Corporal scheme and accomplishment school: an analysis under gender implications

Leila Mara Mello, MSc. (98016480)
Universidade Castelo Branco e Secretaria Municipal de Educação do Rio de Janeiro
maraleilla@uol.com.br

Elaine Romero, D. Sc. (20911)
Programa Stricto Sensu em Ciência da Motricidade Humana Universidade Castelo Branco/RJ.
eromero@terra.com.br

ABSTRACT: The objective of this study was to inquiry of implication between corporal scheme (body identification) and school performance of boys and girls from 1st Cycle Formation, 3rd of the Ensign Fundamentally. The used methodology was of “natures quanti-qualitativa” and as strategy of data treatment was used the contents analysis. The subjects were 40 children of both sexes with 9 year-old age. As instruments were applied the test of Goodenough’s human figure, teachers observations and performance reports of students. In test, the results showed a better score for feminine sex and there was a narrow relation between the number of sketched items and the school performance. It was concluded that there’s a need to become aware the teachers for the phicomotricys activities without the students discrimination with relation to the sex.

Keywords: corporal scheme, accomplishment school, gender, kinetics, elementary school

Correspondence to:

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INTRODUCTION

Since the ancient times, the worry about the school education from the body movement standpoint had raised some interest of several researchers. According to Jaeger (1989:983), Plato (428 – 374 BC), even dichotomizing the body and soul, he had already considered the physical exercises as the best way for man to find out the truly spiritually beauty. Upon discussing education through gymnastics, it was considered that “children should be kept in constant movement; they should not be kept quiet at all. This is contrary (sic) to the children’s nature that rigorously should move rhythmically day and night, as if they were on a boat.” Even with the aim at solving moral issues, the axiological dualism spread by Plato in the conception of body as a soul instrument had had the perspective of an experience body which is guided towards the world.

Nonetheless, from a historical perspective, we noticed that the body was treated in a differentiated way by the thinking of several researchers in the academic field. It has begun by the axiological dualism spread by Plato, in the conception of body as a soul instrument. Afterwards, the human being had been dualized by Descartes, whose body seemed like a machine, and finally the strongest point exalted by the philosopher Merleau-Ponty, the unification centered in the unit of human being, whose spiritual vision is not separate from body and vice-versa, i.e., so much so one another are considered inseparable entities within a circumstance of the world. Therefore, the conscience which the individual has about the world is ampler than the merely intellectual background knowledge, because conscience is the source of intentionality, not only cognitive, but also affective and practical (Jaeger, 1986; Merleau-Ponty, 1996; Rizzo, 1997; Pereira, 1999 and Beresford, 2000).

For Beresford (2000:45), it is just the conception of a unique body as the axis of existential perception pointed out by Meraleu-Ponty in the 20th century. This has changed the way of perceiving the human, although the body cannot be seen anymore as a simple receptacle of soul and faced as a bad thing. Body and conscience should interact and transcend, without interrupting concretely, confuse himself/herself with it and experience it, putting “the Dasein, the life and corporeity as being previous or prior to the knowledge of BEING.” According to Beresford:

Body is not only the vehicle of being in the world and its structuring principle, but also, the structuring condition of the human being existence. [...] the body cannot be merely perceived as a physical Being and abstract, and not either as an abstract or ideal object, [...] it has to be perceived, phenomenologically speaking, as a significant being and as force of meaning, not of natural animal, surely, but of a cultural being in which can turn this man’s being into orthodox living and, even into a surviving or living in the over-world or into a cultural world and a world of values.

This way, upon observing children, we need to perceive them as transformation agents which act out in a social space. As a consequence, we cannot reduce this fact to the pedagogical act without rethinking about the contextualization of body practices at school. According to De Meus & Staes’s understanding (1991), children are movement, and thus creating conditions so that they can experience the world through the body conscience is contribute to the development of their personalities. However, we noticed that the majority of schooling institutions, through the praxis of some teachers, postulates the limitations of body movements in the process of teaching and learning. That is why the memory still gains some position of highlight as the most important “piece” in the educational practice. For Fonseca understanding (1988:60), in this praxis the body has begun to be a bother, as well as its movement and “without the care of providing the body with a representation of totality, of an experienced objective and as an implicit background knowledge.”

Most of educational practices have been strict in relation to corporeity and motricity. Many teachers lack the knowledge that the body moving, even being spontaneous, is a factor of great impor-
stance in the children’s development. Rule, imagination, leisure, creation and emotion are experienced during the physical and ludic activities; they have not been seen as facilitating instances in the process of learning and teaching.

We have daily observed some teachers preferring to make use of sentences like: “Be quiet!”, “Shut up!”, “Don’t hop”, “Speak without using your hand!”, “Don’t run!”, “Don’t overdo it”, “Stop moving your legs”, and so forth. If we could number all the coercive sentences heard in the school environment in relation to the body movement, the list would be enormous. More aggravatingly, generally these same teacher punish students, for they are considered naughty, anxious and messy,” depriving them of Physical Education classes. These classes are desired by the children, for them this is time for fun. These teachers do not perceive that the classes create opportunities for the children to edge out their reprimanded energy in the classroom. These classes help them to develop motor abilities, so essential in the literacy process, contributing the citizen making.

Siebert (1995:61) explains that this type of dichotomic behavior between body and mind is due to the strict discipline set up in the medieval schools, of catholic inspiration. In this time, the body was tamed through pain, “it was the fastest and most efficient way for the memory making. And this man, possessing value which was registered in his/her mind, surely will hesitate to incur in the same mistake.”

From the beginning the family and school had made use of the same strategy in order to establish the desirable discipline, according to Foucault (1995). The body began to be used and faced as the best way to remove bad things which the individual possessed. The necessary abilities, which the school professed, and the majority has still professed, to develop the children cognitively, were and have been done in a set of norms and values distinct from the valorization of the body movement.

The children’s corporeity stops being considered as “an experienced body, in the subject-body, [...]”, in an unstoppable desire of transcendence” (Sergio, 2000:1). The body movement is not assessed as an epistemological object, and consequently, the majority of teachers subject the children to a state of immobility, without any corporal manifestation, during the classes. According to Assmann (1994:112) only the brain should be in operation, as if the body were virtual, not as being considered as “a fundamental and basic instance in order to articulate central concepts for a pedagogical theory.”

In this dimension, Freire (1998:12) affirms that:

> Sometimes the lack of vision to the educational system, sometimes it lacks scruple. It is difficult to explain the immobility to which the children are subject when they go to school. Even if it were possible (but it is not) that a person learned better, when s/he is immobile and in silence, this could not be imposed, since the first day of class abruptly and violently.

According to Feijó (1988), the body movement is not by chance, spontaneously, they are not even fruitless organic manifestations, but a person’s physical and emotional need with some meaning integrated in common sense, in a unique dynamic of personal energy, because:

> The body works as a place in which there is personality. Even though paradoxically, the body is the meeting of objective with the subject. It is objective because it is a territory, it is a concrete place within which the being is and lies. At the same time, however, it is subjective because the subject actually which “I am” identifies with “my body.” So, strictly speaking, I should not say that “I have” a body, but that “I am” a body.

In this manner, it urges to recognize the school education from the corporeity and motricity, for it is from the corporeity that emerges the motricity. It is in the historical time and social environment, conquered in the movement of ideas of body game, which provides the individual with the search for the autonomy and citizenship awareness. Therefore, in order to break the individual free from the loneliness, and put him/her in sociability, this is perceive him/her, “phenomenologically speaking, as a significant being and as source of meaning, not as a natural animal, but as a cultural one” (Beresford, 2000:166). And thus, understanding the corporeity does not only concern that the individual perceives the body as an anatomic-physiological structure, but also in the corporal actions emanated by social and significant norms, of referential content and meaning of expression of the being, for only this way this individual reaches subjectivity and awareness of the self I. Understanding the body as a motor act, this is having awareness of own singularities in the representation of a personal reality, conscious or intentional: “product of voluntary, expressive and determining acting” (Rizzo, 1997:262).

In this articulation of ideas, and following Foucault’s point of view (1994), upon underpinning the importance of corporeity and motricity in the teaching & learning process, we do not recommend school activity in a strict and isolated sense, for our proposal analysis would not fulfill it, because any approach needs to be put in the context of actively social relationships, in the history and social and political conditions of the discursive act, determined in the time and space. From this angle, we agree with Stephen Heath when he points out that “any discourse which, in its own enunciation and attitude, does not take into account the problem of sexual differences. The fact is present in the patriarchal order, precisely indifferent, resulting from the male domain” (apud Hutcheon, 1990:53).

Since in our educational practice we perceive that the biologically body development, it does not even find the conditions between both genders. The pressure of the sociocultural environment determines how the infant body should behave and express. Such behavior and expressiveness are prescribed by cultural values in the context in which they are, and most of the times, they surpass some limits of the individual’s will to give way to male and female stereotypes (Belloti, 1985; Louro, 1998; Oliveira, 1998 and 1999; Mello & Romero, 2000). This way the corporeity suffers from an operating intentionality in the expression of body movement. The social making transmits and reinforces culturally stereotyped standards of behavior, reproducing inequalities between boys and girls; arising stereotyped habits, conditionings and identification. This fact does not allow the body movement evolution in an egalitarian way. This child assimilates the cultural values of the
environment, since the respective identity making, as well as the values, prestige, norms, representations, patterns of behavior, power relationships and feelings.

In a sense, we draw the attention to Romero words (1995:227) who affirms:

According to the social climate in which the children grow up, boys and girls begin to follow distinct interests in diverging lines of development. [...] The characteristics of personalities which the individual will adopt they will be socially accepted by a group, be it ethical, be it social or religious. It can be said that a child is born under a socializing training begun by the family which becomes rigid as it grows up and matures.

In the acquisition of the male and female role, as the time goes by, the corporeity and motricity suffer influences divergently, and as a consequence, a gender becomes able than the other, in motor terms. It is not because one gender is able than the other one, but because the movement emerges in a stereotyped way.

The needs of denouncing how much the school system still disregards the children's corporeity and motricity as essential elements to the teaching and learning process. This fact comes up with Feijó affirmative (1998:15):

The next pedagogical revolution of our schools will be the full comprehension that the body dimension is the essential part of the cognitive process. The concepts and practice of psychomotor will be the facilitating bridge between the corporal education and intellectual education. Teachers who have learned the message from the body language, in the classroom, can detect tiredness or enthusiasm, dynamism or stress. With such pieces of information, they redirect their explanations and make an oriented didactic by gestures and body postures.

In this line of thought, we remind the needs of physical activities which allow the body movements, so essential to the development and to the children's imagination, are considered by the teacher as the facilitator of the making and triggering of mental processes, leading them to new perceptions, and at the same time, creating opportunities so that both gender live together with their personal differences, without establishing rules or reinforcing discrimination between boys and girls.

It is worth noting that upon encouraging the children by the physical and sports activities, besides enabling the accomplishment of corporal experiences, such as running, hopping, dancing or developing other types of movement, we can translate their sensations, perceptions, emotions and even the intimacy of their innermost thought (Freire, 1988).

From this perspective, it is important to value the learning process through pleasure, corporal conscience which is expressed and perceived in the world, in interaction and inter-relation with the sociocultural and historical environment together with the biopsychological environment, expressing the form of being, feeling, acting and thinking.

In their studies, Chicon (1995) and Maravalho (1998) draw the attention that determined significant abilities in the intellectual life of the children need to be used, but not by constant repetition of mimeographed and mechanical exercises totally deprived of meaning, but by means of abilities that arises the interest in the students about the corporeal conscience, allowing them to perceive the world. This is because “the intelligence is an instrument of knowledge, it goes out of action and goes back to it”, according to Piaget (apud SERGIO, 1994:97).

About this point of view, Oliveira (2000) explains that the necessary basis for the cognitive development of concept learning so important for literacy demands that the educator helps their students as regards making them focus the attention on themselves for a greater body interiorization. The interiorization is the key factor so that the child can raise awareness of its corporal scheme. Through it, the child turns back to itself, enabling the automatization of their first motor acquisitions. The child who cannot interiorize its body may have problems as much the gnosislogic ground as in the praxis ground.

As Le Boulch (1986:16) assures that the mental making of a child is realized gradually, according to the use which it does of its own body. The first instance, therefore, which helps in the intellectual development, i.e., it is the organization of the corporal scheme. This means that the body knowledge should be understood not only as something biological and organic which enables the sight, hearing, movement, but also a place which expresses emotions and superior states. Hence, “the body scheme represents a truly referential milestone, enabling every moment through it making a postural model out of ourselves.”

In this perspective, it is necessary the recognition of the psychomotor performance, specially when we are making the corporal scheme, for this enables us to have conscience about ourselves, including in relation to the body parts with one another; about the body relation to the environment, besides the subjective feelings of the individual about his/her own body, i.e., this will enable the corporeity.

Having considered that, it is fundamental that playful activities undergone by children at school should be considered by teachers as the preparation for a future learning, for these provide them with acquisitions and notions about themselves like time and space, laterality, motor coordination. And simultaneously, it is a challenge for their growth, for they have the possibility of making mistakes, trying and risking advancing and evolving (Zanotti, 1996).

And thus, Feijó (1998:67) points out that:

The ludic has begun to be recognized as an essential trait of psychophysiology of the human being's behavior. So much so that the definition of ludic has not been the simple synonym for game. The implications of ludic needs surpass the boundaries of the spontaneous playing. The ludic is one of the basic needs of the human being dynamics [...] as essential as breathing and being caressed.

Under this view, it is essential that educational policies contemplate contents in which the corporeity and human motricity should be determining conductors in the children’s global development. And through the physical, playful activities which arise the sociability, imagination and creation, driving the children to experiences of social and cultural character of great significance for it.
The ground education on body movement and the individual's activity should be considered as the same purport as the basic subjects as reading, writing and arithmetic. This is due to the fact that the psychomotor education based upon the body scheme is the indispensable basis for arising attention and trigger mental processes (Le Boulch, 1986; Fonseca, 1988 and Oliveira, 2000).

As Aranha (1996) points out, the history of education is narrated through the androcentric perspective, i.e., it is focused on the male figure, in relation to the patriarchal interests. It fails to the teachers avoid the stereotypes and recognize the children in their diversity. As a result, creating opportunities so that both genders live together with personal differences, without establishing or reinforcing standards of stereotyped motor behavior, not separating tasks and functions, but respecting the singularities that delimit the distinction between the individual in relation to oneness and not the inequalities, according to Daolio (1995) and Romero thinking (1995).

In this case, during the development of ludic and physical activities the children should not be encouraged and reinforced to take part in stereotyped activities based upon the fallacy that biological differences between boys and girls are in charge of the incorporation of male and female corporal habits. This freshens the needs for the family and school institution of understanding the concept of gender in the current society so that children's global development is naturally and globally.

When we put our eyes on the school, we noticed that children's body suffers a lot of prejudice, for the behaviors and values are determined and sealed by ambiguity in the male ad female relation. The educational practices still settle and reinforce the physical activities so that girls and boys undergo differentiate corporal experiences, deriving from a culture proper for the male gender and another one for the female.

We agree with Louro point of view (1998), when he warns that the school institution needs to include in its syllabus ludic and physical activities associated with the study of gender stereotypes, for only this way it will really contribute for the full development of children. However, the education practices need to understand that this movement does not take place spontaneously, messily, without rules and norms.

In this context, it is fundamental that the teacher is aware of his/her own role in the educational practice, which it is not merely teaching mechanically and automatically, but propitiating elaborate knowledge through experiences by means of living together and not by mere incorporation of model, required by the social pressure, with the view to passing down values, habits and attitudes upon which the sexist society impinges (Mello & Romero, 2000).

Noticing that the sexual differences are made of construct of limitations and conditionings of learning opportunities have been more than necessary nowadays. These differences are made due to the sociocultural pressure that hinders as much the boy as the girls from expressing naturally to give way to the gender limitations, divided in the male and female dualism. Basing upon this social scenario, as Chagas (1995) points out, the biological body suffer some interventions as of the time in which the individual live.

According to Berriot-Salvadore (1991), the repression, inequalities and discriminations, which women so much have suffered, were set up by the works of medicine did – and have been doing to feel the owner of a despicable, sick body, and nearly always with a negative view towards it. This discrimination from the female gender always focused and has focused on the body, driving them to an insatiable desire to have a beautiful, healthy, exotic body, so as to overcome or level up the male power.

The matter of sociocultural makings should be approached at school. This school as an institution responsible for the children's cognitive, psychological and sociocultural development need to decide moments "in which this subject matter is straightforward approached as a planned and systematized work [...]", in order to put forward discussions in respect to values and attitudes linked with the gender issues" (Brasil, 1997:146).

Upon reflecting and analyzing the gender issue and the influence of social phallocentric norms in the children's natural development, we aim at reflecting upon these issues as regards psychomotor and schooling performance (corporal scheme). And without a doubt, we also want to carry out an in-depth analysis about the transmission and acquisition of values and behavior that infiltrate and cross through the whole life dimensions hierarchically which assumes some naturalization, limiting the natural development the male and female gender.

The fact that we notice the body which feels, thinks and acts, as a concrete presence in the world, justifies the value of an empirical study on elementary school. We recognize the importance that the teachers notice the psychomotor development, highlighting the body scheme, associated with the gender issue, as the influential factor in the teaching and learning success.

Considering these aspects now raised, upon undertaking a field study, we tried to answer to the orienting question: “Which are the implications of gender category and corporal scheme (body identification) in the school performance between boys and girls in the elementary school?”

From this problematics the center of our preoccupations was based upon the following inquiries: there are some differences between boys and girls, in relation to the result of Human Figure Test. The drawings of the Human Figure allow detecting some differences in the school performance between boys and girls. Resulting from this question, the aim of this study was investigate the implications of body scheme (body identification) and school performance.

**MATERIAL AND METHODOLOGY**

The conducted study was circumscribed in a theoretical and empirical study, of quanti-qualitative approach, but strongly based upon the phenomenological hermeneutic paradigm, with conception characteristics of the existential man in the interpretative dimension. We employed, as the statistical treatment of data, verifying in each children's drawer the existence of 51 items from the Human Figure Test. Besides, we focused the referred investigation on the theoretical and practical object the children studying the elementary school.

This study allowed us to have some approximation to the cognizable object, seeking to know and understand the daily life in the classroom. We attempted to follow André guidelines (1999) which suggest it by better understanding the devices of domination and
oppression and contestation resistance, as they are at the same time linked and pieces of re-elaborate knowledge, attitudes, values, beliefs, in the way of seeing and feeling the reality and the world.

The forty individuals, who took part in this study, were students aged 9, studying the elementary school, and enrolled in two municipal schools from the city of Rio de Janeiro.

As an instrument, we made use of the Human Figure drawing test according to the method by Goodenough (1964). This choice was made for taking as a reference that children represent knowledge and structure of their body. We also made use of the teachers’ observations and the performance record of each student.

In regard to the procedures to verify the comparison existence between the body scheme and school performance, we employed 51 elements of the test. The choice for this age group was made on account of the author’s test points out that from this age the children better accomplish details of the human figure.

RESULTS

After conducting a thoughtful analysis of each one of the drawings, using the protocol of 51 items of the Human Figure Test, we categorized the results according to gender in order to examine possible differences. Having done that, we turned to the comparative analysis of drawings with the teachers’ observations, together with their school performance record. The personal school performance record comes from the Municipal Secretary of Education with their competences. The teachers must fill in the report with the main observed aspects and signalize at the end of each bimester the indicator that best represents the student’s evaluation. The indicators fall into four categories as follows: Indicator I (The student works autonomously and demonstrates some comprehension of concepts, abilities and values, making use of them in different situations); Indicator II (The student works relatively autonomously, demonstrating to be making concepts and values, and developing abilities, although he/she possibly needs some help); Indicator III (The student demonstrates to have already been making some concepts and values, although he/she still needs some help constantly) and IV (The students still demonstrates some difficulties in the making of concepts and vales and in the development of abilities, even with constant help).

Upon examining the obtained result, we observed that the boys obtained 46.37% of the items, whereas the girls did 65.97%, pointing to better results for the female group.

The comparison of these results allowed us to elaborate the Graph 1 and 2 which account for the percentual results after an analysis of 40 drawings, as 20 for each gender.

Even the child notices himself/herself and notices the being and the things which surround them in function to his/her person. His/her personality will develop thanks to a progressive raising awareness process of the body, of his/her own being, and of the possibilities of acting and turning the world around them.

With the results of the drawings produced by the children, we asked the teachers to inform about their school performance by the respective school performance record. After the comparison of the test and the global concept in relation to school performance record, we could notice that there is an intimate relation between the knowledge about their own body and the school performance. This is ruled in the coincidence between the greater number of drawn items and best indicator in the global evaluation. In this manner, the child who presented a good perception about himself/herself, and as consequence, he/she also had a good school performance.

In order to enlighten the reader and best illustrate the conducted analysis, we selected eight drawings out of forty analyzed drawings.

From several authors’ viewpoints such as Kerschensteiner (1957), Ivanoff (1951), Burt (1919), and et al (apud Goodnough, 1964), there is a remarkable difference between the genders, as for the drawing classification in favor of boys. However, the same authors support that girls show a better school performance than boys. Girls are not more intelligent than boys, but they pay more attention to the classes, as a consequence of easiness to learn and study habits. Such an affirmative, however, still can be proved, making apparent the sexist discourse.
On the one hand, the data of this study pointed to the results in the opposite direction to the aforementioned authors’, once girls and not boys, the successful ones in the test. The data meet the results pointed by Goodenough. On the other hand, we examined that the authors’ findings quoted by the author of the test date back to the early half last century. Considering that up to the present moment, there has not been any publication of the maintenance favorable results to boys. All indicate that the data of the present study contradict Kerschnsteiner, Ivanoff and Burt’s affirmatives. Goodnough affirms that the found result favors girls due to the fact that they have a better perception, as regards the school performance. Besides, girls are better because they are more behaved, observer and have study habits.

Springer & Deutsch (1993) highlight that women are superior to men in a wide variety of abilities, which require the use of language as verbal fluency, rapid articulation of grammar and perception (capacity of rapidly identifying correlative items), manual precision, arithmetic calculation. Besides this, they better carry out tasks of sound. It is important to highlight that the types of abilities which differ the gender are nearly the same which differentiate the hemispheres in terms of function.
According to the authors, the majority of researchers do not define whether there is a relation between the gender differences and cognitive abilities; however, a great number of them had concluded that there are differences in some tasks, and even in some areas of the brain according to gender.

These ideas meet Maccoby (1972:25) that some decades ago had already explained such situations:

It has been assumed that girls are more “verbal” and boys are more “qualitative,” this might be related to some and others must firstly adjust to the parental model of the same gender. Since the mothers are typically more verbal and the fathers typically more skilled in quantitative tasks, such election of the model will produce different standards of abilities in both genders.

This explanation presents a series of difficulties. Not all aspects of the intellectual activity allow imitation. The vocabulary and verbal fluency are something that the child must copy his/her parents. The spelling normally is not. And still, girls keep, during the whole school times, superiority in spelling and fluency and not in vocabulary. The great part of qualitative reasoning of fathers remains hidden and it is not vulnerable to copy, and a very small part of spatial thinking is transmitted from father to son. And nevertheless, it is in this last field in which we find the most consistent sexual differences.

There some contradictory evidences produced by gender differences in the brain organization, however, as regards the practical meaning in the cognitive function, we should avoid the use of gender as the main criterion, for it is essential that the tests are conducted individually other than exclusively based on this variable (Springer and Deutsch, 1993).

In view of the found results, we inferred that the girls showed greater body awareness, not only by the ability of perception pointed out by Goodnough. Our affirmative, as regards girls’ performance is done in the light of studies in relation to the path. For during the History, as women as the black and the Indians who were deemed as inferior. In this case, the society’s pressure made and has made this women feel the owner of a despicable body in relation to men, driving them to seek the body perfection reinforced by the social pressure.

This is explained because for a long time, through the Middle Age, the physiology would explain and define the sexual deformation of the female body. To better understand how the science would limit to confirm popular superstitions, we illustrate with a fragment by Berriot - Salvador (1991:43):

The woman of cold and damp mood more than the man’s, and because the cold, according to what the doctor suggest, contracts and tightens, they are always inside, as a flower that, for lack of sun, could never open. The female body defined with such destiny for its impotency and weakness, it does not darken the hierarchical vision of the creatures in which the female is placed between the animal and man. This is, moreover, the reason for which the supposed Galenic formulation enjoys such a long life, not only allowing explaining the anatomy, but which also implies one of peculiarities of the female physiology, the malfunction.

Therefore, women suffer from the interests of a patriarchal society, which invisibly outlines behavioral attitudes and values according to the phallocentric norms, subordinating in their duties and rights, i.e., “Women are relegate to a magma in which they get mixed up with children” (Oliveira, 1999). They should be confined to a restricted and controlled space, as much in their aspirations as feelings for thousands of years. Their participation in the social life is related to the housekeeping world, under strict control of their sexuality. As a result, their bodies are trained requiring them the housekeeping confinement and marriage fidelity. All in all, we noticed that the female body always suffered and has suffered a fictitious identity, enduring different meanings and transformations, but it has never stopped being inferior to men. According to Romero (1995), this body is presented repressed and with an imprisoned intelligence.

Perhaps this might explain the fact that girls evidence a great number of items in the drawings. Women’s sensation to have an imperfect body, even in the present-day influenced by the press, which praises the female body through “the unifying discourses on beauty and sexuality, functionally competent for the consumption and the captivation” (Chagas:131). This makes women seek to be respected by their corporeity.

The precocious stimulation to the body cult drives girls to use the mirror more than boys, in the ambition of possessing a perfect body reinforced by the social pressure (Chagas, 1995). On the other hand, boys also suffer from some types of discriminations, for when they are worried about the appearance can induce them to have doubts about sexuality, mainly in this age group. By and large, the social norms dictate that men must present an aggressive and dominating posture to become a male.

In this manner, the body development does not occur naturally, but in the making of a socially and politically stereotyped way, over which the society controls spontaneous impulses to reinforce the teaching of typified standards of behavior, in which are included the sexual differentiate standards.

If the awareness of their own body is the facilitating basis for a good cognitive development, we can then affirm that children should have conscience of himself/herself, in relation to the binomial SELF vs. WORLD, and is prepared for the future learning. We understand that it is not the submissive behavior that makes girls obtain a better performance, but the conscience that they have about themselves. Therefore, as much girls as boys that present a good body scheme will have equal chances of obtaining a good school performance.

It is fundamental that the educational practices propitiate to all children the possibility to accomplish several activities, through the corporal movement, without establishing or reinforcing the discrimination on account of gender. In the light of Parâmetros Curriculares (BRASIL, 1997), we can affirm that it is indispensable the development of abilities through corporal situations, for they constitute of resources that help the educator to analyze and create interventions in the development and in the learning of their students. Simultaneously, we understand that it is essential that one takes care of acts of discrimination and stigmatizations
that the body can suffer due to the valorization of differentiate movements between the genders.

Upon examining comparatively, if the total of points obtained by the drawing of each child, this might account for their school performance, we noticed that as much girls as boys who present lower awareness of themselves had also a weak school performance compatible with the obtained result through the test, as well as those children who presented a good result graphically confirmed to have a good school performance.

In this manner, it is imperative that the educational system seeks to put forward an analysis and reflection upon the school community (teachers, parents, students, personnel) about the importance of the corporeity and motricity in the educational process, as well as the gender issue. Breaking free from the dichotomic conception body and conscience, and male-female, present in the physical and ludic activities is fundamental, for respecting the potentiality and the pace of each individual. As a result, this provides the children with the opportunity with the fully global development.

CONCLUSIONS

The presented results allow concluding that there are some implications between the body scheme and the school performance, between boys and girls. This makes us infer that the organization of the body scheme is the essential ground for the success of the educational process. Therefore, through corporeity and motricity, we can understand that the children have a better capacity to interact with themselves, with one another and with the world surrounding them.

The results also allowed concluding that there is an intimate relation between the awareness about their own bodies and the school performance. And thus, the children obtained more items in the drawings in the test. They also presented a good school performance. On the other hand, we noticed that the opposite is also the truth. Probably, this might have happened because one gender is more intelligent than the other, but according to the awareness, i.e., the boy or the girl presented a good level of awareness about himself or herself.

We observed, by means of the data analysed, that there are some differences in the test between boys and girls. This enables us to affirm that the standard of stereotyped behaviors make the corporal prescribed experiences by the social norms impose the child divergently, and consequently, the inequalities in relation to the roles assigned to each gender do not help the development globally.

In the light of the found results, we concluded that there is some need of raise teacher’s awareness so that they bring to the Educational practices a potential increase of body abilities with the same intensity of the other subjects. What is more, they can experience the Physical Education class as a moment in which they glean some ways to a rupture between the experienced and the imaginary in order to create some proximity between the ideal and real in our classrooms and sports courts, bringing meaning to their movements. However, it is essential that the teacher’s acting be theoretically illuminated by a vision not only from physical or biological, or even the psychological aspect, but this is an acting of a professional who makes use of technical knowledge about these disciplines for a specific intervention of the profession itself, i.e., which makes the children to advance creatively with enchantment, folktales, justice, freedom, imagination, spontaneity, in the interaction and dialectical relation.

Furthermore, this study did not aim at exhausting the problem dealt about the subject; however, we aimed at contributing for the raising awareness process, as much from the education professionals as from the family, for the appropriate issues to the relevance of the psychomotor stimulation, mainly in relation to the organization of body image.

When we approached the existing relation between body and its movement, as a fundamental axis in the learning-teaching process, because, we believed in the unicity of human being, whose body is not resulting from defined law, or simply a simple expressionless movement, but resulting from feelings and emotions in the human being complexity.

It is imperious that the educational system recognizes the body scheme, construct which allows the corporeity, as construction which takes place from self-experience that each child has with his/her own body. And thus, children’s play and games done at school should be considered as a preparation for the future learning. This is due to the fact that besides the physical activities allow the child to become aware of himself/herself, upon exploring the environmental and temporal space, helping him/her to solve problems and obstacles more easily inherent to the reading and writing learning, competing for the good cognitive and biophysiological development.

In this manner, the full comprehension of the education by means of movement is indispensable for it allows a great number of situations in which the children can learn and experience a wide variety of forms of behavior and stimuli. At the same time, this helps the teacher to notice their wishes, fears, joy, in short, problems which in many times are not demonstrated verbally, but for sure they are manifested bodily.

A key point should be highlighted is that all the children are encouraged to take part in all activities in an egalitarian way, without gender discrimination. Simultaneously, the teachers should recognize the natural and individual particularities of each child, with affectionate and creative reception. This generally aims at his/her natural and global development natural and global, aware that the human being is constantly moving, and placed in from the biological issue to the social making (MELLO and ROMERO, 2000).

It is necessary that the school system notices that each child is a unique being, owner of a singular and not transferable body, with personality, imbued of a unique life history, not merely having living body, resulted from the genetical combination, form the cognitive structures and motor schemes. But this body is full of sensibility, emotions, affections, disaffections, dreams, and disillusionments and is constantly lacking in the insatiable search for supplying the needs, the transcendence.

In short, providing the child’s global development is allowing the proper corporeity manifests some operating intentionality in the respective motricity, irrespective of gender, for it is about boys and
girls. And thus, life is made up of movement which has a personal, social, cultural and political reach independent of gender.

**REFERENCES**


