


Body awareness, body image and corporeality in Physical Education: A literature review

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ABSTRACT

Our objective with this study will be to reflect based on a literature review on how the concepts of body awareness, body image and corporeality are present in Physical Education. Although the view on the human body has been greatly expanded in recent decades, Physical Education professionals are still seen by society as responsible for the body's performance, that is, those who have the ability, through exercises, to tone their muscles and to make bodies healthier, given this it is necessary to know the values of the consumer society present in these relationships.

Keywords: Physical Education, Body, Corporal conscience, Image, Corpolatry.

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INTRODUCTION

Studying the body throughout history, we realize how much it has been hostage to ideologies built in the confrontations that involved: culture, religion, politics and various power relations that we can find in society.

Plato in Ancient Greece already signaled about a policy for the body, because he believed that in this way we could form an organized society, in our days, the increasing search for a body aesthetics to meet the desires of the modern world has led people to often resort to the use of chemical substances, unaccompanied diets and unnecessary surgeries, often having harmful consequences, not only physical but also psychic. Within this new order of corporeality, Physical Education professionals are perhaps one of the most requested to adapt bodies to the standards of the moment, seeking through exercise programs, to make them lean and strong.

Gyms represent "the stage" where we watch these spectacles of cult of the body, of the search for the beautiful body, people who in the name of "health" seek to bring their bodies closer to the aesthetic standard of the moment.

It is within this framework that we perceive the importance of the Physical Education teacher as a professional who can contribute to the individual in the search for a better understanding of the influence of these social determinants on his body.

By body consciousness we mean something much greater than the simple synesthetic perception of the body in space, but rather a state of reflection in which the individual perceives that his body is the result of a whole social context.

In order to support these discussions on the subject, we will study the symbolic construction of the body throughout history and the influences suffered by it within a model of capitalist society.

The search for an aesthetic body within contemporary standards and the seduction of man-made consumer goods has led people to a stage of constant dissatisfaction where through changes in their bodies whether with exercises, clothes, tattoos or body modification techniques² they seek their identities within society.

Plato, when he said music for the soul and gymnastics for the body, seems to make clear the importance of a special look at the body, and the importance of physical exercises in its formation. Through physical activity, man would shape his body that would mean beauty, health, harmony. Plato believed so much that we could build a perfect society through the education of the body that for each citizen should perform a certain activity in the city for a lifetime.³ In the city idealized by Plato, there were those who, because they possessed an inferior nature or a soul of *iron or bronze*, with a coarse and weak sensibility, dedicated themselves to manual activities such as agriculture, handicrafts

² For Nolasco (2006, p.376) it is the understanding of body modification practices, understanding them as mutilatory actions in the name of some traditions, or even as pathologies of the subject.

³ The Republic.



and commerce. Those with silver souls possessing courage will be the warriors or guardians responsible for the custody of the city. Those with *a golden soul* will be the best and most outstanding of the guardians, who will be selected and instructed in the art of philosophy; their function was to govern the city.

Today we perceive a selection and a race in the search for a body that best suits what is linked by the media. Edvaldo Couto (2000, p. 246) states that

"Through this seductive effort of updating, the body comes to be seen as an open object, subject to many mystical and technological influences. People want at all costs to be young, beautiful and strong. Guarantees are sought, even if circumstantial and ephemeral, that ward off physical or mental wear and tear, compromising the good form that one aspires to."

The concern with the body in the path of civilized man was not limited to aesthetic issues, since religious values and domination were also present. As Merleau Ponty (2006, p.122) said, "The body is the vehicle of being in the world". Jacques Gelis (2008, p. 19) points out this issue well

"Because it is at the center of the Christian mystery, the body is a permanent reference for Christians of modern centuries. Was not his Son sent to earth by the annunciation-incarnation, which God gave to humans a chance to be saved, body and soul?"

The body of Christ is at the center of the Christian message, he died to save us, his body bleeds on the cross represents the deepest act of his love for his fellow human beings. 2008, p. 23).

In the Middle Ages, the body was seen with a paradoxical gaze: "On the one hand, Christianity does not cease to repress it... on the other hand, he is glorified, above all through the suffering body of Christ, sacralized in the church, the mystical body of Christ" (LE GOFF, 2003, p.35). The Middle Ages are known as the dark ages, where under the domination of the church various bodily practices were reproached such as sports, and behaviors related to sexuality were repressed, the purification of the body resulted in its abstinence from carnal pleasures and its suffering represents the approach to the body of Christ and salvation before the Lord.

Perhaps the Middle Ages are the birthplace of the body as an emblematic and representative element of socially determined historical values. Blood is another element of the body that had a peculiar reading of the dictates of the Catholic Church

"Christ is a contradiction and paradox, since Christian practice is founded on the sacrifice of a holy but bloody victim. For the rest, the Eucharist unceasingly makes this sacrifice: "This is my body, this is my blood," Jesus says to his disciples during the supper. (LE GOFF, 2003, p. 39).

Even in relation to sexuality, the Middle Ages defined the roles of men and women in the movement of their bodies during the sexual act: "In bed, the woman must be passive, the man, active, but moderately, without rapture" (Idem, 2003 p. 41) The woman's body is placed in a position of



inferiority in relation to the man, It is up to the latter to command the actions during the sexual act, the body consciousness perceived by the woman becomes that of submission, giving pleasure to the man is her function, as well as being more beautiful and attractive to the opposite sex.

In our modern society, no matter how much financial independence women have achieved, they still feel the importance of having a man by their side.

"The search for a loving and sexual partner suffers from the effects that are inaugurated by the relationship with the father. Perhaps we could think that a woman, in a certain way, demands much more from the love relationship and, at the same time, in a very diffuse way than men" (CALLIGARES, 2006, p. 18).

In the capitalist world, the body has more than ever attained a prominent position. While Plato sought the integral individual through physical culture and intellectual development, we are witnessing in our days a parade of bodies increasingly distant from what we can consider respect for individualities. People seeking more and more to look like others, fashions and defined behaviors leading people to maintain a consumption pattern.

In fact, in a society in which the body has become as important an entity as the soul once was, it is by physical appearance, above all, that what each one wants to show of his subjectivity is proved. And when the work of modifying one's appearance can erase the reality of age and social origins, it becomes difficult to resist the proposals of cosmetics and plastic surgery." (Sant Anna, 2004, p.19).

In the twentieth century, with the affirmation of capitalist culture, the body becomes of fundamental importance in this process, through the imposition of beauty standards, in the need to increase consumption the media offers us a series of possibilities to change our body image.

"The culture industry, which explores behavioral trends, could not leave aside the vein of body care. Behavioral magazines, especially women's, since their beginnings have brought beauty tips such as skin and hair care, gym sessions, in a discourse that seeks to convince by mixing aesthetic and technical arguments: to become beautiful and attractive and/or to maintain a healthy life and feel good." (CASTRO 2007, p. 47).

Castro, in his book **Cult of the Body and Society**, makes a study with the magazines *Boa Forma* and *Corpo a Corpo* (Body to Body), of great circulation in our country, where she found all the construction of a discourse of cult of the body by these publications. "It seems that the cult of the body arrived in the early 1980s to stay and the media, as an efficient catalyst for behavioral trends, quickly assimilated it" (CASTRO, 2007, p. 64).

The constructions of body models to be followed have much deeper implications that are not observed only by the critique of consumption. They are human beings who follow patterns of behavior, seek their bodies in other bodies and thus lose over time the main element that makes them unique in the world, that is, their individuality. We identify ourselves from what we are and not from



what the other wants me to be, "The body is the vehicle of being in the world, and to have a body is, for a living being, to join a defined environment, to be confused with certain objects and to be continuously committed to them" (PONTY, 2006, p. 122). Our relationship with the world is through our body, if we are going to look for images in other bodies to identify ourselves, it will not be us who exists, but a product of a hybrid relationship with the desired body.

"From the denunciation of the alienated body, one migrates to the revelation of an obsolete body. To transform it, to increase its performance levels, to adapt it to the use of new technologies is thus proportional to the common dream in the 1960s of removing it from alienation, making it truer and freer. As if today it were necessary to attune the bodies to the technological and consumer objects, whereas, for countless ancient societies, it was necessary to attune the body to the cosmos or supernatural forces. However, even considering that these experiences are challenging in the face of the top-modeling of appearances, which includes the dictatorship of smooth skin and the body without mysteries, one sometimes gets the impression that they do not completely escape the global expansion of photogenic totalitarianism. (Sant Anna, 2004, p. 21)

Faced with these questions, people build their perceptions about their own body, which is that of the aesthetic world of appearances, of immediacy, which leads us to media mimicry where we are happy with the body of fashion and making us bearers of a naïve consciousness. For Merleau, Ponty (2006, p. 193).

"Consciousness is the being for the thing through the body. A movement is learned when the body has understood it, that is, when it has incorporated it into its "world," and to move its body is to aim at things through it, it is to let it respond to its request, which is exerted upon it without any representation.

To be aware of the body is to realize that the hegemonic values present in society end up influencing the perception we have about our own body. From Merleau Ponty's understanding of consciousness, it is the key to perceiving the world through our body. If we understand the relationships present in the world about our body, whether we can incorporate them or not, the important thing is to have a critical sense about them.

This discussion becomes important for Physical Education as we realize that any anxiety, dissatisfaction with the body in relation to its silhouette, society sees in the Physical Education teacher one of the professionals responsible for this transformation.

CONCEPTUALIZING: BODY AWARENESS, BODY IMAGE, AND CORPOREALITY.

BODY AWARENESS

The concept of body awareness that we will take as a reference in our study is that of Professor Lini Castellani (1988, p.22)

"Man's body awareness is his understanding of the signs tattooed on his body by the socio-cultural aspects of certain historical moments. It is to make them aware that their body will



always be expressing the hegemonic discourse of an epoch and that the understanding of the meaning of these "discourses", as well as their determinants, is the condition for them to participate in the process of construction of their time and, consequently, in the elaboration of the signs to be engraved on their body"

As already noted in the introduction to this text, the view of the body throughout history has always been a key element of ideologies that had as their main objective the control of the body. These control mechanisms are also observed in our days, when we witness an appreciation of the individual from his bodily aesthetics to a search for beauty, as Ferreira and Sampaio (2009, p. 123) point out

"Beauty would be equivalent to the lowest possible percentage of body fat, large and perky buttocks and breasts, defined muscles, tanned skin, thick lips, absence of cellulite, stretch marks, any blemish or pimple on the skin..."

From the perspective of Professor Lino Castellani, these body aesthetic elements are the result of a consumer society in which it needs to produce dreams and desires at all times so that people buy the body of their dreams in pharmacies, gyms, beauty centers, etc.

Other authors seek to understand the "being" in the world through the study of consciousness, which also brings important elements to this discussion for

"Consciousness is made available to us by nature as a latent faculty in our being, but for it to manifest itself it is necessary to awaken it and to awaken it we need to develop our qualities, for example: feeling, thinking, recognizing, daring and reasoning, through the relationships we establish on a daily basis, whether with people, beings, thoughts and/or feelings". (BARRETO, 2002, p. 04).

Consciousness would then be something innate to the human being, but cloistered, that is, we are born with it, but we need the relationships that are produced in our days with our feelings and with others. To analyze body consciousness within this perspective is to understand that the body is endowed with consciousness and that by reaching it in its fullness, the individual will be able to better define and understand his life. Merleau, Ponty (2006, p.193)

"Consciousness is the being for the thing through the body. A movement is learned when the body has understood it, that is to say, when it has incorporated it into its "world" and to move its body is to aim at things through it, it is to let it respond to its request, which is exercised on it without any representation.

To be aware is to realize the real importance of things for us, the body serves as a link in this interaction with the world, body awareness so it would be the understanding that our body apprehends what is necessary for its life, I perceive what has meaning within my context. Giovanina (2004, p. 74)

It says that



"All knowledge—including that of oneself—passes through the body. It is the body that is involved in the process of understanding, remembering, individuating itself. The body bears the marks of its history; We dream of bodies, we project bodies, archetypes manifest as bodies."

Every understanding we have of the world goes through the historical process of our body, and it is in this relationship with the world that we produce our dreams and desires, as already mentioned.

Being aware of our body in the world and making us understand when we are acting according to social conditions, when we are acting according to our individuality is this transition that becomes complex.

In the search for this understanding, we will discuss other categories such as: body image and corporeality.

BODY IMAGE

The discourses of appearances and images of our body are very present in our days, taking care of the look, making a good first impression - otherwise you won't have the second chance - are challenges of the modern world. We are judged by what we look like, in a first job interview, at work, in a love conquest, on the streets, etc. We are always concerned about our external image.

It is through external appearances that we relate to the world and create our reality. It doesn't matter who I am, it's what people think of me. Nasio (2008, p.21) says that these concerns occur very early in our lives

"When the child realizes that the image he gives to others is his image in the mirror, and that this image is not him, that others only have access to him because of what he has to do with it, he privileges appearances and neglects his internal sensations."

According to the author, the first embryos of narcissism begin to be implanted in the child, when he realizes that his contact with the outside world is through his appearance and not through his internal and true feelings.

Some concepts of body image can be extracted from the literature for Russo (2005, p. 80) "Body image is the body way in which the body presents itself to itself" further on he says that "the body industry through the media is in charge of creating desires and reinforcing images, standardizing the body" (Idem, 2005p. 80) In other words, the image we have on our body is greatly influenced by the discourse of consumption produced by the media, where we look for an image that best resembles the model of the moment. Within this modern mimicry of the body, we are always trying to adapt our image to the standard of the moment. tag.



We are represented in the world through our body and at all times for Barros (2005, p. 551) "we construct and destroy our body image. It's a succession of attempts to search for an ideal image and bodies." That is, all the time we are wanting to build new images for our body, maybe that's why there are days when we think we're beautiful, while others if we could we wouldn't look in the mirror.

This issue of body image is quite complex, and another point of view would be the one presented by Nasio (2008, p.98), "we do not choose what we are; we are what our bodily signifiers want us to be; We are alienated from a striking feature of our physique and we can do nothing about it!", we are marked by the physical traits that our body exposes us to society.

We seek a bodily perfection established by the beauty industry and the further we stray from it, we are punished for having traits that diverge from this standard. I become a part of my body as a representation, precisely the one that delivers me to the dock of the "gods of Olympus" of grace and beauty. He calls me that chubby, that short, all my body representation is found in some features of my silhouette, Nasio (2008, p.99) also says that body image is grouped into three states of the fantasized body

"The body felt, seen and signified. The felt body is the real body, whether it is sensible, desiring or joyful; the body seen is the visible body in its global form, reflected in the mirror, projected on a screen or perceived in my fellow man; and, finally, the signifying body is the symbolized body, itself a symbol and, above all, an agent of change in the reality of the subject. (emphasis added),

In the understanding of these three images, we think it is better to transcribe the author's explanation, which seems to us to be quite enlightening as to its concept.

"The image of the felt body is an unconscious mental image (proto-image) that can either remain unconscious, or becomes conscious, or even externalize itself in an action (image – action). It is an image pierced by the libido and as fragmentary as the body riddled with sensations, desires and jouissance, it is the double. The image of the body seen, that is, the specular image, is the image of our silhouette; an image as bumpy by the libido as the mental image of sensations. As for the image of the signifying body, it is neither unconscious, nor conscious, nor motor, but nominative, the name being the double d physical particularity that singularizes a given body." (Idem, 2008, p. 99, emphasis added)

CORPOREALITY

Etymologically, the word corporeity is the literal translation of the Latin term *corporalitas*, which, in turn, derives from *corpus – oris*. The critical dictionary of physical education provides us with a very broad definition of corporeality

"Corporeality, in a broad definition, is an abstract idea of the body, of corporeal being. This sense is inherited from Greek thought, expressed in the concept of *soma* or *somatic*. To the Greeks *soma* designates that which is material, especially in man, as opposed to the *psyche* or *psychic*. Latin and Christian cultures reinforce this meaning by understanding *corporalitas* as that which is of a material nature or, simply, materiality, radically opposed to spirituality. In this sense, therefore, corporeity concerns all that is material, because every material being manifests itself as a body." (SANTIN, 2005, p. 103).



The understanding of the body can be done from different perspectives, be they biological, physiological, social, anthropological, cultural, etc. The body is a true compendium that dialogues with various sciences.

The body of modern man is the target of detailed studies in our society that has as a form of economic survival the relationship: production – consumption – production, within this cycle that begins with work there are already several researches that seek to find ways to increase the productive power of the worker without injuring him such as: ergonomics, quality of life at work, studies on stress.

In consumption, body models and lifestyles are the main targets of product marketing. Car and appliance sales are always associated with sexy women and happy families, respectively. Images are produced all the time, suggesting to us a behavior of our body. The body is the link in this production chain; In order for there to be consumption, there has to be the desire to have what is offered to me.

To understand corporeality in our modern world is to reflect on the paths to which this society will lead us. For Gionanina Freitas (2004, p.57)

"Corporeity implies, therefore, the insertion of a human body into a world of meaning, the dialectical relationship of the body with itself, with other expressive bodies and with the objects of its world."

To reflect the body in the world is also to consider the ideologies present in society. The body expresses what society imposes on it, it ends up giving meaning to its actions based on pre-established values.

"The verb conjugated by capitalism is "I have" (the corollary, of which, in general, is "He has more than I have."). From "I have things," we went to "I have people" (wife, husband, children...) to "I have a body," which is actually a paradox, because it means to say, "I have me." Perhaps this verb is not specific to capitalism and corresponds to a human tendency to accumulate things and treat people as things" (Idem, 2004 p.)

Merleau Ponty said that we do not have a body but we are a body, we are in the world and we relate to it through our body, to realize the importance of this relationship is to understand that we are endowed with particular desires and feelings that make us: to be unique in the world, my essence is the basic unit of my individuality. If I look for my body in other bodies, I cease to be myself and start living as someone else who is not me or my desired body, it would be a representation of a new body with so many other bodies, similar bodies, then a paradox is established.

Nolasco (2006, p. 378) in his article: Body Modification (BM): The body and the experience of the self in the contemporary. It brings important elements to the understanding of corporeality in the modern world



"BM can be considered as subjective attempts to solve the problem of living in a world without a body, or in which the nature of the body has been replaced by the machine... The subject, by modifying his body, seeks to rescue himself in a place where the experience of himself is still indeterminate. An impossibility for today's societies, in which everything is determined and defined only as an economy, or as a market."

In the capitalist world, individualities are not respected, but rather the standardization of bodies to better select them within the sphere of consumption. As stated by Prof. Edvaldo Couto (2007, p. 52) "The body as an object of consumption, in hedonistic and psychological cultures, survives from the promotion of personal development, well-being, eternal youth, in futile and frivolous forms". Still on this issue of the ills produced by capitalist society in the understanding of our corporeality, Professor Maria Augusta Gonçalves (1994, p.28) says that.

"The dependence that contemporary man lives in relation to many products of modern technology has accentuated the poverty of experiences in which he participates immediately, as a bodily and driving being. The powerful media industry, while bringing man innumerable possibilities for acquiring knowledge and new perspectives, distances him from immediate sensible experiences with the world around him.

BODY AWARENESS AND PHYSICAL EDUCATION

Physical Education, as an important activity for the formation of the body, may have taken its first steps in ancient Greece with Plato.

During the periods of the great world wars, Physical Education began to have as its main objective the preparation of man for military service. In order to prepare him for combat, various methods were developed with this perspective, such as Swedish, German and French. In schools, the boys were already prepared for military confrontations.

With the revival of the Olympic Games (1896), the body is seen in Physical Education as an element that can unite peoples through sport. According to Oliveira (1983, p.44), Baron de Coubertin, "inspired by the English, intended to place sport as an element of Physical Education. After introducing sport into the French educational system, he set out on his great mission, this one at the international level: to restore the Olympic Games."

Physical Education in the twentieth century, especially in schools, began to adhere to the phenomenon of sportsmanship, where the Brazilian dream of winning a soccer World Cup and being an Olympic power began to be pursued by its rulers.

In society, the practice of sports is viewed favorably by all, as an excellent means for the promotion of health and leisure, and for the private sectors as a form of consumption, as Professor Valter Bracht (1997, p.87) observes.

"We can grasp the transformation that has been taking place in terms of the body culture of movement, including sport, especially in the last three decades, with the concept of commercialization/commodification or commodification of sport. And we are not referring



here only to the commodification process in the context of high-performance sports or spectacle, which is quite evident. We are referring to the penetration of the logic of the market in the scope of physical activities – leisure sports, carried out (consumed) by increasingly broad layers of the population".

Thus, the awareness of the strong and agile body is built in society from the practice of sports and health as the responsibility of the individual, that is, practice sports and have a dynamic and healthy body.

Around the 1930s, new demands on the body began to emerge in the world of work, not only physical strength, that is, this is no longer so important, but intellectual capacity, which according to Junior (2009, p.113) "From the 1930s onwards, there began to be a change in the Taylorist way of emphasizing the body as the main point of discipline with the emergence of studies and concerns with the issue of mental work."

In the 1970s, Dr. Kennedy Cooper's studies on the importance of aerobic physical activity for health began to gain great popularity on the benefits of cyclical exercise for the heart.

Physical Education in this new context ceases to be that area of knowledge that deals with the body only to prepare it for war or work and gains new epistemological possibilities. As Moreira (1995, p.101) proposes,

"The body – object of Physical Education gives way to the body subject of Motor Education; the mechanical act in the bodily work of Physical Education gives way to the act of conscious corporeity of Motor Education; the frantic search for the performance of Physical Education gives way to the pleasurable and playful practice of Motor Education; the elitist participation that reduces the number of people involved in the sports activities of Physical Education gives way to a participatory sport with a large number of human beings celebrating and communicating in Motor Education; the standardized and unison rhythm of the practice of physical activities in Physical Education gives way to respect for the rhythm performed by the participants of Motor Education".

We observed that new perspectives are pointed out for Physical Education, in other approaches we will also find different views in the treatment of the body in their respective practices.

Some understand Physical Education as a science that aims to encourage exercise practices in the promotion of health and perceive body awareness, but as a synesthetic view of the body in space, where we must observe our posture so as not to compromise the musculoskeletal system.

Professor Dartagnan Pinto Guedes, in his book *Physical Exercise in Health Promotion*, understands that there are some physical valences that, when worked, can make a good contribution to the maintenance of health, such as: cardiovascular capacity, strength, muscular endurance and flexibility.

"Health-related physical fitness is defined as those components that are directly related to the same health status and, additionally, demonstrate positive adaptations to regular physical activity and physical exercise programs." (GUEDES, 1995, p.19)



The body in the twenty-first century has found in the most diverse sciences studies in which they aim to understand its "or alienation", thus placing it at the center of several debates: body, culture, body, health, aesthetic body, body, consumption, body, work, body, religion, etc., and the studies of body consciousness follow this logic in a certain way. Another theorist who also brings his contribution to this issue of body awareness is Professor Regis de Morais (2003, p.74) who understands that body awareness begins in movements.

"In the skillful movements of dancers and sportsmen, we have the first perception of bodily resources in terms of a multi-direction of action and a subtlety of expressions that evidence, in the body, a structuring and a dynamic endowed with almost unlimited capacities. The wisdom of the bony joints and muscular dispositions makes us find an intelligence that characterizes every small or large part of the body that we study; Speaking only of macroscopic aspects of bodily reality, it is enough to stop at the configuration and movements of the hands for the dazzle to take over us."

The consumer industry seeks to create desires to entice people to buy. It begins to establish positions of social status accordingly: with what one wears, eats, walks, etc., creates certain clothing brands that place their users in a prominent position, bars or fashionable places are chosen, which are frequented by so-called intellectuals, or those who have money, some parties born in the middle of the poorest population (Bonfim festival) have their counterpart for the rich (Bonfim light). To Mike Featherstone (1995, p.123)

"The new heroes of consumer culture, instead of adopting lifestyle in an unthinking way, in the face of tradition or habit, transform style into a life project and manifest their individuality and sense of style in the specificity of the set of goods, clothes, practices, experiences, appearances and bodily dispositions destined to compose a lifestyle."

These messages are present in commercials, in store windows, in magazines, in other words, practically everywhere we are. Physical Education itself through sport reinforces certain stereotyped postures of the body, as shown by Professor Belarmino Costa: (2006, p. 196)

"Mass sport, and with it the construction of characters and images that celebrate the human ideal of overcoming, beauty and self-control, as appropriated by the culture industry, represents an extension of the rationalizing logic of the market."

What we observe within this problematic are people living in eternal conflict, where their desires are confronted with those produced by the consumer society. Bodies that run on the waterfront, bodies in the corridors of shopping malls, bodies that walk to work, bodies that look for themselves in the mirrors produced by society. Are we aware of the reason for this movement? And what are we looking for with it?

What we do know is that more and more people are suffering from loneliness, depression and feelings of inadequacy, fruits of a society that values the ephemeral and the constant mutations



leading us to a feeling that everything is passing too fast and that we must make the most of it and end up enjoying nothing, if we don't even know what we want! Couto (2000, p. 248) defines this relationship very well in the modern world.

"In electronic culture, everything needs to have its own accelerated pace. The sophistication of the society of communication and informational technologies legitimizes the spiral of multiplicity. It is the core of a universe that survives on the rapid, incessant and fragmented circulation of all information, images and canons. It offers man the pleasure of overcoming the slowness, the timidity of physical dispositions and the traditional operations of human logic. It has become imperative to live in a state of urgency."

Body awareness in Physical Education is presented in several lines of thought, to authors who understand that some techniques of body work such as: yoga, stretching, tai chi chuan. Professor Flávia Alves (2008, p. 366) in one of her works on this theme comes to the following conclusion.

"The work with touch and trust gave a dimension to body awareness in the relationship that was established with the other, however, it was necessary to reach another dimension of body awareness, starting from the relationship of the body with itself."

The body is in Physical Education its genuine object of study, when Plato said "music for the soul and gymnastics for the body" at that time a "decree" was established that exercise for the body is something necessary for the totality of the individual's formation.

CONCLUSION

The search for social acceptance leads people to act unconsciously in the face of what they really want, and ends up associating being beautiful, being desired and happy with body stereotypes.

When we construct an image for the body, it is not only what is seen that is shaped. In the law of marketing, the image of a product has to be associated with its quality and efficiency.

When we seek a slim and shapely body, we are passing on the image of productive, dynamic, sensual and desired beings

Physical Education, which has as its object of study the body in movement, is necessary that its professionals reflect on a critical perspective the concepts that were discussed in this study in order to have a more reflective practice that better serves society.



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