachers, who are nominally designated. This practice indicates it as for the organization of the school space is doing so that the children lose his identity itself. While the teachers are nominated; the pupils, numbered. The names are substituted by nicknames that caricature his bodies, when the labels are appearing so: fat, softly, giraffe, Negron, firebrand, coal, rust, and other names. Many people are the children who lose the name and start to be known only by the nickname.

We write in the diary of field that was happening in the daily life of a teacher when it returns of an activity for the classroom, here what we saw:

... It is returning with his group of the refectory. While reaching the door of the classroom, the children want to enter all at the same time. The teacher determines what do two lines: from a side, the boys; of other, the girls. All the children, with the exception of a boy, who is big, obey the teacher. He is messing up; does she reprimand it: 'She looks at your size, is not ashamed in the middle of the boys?' Like punishment, she destines the last place in the line.

But the most worrying thing for is the glance of the educator and of the curious educator what beside the Declaration of the Rights of the Children, there are posters that determine postures and attitudes what the children must follow.

The posters try to instill in the children a world vision, which they do not live in the school space. The first one and the second one say that we should have been gentle and to use words of courtesy; however, since we come in the examples above, the teachers, the teachers do not proceed in this way: they are rude and even offensives in the relations with the pupils and pupils. The third thing and the room posters try already to pass a few ideas of harmony and friendship. However, it suits to ask: Which harmony is possible in an environment where the children are constantly offside of be expressing and to show? Which type of friendship can be built between teachers, and teachers and pupils, pupils if they must circulate for different spaces?

The discrimination is not restricted to the control of the space. Also the called disciplinal standards are not same for pupils, pupils and teachers and teachers. An example, of that it is the standard established for the time-table of wounded one to the school. There is a tolerance of 10 minutes of delay after the beginning of the classrooms. Besides this term, the pupils, pupils only can enter in classroom in the second period and, in any case, depending on the license in writing on the general office and on the presented justification. The same rule is not valid for the teachers, and the teachers who frequently are late, and they do not pass by any type of sanction. There is a small display of the demands in force here in all the levels in our country, what they are, in great part, given rise by the legislators who are not subdued to the laws by them themselves created.

But the claim of normalized the life of the children in the school does not stop thereabouts. The teachers, the teachers believed standards of like the pupils, the pupils must act in the spaces, already limited, what are destined.

As for the time-table of recreation, the standards of the school determine what: "In the school the pupils will be able to demonstrate only compatible demonstrations of affection with the environment, reserving the rest for the appropriate environments" is what it was written in a poster already discolored by the time and gnawed you shear intemperate.

And, further on, it is expressed what:

In the break the pupils must play, talk, to have a snack, to laugh, to cheer up, avoiding pushes, dangerous jokes, principally near to the ancient building that is very dangerous. It is prohibited to go out from the vicinities of the school in the break, without authorization of the teacher coordinators of (Anonymous).

The "rules" in the jokes and in the plays also are regularized. The example, what is in the Regiment of the School establishes that: "The plays of ball are allowed only in the race track of the school - out of the time-table of the classrooms of Physical Education. In other places, the teacher of Physical Education will be the person in charge, with the group, for the possible damages".

It is noticed that at all the moments there is a preoccupation in determining, controlling the corporeity of the children through the normalized of the movements and of the rhythms.

Nevertheless, the patio is survived by the children like a space of freedoms, visa that, in the classroom, remain the biggest imprisoned parts of the time to the chairs, immobilized, waiting for the order of the teacher, of the teacher to get up, to speak, to write and finally to manifest itself inside the permitted standards.

Very often, the words of the teachers were demonstrating the incomprehension on proceeding from the children. The director one day said: "I do not know why the small children, when they go for the patio, spend the time completely running and playing".

John Batista Freire (1989, p.) referring to the development of the children it writes 36 that: "it is the fact that the cognitive appliance - responsible for the adaptations to the world has, to notice the problems of adaptation, only of sensory and driving resources. Not being able to resolve problems mentally, the alone child can do it corporate. Not being able to speak, it has to do...".

It is a Friday, end in the afternoon... They all go out so fast that they do not realize the poster yellowed by the time, where there is read a thought of Paulo Freire what it announces: The educator is already not only what it educates, but that, while it educates, is educated, in dialogs with it educating, also it educates. Both, so subjects to the processes are taken in what they grow joined, in what the arguments of the authority are already not worth. In what, to be, fundamentally, one needs of being been with the freedoms and not against them.

The gates of the school are closed by padlocks that only will be reopened in Monday, when they restart the classrooms. The spaces of the school, the sporting block, which they are only existent in the town, remain inaccessible to the community.

CONCLUSION: TIMES TO SCHOOL HE LIVES...

For everything that we saw, we hear and consider up to this moment, we well might think that these ideas would be in the head of one or of several of the boys and girls with whom we have been coexisting.

However, in the epigraph of Bosi (1982, p. 192) shows a scene survived by Ax of Assis, in 1840, when it was frequenting a school in the Rio of January. The times in the schools seem what are same, that there were no changes, perhaps have changed the persons, but actions are similar:

With frankness, it was sorry of having come. Now that it was imprisoned, was burning because of walking outside, and was recapitulating the field and the hill, was thinking about other idle boys, the Chico Telha, the Américo, and Carlos of the Escadinhas, the fine flower of the district and of the humankind. For height of despair, I saw through the window panes of the school, in the blue clear thing of the sky, over the hill of the Release, a parrot of paper, high and wide, prisoner of an immense rope that it was puffing up on air, a haughty cousin. And I in the school, seated, united legs, with the book of reading and the grammar in the knees.

The similarity between two scenes in the space and in the different time it is alerting us what is necessary something more than the mere thing to pass of the years so that the education into the Brazilian schools really is turned.

Since we observe in this school in his day by day, we check that so much in the patio, place of relative freedom, how much in the classroom, where the disciplinal control is obvious, in spite of the apparent changes, the body of the children is

modeled to attend the touch of the bell, to be only a number between different many people, not to express feelings and emotions, to answer with courtesy, even when to feel offended, to follow standards, which are not valid for all, etc.

Before these observations the most worrying thing is what very often the educators, educators do not realize in his pedagogic actions like his creativity itself is gradually curtailed, his body, movements, they thunder rhythms mutilated, silenced, normalized perhaps to remember Foucault (1989) who talks about the `explored ones` of the bodies, when were survived ours to see also for the educators and educators. With this view do we ask what is for the children?

The organization of the classroom was modified apparently, passing of the lines of wallets the agglutinated classes, in such a way that, sitting in circle, the children are prepared how if they were working in group. However, the idea of which something changed does not hold besides the first impression, since the social relations established in the classroom would not be altered in his essence. Each pupil has a fixed place and a group, when they were determined by the teacher. The criteria of arrangement of the children extend the existent discriminations in our society: the separate white hairs of the blacks; the children of the hill do not walk with those of the town. Though the children are divided specially in groups, the collective work does not exist. The mutual help between the children is not even allowed how it is shown up in the warning of the teacher: "It takes care of your nose, otherwise he grows".

When the children leave from his places, the teacher, sometimes in subtle way, others, vehemently, it attracts attention so that they remain seated. One of the forms of control observed in an episode: "A child is walking for the room. Does the teacher ask lifting up the voice: "You already did the subject?!" If the child to answer which fez, she then says: "It brings me here in order that I see". It will be answered that not, she says: "Then it sits to do".

The table of the teacher is in a space position, in such a way that, through the only glance, she can maintain the control of all the children. This is the glance of the disciplinal appliance, described by Foucault (1984, p. 156) what he says: "(...) perfect eye what nothing escapes and I center to which all the glances converge".

Another expression also very much used by the teacher to control the spontaneity of the children, is: Now not, only then. It then, generally, it does not happen, because there is no time. The present is always abandoned for the future. The priority is always given to the school tasks, and what the children want to carry out is constantly postponed: "People! Look here! First do the subject then to talk".

The school takes the children to control his wishes, when there are imposing them others, which he is never the present, it now, but anything that will happen in the future, it then. Will there be the form more efficient of turning "impulsive" children into docile and obedient bodies? Since some of the children announce: "I write to be able to pass". "I study for when it will grow to teach of teacher". "I learn to pass, for when to be big, to be someone".

So, the act of writing is so distant of his childlike world that is equal nothing to do. With that we do not want to say that the school should not teach the children to write and to write leave in his world of the make-believe. What we found strange - and we ask about ourselves why - the form is like the school it introduces the school tasks in the life of the children. In the classrooms, the joke does not enter; it is the place of the serious things. In what it concerns specially the writing, we see the child, when out of the school, scribbling in the paper, marking the ground with faggots, stones, etc. - risks and scrawls full of meanings; in the room in which mechanical and repetitive exercises are proposed of drawing on dotted lines that do not say anything to him. They are the called preparatory exercises. But preparatory studies for what?

Certainly it is not to learn to read and to write, especially I have in mind the pages and pages written by several authors as to the subject, where they affirm that it is not the training of skills that take the children to assimilate this social object, which is the written language. Ferreiro (1989, p. 75) is one of the authors who proposes that: "(...) the children must resolve serious problems you conceptualize in order that they come understanding what are the characteristics of the language what the alphabetical writing represents and in which way presents these characteristics. The repetition and memorization have little or not at all to see it with the overcoming of these difficulties".

To make possible an educative process that manages contradictions in the search of conscientized. In this case, already there is no place for the knowledge in the form of packets, where the power of decision is centered in the teacher, in the teacher being the children a passive being that executes orders, where the rules, techniques, tactics, organization and other materials come all prepared ones. To the children it remains like alternative, to play, to play, to draw, obeying to the determinations of a teacher, of the teacher according to the demands for him, she judged relevant.

Aqui está se desenvolvendo uma criança para submeter-se às regras, um adestramento dos, de outros tempos, outros saberes necessários a compreensão da vida.

Here it is if developing a child to be subjected to the rules, a training of the rhythms, of the movements, of the body that is not able to understand them how necessary to the social familiarity. In this process to be set up, the teacher, the teacher will have to have the sensibility to be attentive to the initiatives of the children and, whenever possible, it develop actions what they make possible for which children have a multiplicity of knowledge that allow one to live worthy. It will have to make easy the discussions, to make asking, supplying traces what they help in the direction of solutions for the appeared problems, but always, since it proposes John Batista Freire (1989) the starting point must be the knowledge of the children, to ours to see the culture of the infancies, to do a re-reading in front of the transformations that the school and the society must accompany, of other times, others know necessary the understanding of the life.

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THE CORPOREITY OF THE CHILDREN IN THE SCHOOL: CHALLENGES TO THINK THE FORMATION

SUMMARY:

In this article we do a reflection on the corporeity in the school, inquire: How the school, through the systematic education, has been building a corporeity (gestures, movements, rhythms, thoughts, etc.)? Which corporeity do the children build and / or express through jokes and plays? How will the corporeity built and expressed in the jokes and plays of the children be able to contribute to the transformation of the school? We use a qualitative methodology, we were registering the daily life, the marks written in the walls, in the existent documents in the school, old photographs prospected in the trunks of the oblivion, talked with children of a 1st series. The register and the systematic analysis showed us that these convey values and experiences opposed to that of the school practices. In the school, the teachers, the teachers prepare standards for the children, whom they themselves do not carry out - as it was the case of the standard for the delays; in the jokes and plays, the standards were combined between the participants, in the beginning, and they were valid for all. In the school, the numbered classrooms reveal like the identity of each one of the pupils and pupils - the name - it gives place to the number, reference to the individuals who make part of an influenced society; the fun of hide-and-seek, on the contrary, emphasizes the importance of each one so that the activity and the life have continuity and if it carries out.

WORDS KEYS: Corporeity, infancies, school.

CORPORATE ENFANTS À L'ÉCOLE: LES DÉFIS DE PENSER LA FORMATION

RÉSUMÉ

Dans cet article, nous allons réfléchir sur le mode de réalisation à l'école, nous demandons: Comment l'école, par une éducation systématique, a construit un mode de réalisation (gestes, mouvements, rythmes, pensées, etc.)? Que les enfants mode de réalisation de construire et / ou d'exprimer par le jeu et des jeux? Comme l'incarnation construits et exprimés en jeu et des jeux aux enfants de mai contribuer à la transformation de l'école? Nous avons utilisé une méthodologie qualitative, on a enregistré la vie quotidienne, les marques sur les murs orthographiés dans les documents de l'école, des photographies anciennes mines dans les troncs de l'oubli, nous parlons aux enfants dans une 1 re année. L'enregistrement et l'analyse systématiques ont montré qu'ils véhiculent des valeurs et des expériences qui s'opposent aux pratiques scolaires. À l'école, les enseignants, les enseignants établissent des règles pour les enfants, ils se sont un échec - comme ce fut le cas de la norme pour les retards, l'amusement et les jeux, les règles ont été convenues entre les participants au début, et sont valides pour tous. À l'école, les classes numérotées de révéler l'identité de chacun des garçons et des filles - le nom - donne naissance au numéro, une référence aux individus qui font partie d'une société de masse, le jeu de cache-cache, en revanche, met l'accent sur l'importance de chacun à l'activité et sa vie sont la continuité et le lieu.

MOTS-CLÉS: Embodiment, l'enfance, à l'école.

LOS NIÑOS DE LAS EMPRESAS EN LA ESCUELA: LOS RETOS PARA PENSAR LA FORMACIÓN

RESUMEN

En este artículo reflexionamos sobre la incorporación en la escuela, nos preguntamos: ¿Cómo la escuela, a través de la educación sistemática, ha construido una forma de realización (gestos, movimientos, ritmos, pensamientos, etc.)? Que los niños realización construir y / o expresar a través del juego y juegos? Como la encarnación construido y reflejados en el juego y juegos para los niños puede contribuir a la transformación de la escuela? Se utilizó una metodología cualitativa, se estaban registrando en la vida cotidiana, las marcas en las paredes escrito en los documentos en la escuela, fotografías antiguas minas en los troncos de olvido, vamos a hablar a los niños en el grado A 1. El registro sistemático y el análisis han demostrado que transmiten valores y experiencias frente a las prácticas escolares. En la escuela, maestros, establecer normas para los niños, ellos mismos no - como fue el caso de la norma de los retrasos, la diversión y los juegos, las reglas acordadas entre los participantes al principio, y son válidas para todo. En la escuela, las aulas numeradas revelar la identidad de cada uno de los niños y niñas - el nombre - da lugar a la cantidad, la referencia a los individuos que forman parte de una sociedad de masas, el juego de las escondidas, por el contrario, hace hincapié en la importancia de cada uno para la actividad y la vida tengan continuidad y se celebrará.

PALABRAS CLAVE: Encarnación, la infancia, la escuela.

A CORPOREIDADE DAS CRIANÇAS NA ESCOLA: DESAFIOS PARA PENSAR A FORMAÇÃO

RESUMO

Neste artigo fazemos uma reflexão sobre a corporeidade na escola, indagamos: Como a escola, através da educação sistemática, tem construído uma corporeidade (gestos, movimentos, ritmos, pensamentos, etc.)? Que corporeidade as crianças constroem e/ou expressam através de brincadeiras e jogos? Como a corporeidade construída e expressada nas brincadeiras e jogos das crianças poderá contribuir para a transformação da escola? Utilizamos uma metodologia qualitativa, fomos registrando o cotidiano, as marcas grafadas nas paredes, nos documentos existentes na escola, velhas fotografias garimpadas nos baús dos esquecimentos, conversamos com crianças de uma 1ª série. O registro e a análise sistemática nos mostraram que estes veiculam valores e experiências opostos ao das práticas escolares. Na escola, os professores, as professoras elaboram normas para as crianças, que eles mesmos não cumprem - como foi o caso da norma para os atrasos; nas brincadeiras e jogos, as normas eram combinadas entre os participantes, no início, e eram válidas para todos. Na escola, as salas de aula numeradas revelam como a identidade de cada um dos alunos e alunas - o nome - dá lugar ao número, referência aos indivíduos que fazem parte de uma sociedade massificada; a brincadeira de esconde-esconde, pelo contrário, enfatiza a importância de cada um para que a atividade e a vida tenham continuidade e se realize.

PALAVRAS CHAVES: Corporeidade, infâncias, escola.

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