

# ΣΟΦΙΑ—SOPHIA

Investigation Article

## Subjective body and didactics: experiential construction\*

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## Abstract

In the present article there are presented the findings of the category "Subjective body and didactics: experiential construction" of the study denominated "Senses given by teachers to motor skills like a knowledge for teaching", study constituted from the necessity to review other understandings in education and in teachers' training. The central objective was elaborated with the intention of unveiling the expressions of the educational actors, starting from the interpretation about them in didactic code; with this process it was necessary to use a comprehensive approach of research under the type of research called reflexive ethnography; the developed work allowed to define as categories of discussion the following categories: Body and didactics: origin of transit; In-corpore and I teach; and the triad body-perception-thought. In these, it is expressed and concluded that the configurations of the subjects that transit the classroom have experiential anchorages to enhance the teaching-learning processes, as long as they are guided by the realities offered by the classroom; and that they do not have a different condition to what refers to the existence of classroom actors.

**Keywords:** Subjective body, didactics, teacher training, perception.

## Introduction

Authors such as [Zuluaga](#) (2003), [Cajiao](#) (2004) and [Freire](#) (2001) consider that dreamt societies should be qualified in the first instance by education, that the moments and precise facts to empower and allow the different knowledge that are being discussed be properly used must be in a fertile field of democracy and participation that is not far from what has always been desired from education.

It should also be recognized that there is a research and construction of knowledge in Latin America that promulgates that the thought be developed and achieved in such a way that society be benefited by this initiative. At present, there are several areas of knowledge that constitute theoretical bodies that allow us to think that there are possibilities that it happens. These elements are addressed in a specific and global way to explain the phenomena under study.

Something similar happens in education and its various work areas (pedagogy, didactics, evaluation, methodology, curriculum among others), the contribution of knowledge in these areas attends to a general logic, but that seeks to potentiate some initiatives from the private to contribute to these developments. Assuming the above, in the relation with education and development, there is currently a central concern for teacher training ([Zuluaga](#), 2003; [Souza Neto](#), 2010; [Cyrino](#), 2012, [Ayala et.al](#), 2015) and its role for achieving general social objectives.

In this process, it has been discussed (UN, 2012, OEI, 2013, [Valencia](#), 2003, [Zuluaga](#) 2006, [Beillerot](#) 2003, [Ludke](#) 2003, [Cajiao](#) 2004, [Alarcao](#), 1996, [Jamil](#), 2006) how by locating this element as central in education, significant progress can be achieved. Authors such as [Tardiff](#) (2000); [De tezanos](#) (2006); [Meiriue and Develay](#) (2003); [Souza Neto](#) (2012) and [Badillo](#) (1996) consider that in order to consolidate an identity in teachers with quality, it is necessary to review and deepen both research and the particular knowledge of teachers; in this sense, this work has been mobilized to consider the construction of knowledge in the area of didactics. But this possibility is subject to the very fact of teaching with experiential characteristics, that is, here it is assumed that an element to be considered in teacher training is didactics, and it is understood not from the technical, operational, instructional model that it has traditionally had, but that develops from the budget that what "happens" in the vital existence of both students and teachers allows other ways of teaching.

## Basic notions

It is considered with [Gallo](#) (2010), [Mearleau Ponty](#) (1975) and [Pfeiffer](#) (2002) that the intentionality of the act has a direct relation with the conscience and it runs on the basis that human acts are processes that are supported in the psychological tradition of the world; on the other hand, it is considered the motive or latent intentionality that is supported in the collection of what is lived and in which subjects direct their actions towards something but without concrete contents. [Gallo](#) (2010, 39) says of the intentionality of the act that: "It is

that of our judgments, our taking of position or tactical conscience ... it is having clear and rational awareness of something, it is thematic and discursive"; it is then considered as a subsidiary of pure consciousness. Also Pfeiffer (2002, 257-264) calls motor or latent intentionality as:

In the acting of operative intentionality there is no "intention", "finality" that conforms to something that is already there, but the fixation of the *there*, the something and the intentional act itself, it is not a reflection of a prior truth, but the realization of a truth ... The original level can be "objectivable" as long as the acts of operant intentionality can be converted into concept. It is always constitutive activity that we can only see, discover as that (thing) which always escapes us, because although we can stop the whirlwind to describe or analyze it, it continues to work.

From this consideration, and considering the existential, the pre-reflexive<sup>1</sup> motor skills are assumed, seen as the suggestive elements linked to the latent intentionality and motor skills as "sister" of the so-called intentionality of act.

Pre-reflexive motor are supported by Henry's considerations (2007), in which actions are influenced by a process that is not assumed by what the Western logic calls conscious, if it is adopted by body accumulations that allow them to act at any moment to the subjects, this process is formed in action, the author sums it up in the following sentence: "Given that subjects cannot exercise any of their own faculties without knowing it, nor can they know them without exercising them." (Henry, 2007, 50)

From the relationship with teaching, it could be said that motor skills are used for this, and it is made explicit in manifestations that are structured in the vital construction that transits through relations between the motor intentionality and the intentionality of act. But in addition, there are manifestations of motor skills that teach and show that not every act of teaching is conscious. However, these two phenomena do not act separately, and they are constructed and constituted in the experience and classroom situation, these elements are those expressed in this work as they were interpreted and understood with the field work.

It is assumed, then, that a relation or (to put it another way) immanence<sup>2</sup> exists between the body and the consciousness to teach. What is taught by the teacher in the university then reflects a wide range of circumstances that manifest between the pre-reflective and the reflective.

## Materials and methods

In this work, it was explored the relationship between meaning, motor skills, and didactics. Vanegas (2001) who conceives meaning as experience, sign, meaning and communication, sustains that its construction is given from the body and multiple manifestations; with this perspective of meaning, the study used an approach based on hermeneutics (Gadamer, 1977; Briones, 1996; Mardones, 1991 & Rubio, 1994) conceived according with Habermas (quoted by Murcia and Jaramillo, 2008, p. 67) as: "the possibility of considering an event from a double perspective; not only as an objective and material event, but as an event that can be understood and interpreted."

This work used as research type the reflexive ethnography, without being the only form, because the process of the study involved taking into account other dynamics that assumed the fact. This is based on the principle of reflexivity, supported by authors such as Hammersley & Atkinson (1972); Arboleda (2009), and Murcia & Jaramillo, (2008).

During the procedure, direct observations were made on how teachers teach their academic spaces and the positions that students assume due to the manifestations of their motor skills; later, initial categories were constructed that allowed to accommodate in depth interviews and histories of life. These dialogues allowed for other emerging categories or elements of saturation. A new theoretical construction was then interpreted and carried out, which was confronted with focus groups, allowing an understanding of meaning. The population were teachers and students of the teacher training programs of undergraduate programs of state universities of the Coffee Hub; the unit of work: six teachers (three of disciplines that use motor skills as their axis of work and three whose teaching practices are concentrated on the prevalence of reason or "magistrality" as a teaching tool); twelve students (two per teacher) were chosen, immersed in the teaching processes of the teachers, and one person relevant to the teacher. The techniques used to collect information: direct observation, life history, in-depth interview and focus groups. There were used video recorders, cameras, field diaries and computers. The analysis of the information was supported by Atlas Ti software.

## Results

### The triad body-perception-thought

In the testimonies of this category, it can be interpreted that teachers recognize, through their body what is

happening in the classroom, and subsequently they exercise other actions from their mental process; here the teaching is built in the body-perception-thought direction. Likewise, it is necessary to recognize that in other moments of the class, a thought is given first and then comes the action. Both processes have different relevance to teach, there is a continuous game in which, either Motor skills precede the mind, or the mind acts first than Motor skills. This phenomenon is seen as a struggle for power or relevance at the moment of teaching; this, nourishes again the dualist positions<sup>3</sup> that were born in antiquity.

This way, body motor skills are enhanced in teaching, over there, teacher's manifestations play a double role, one that is considered as a co-immanence<sup>4</sup>, where a centrality is observed in the rationality that then happens to the corporal, or in a contrary way, there is a centrality in corporality, which then allows rationality to act. The other role is immanent, in which there is a co-existence between mind and Motor skills to teach, a fact that relates the concept of "chiasma" of [Merleau Ponty](#) (1991), and in which these two relate to contribute to didactics. The following accounts show the first relationship:

Turning his gaze to his left side, while flexing his right arm slightly, he lowers both hands and walks away from the board, giving three or four steps back, back to the students' desks where he is noticing what a student is writing, placing his left hand on one of the desks and with his right hand on her waist and looking very attentively at the board, he steps forward but goes back again, moves to the board and explains something to the student with his right hand making a movement from left to right and with his index finger and thumb; he pretends to be writing, spreading his fingers, and with his face towards the student, takes a step to the right, grabbing the pad to erase the board. (Expression of one of the teachers).

The teacher reviews the third exercise, again calls them to be located around him. (Expression of one of the teachers).

This is how one can continue to think that despite the influence of rationality in teacher training<sup>5</sup>, Motor skills is an essential element to teach; their role, whether as initiator or as a reproducer of a mental order, allow one to walk towards the goal of teaching, that is, learning. In this regard, [Hurtado](#) (2008, 65) considers that:

Motor skills will have to enhance the great opportunity that education has in itself because in spite of

everything, girls, boys and teens still see in them a space of relational encounter as the opportunity to break with the everyday of classes in the school space. Motor skills must construct didactics from a model that could be denominated "complex model" ... this forces to think education and its training processes in such a way that the model provides possibilities to speak about the needs of a world that is increasingly complex.

It could be mentioned that in a latent, not reflective way<sup>6</sup>, Motor skills are constructing the didactics that Hurtado assumes. The study's teachers show how, in some way, there is an organization from Motor skills to teach better. The manifestations of motor skills of some teachers allow them to "break" with the everyday, and make their classes a different learning space. It is possible to ask here, because of the possible influence of a pre-didactic<sup>7</sup> of Motor skills in the action of teachers, that is to say, the existence of didactics that is not constructed in the university formation, but that is developed in the world of the life of teachers. Where due to the vital course of teachers, teaching acts are really acquired, which do not go through the formality of the course of the university teacher, and that are mobilized towards the concept of historicity of motor skills to teach. With this pre-didactic look, it can be said that teachers use another alternative, which can be seen as a co-responsibility between Motor skills and the mind in order to teach. It is pertinent to recall Farina's (2005,316) postulates in relation to the specifications of experience and rationality that the educational act has, which recalls that: "what is educated and learned is always a way of feeling and reasoning, a way of being sensitive, a way of being and composing figure with the intensities and effects of individual and collective experiences." Teaching can go through sensitivity and reflection. These are some regularities:

I do not try to live the seduction in theoretical classes; however I had the experience of doing a class with experiences of imitation in which, as we seduced, we reflected on that and we followed the imitations. (Expression of one of the teachers in the study).

### **Body and didactics: origin of the transit**

Manifestations of teaching-learning process go through actions, motor skills and the body. This fact becomes a characteristic, agent and promoter of the teaching, because the expressions that take place in a class (in the cognitive or sensitive plane) have immersed processes that build or are in Motor skills. Accordingly, the consideration of body-motor skills from what is expressed by the actors of this work has several

possibilities, which can be basically concentrated in three: 1) One that is generated in the aforementioned tradition of reification or “instrumentalization” of the body, which is considered as a receptor agent and/or a sender agent of information, and it can be assumed as an instrumental Motor skill to teach. 2) It does not manifest it as a means, but as an end. Where the acts and considerations of the actors show that in the construction of learning, body Motor skills account for the achievement of results. And 3) When Motor skills give account of the body in such a way that, at times, it is “instrumentalized;” and in others, it becomes an end; playing a double role. Two aspects can be seen: the transit from one to the other (mean to end; or end to mean); and another which, in the same space and time, has characteristics of medium and end in the teaching processes.

Then he moves forward (three steps) and reads showing with each word with a different part of the body, the nose, the right gluteus and then he touches his genitals. (Expression of one of the teachers in the study). There is always that intention to play with the sensitivity of people so that the message that I am going to give or I consider that I must give for that class. (Expression of one of the teachers in the study).

These motor skills used by teachers refer, at certain moments, to actions that are repeated and seem to be produced by the unconscious to “adorn” teaching. Elements constituted by performing gestures without apparent purpose; but thanks to their continuous repetition, they catch the attention and are part of what is, at that moment, conceived as teaching. This aspect is what is determined as the bio-physiological reality of the body, and in which the body motor skills are important elements to consider, but they are not a sufficient reference to understand the human being ([Hurtado, 2008, 2](#)).

Likewise, imitation actions, those in which the body is used to evidence something, are mobilized as an element that the body repeats. Regularly these actions are done so that others understand a concept or internalize an image to be “apprehended;” leading to consider that any gesture (that assumes the teacher) is necessary to achieve this goal.

It can then be said that actions that are linked to the close concept of Korper’s body<sup>8</sup> within teaching are not meaningful to either the teacher or the students. In addition, there are no oral expressions in the actors that allow us to glimpse this kind of body as relevant in the study. However, it can be shown that, not in orality but

in Motor skills, there are senseless movements that do not contain a precise educational intentionality.

The conception of a closed body-motor skills, without precise intentionality, is not constructed in the momentary formation that disintegrates in the possibilities of the master subjects, in an irrational way or detached from other circumstances. This fact to teach is product of the social construction that responds to its specificity. In this regard, [Planelle \(2006, 126\)](#) states that:

Social organization is the one that takes the “form,” the characteristics and the corporal sensibility, dividing its tasks, hierarchies, etc. As if they were the different organs that enable the functioning of the human body. The metaphor of the body as an institution is possibly one of the clearest and most used metaphors, but at the same time it seems detached from its “bodily” origin. From the socio-biological perspective, we create a metaphor that represents a space of anatomical-political disintegration.

[Denis \(1980, 60-61\)](#) adds to this in expressing in relation to that instrumental body of education that has been in the classroom for years: “It is a pedagogical alternative that only sees in corporal education a means to facilitate the introduction of children into a universe of culturally predetermined abstract signs.”

The reflections allow then to consider that subjective motor skills-body in the classroom can and are affected by the construction of teaching subjects and social subjects. These elements are expressed in the so-called innate movements that affect teaching and are considered as irrelevant by the actors, which leads to observe other possibilities in which motor skills have other characteristics.

The body as the center of the subject’s world<sup>10</sup> is a conception that has been nourished from phenomenological philosophy. It seeks to emphasize the importance of the construction of being from the corporality, where the body and its motive acts allow the subject to be-in-the-world. The construction of a project of life in any subject has its axis in the body, and therefore, the reflections that are given on humanity must contain and assume the look of the exposed body (body *Leib*)<sup>11</sup>. With regard to teaching, there are expressions on the part of teachers and students which show how motor skills constituted from the body are essential in the teaching-learning world. The actors conceive them like this:

“At the end, call the group to be around him, while he is sitting in a chair.”

When speaking about the micro world of teaching-learning, it manifests how teachers make that the educational act “drives” towards their bodies and manifestations of motor skills. On several occasions, the point of departure and the point of arrival, from which the processes of teaching are derived, are given in it. When a teacher moves to the side, to the center of the classroom or makes gestures with objects, the attention (from the sight, hearing, sensibility) is located where his/her body-motor skills are.

### ***In-corporo and I teach***

He turns his trunk to the right, then returns to the board and continues his drawing, turns the trunk to the right, turns and turns the trunk to the board and continues his drawing, turns the trunk to the right and raises his two hands above the head, turns his trunk towards the board and continues his drawing, turns the trunk to the right and steps forward. (Expression of one of the teachers in the study).

The process from the corporal of the teacher is given with emphasis in the visual, but this process is not only achieved in this possibility, since the perception has other manifestations that occur with touching, hearing, smelling and even in the intuition.

In reviewing that not only the visual is the object of perception, [Merleau Ponty](#) (1991, 73) states: “To feel, on the contrary, gives quality a vital value, it captures it, first in its meaning for us, for this heavy mass in our body; and hence, feeling always involves a reference to the body.” That is, to the complexity and totality of it.

In this way, it can be thought that in teaching processes, the corporal perceptions of teachers give direction to a timely attention and concentration, so that their educative action is fulfilled in an effective way. To that end, it becomes necessary the “complicity” to attend to smells, flavors, movements, among other events that occur in a class. They allow a teaching, not as an act of emitting a knowledge, but as an act that is enriched in the perception of the body-motor skills that allow it to orient itself in the classroom<sup>13</sup>. The perception of the body and the attention of the students in the body-motor skills of the teacher brings to consideration the importance of bodily existence in the classroom, and a two-way process (student-teacher and teacher-student) becomes teaching relevant.

The corporal existence in the classroom is not diluted in the objectification of the body, nor in the spiritual “subjectivation” that tries to divide the body into compartments of greater or less importance. This existence transcends in the assumption of corporeity, where the body-mind immanence is developed to allow the teaching act.

For the study participants, a physical presence is necessary<sup>14</sup> for the development of the teaching-learning process in the classroom; because without the physical presence of the teacher, it is difficult to think of a quality educational process. This is reflected in the following accounts:

If they take my body out, I do not exist, but I exist as I teach, it is a being that does not exist. (Expression of a teacher). He works on literary teaching and emphasizes that, the importance of the body at the moment of carrying out a reading animation, to let read, to make students fall in love with that reading, then to give importance to the movement of hands, body movement; everything that has to do with this, he talks about this. (Expression of one of the students).

Teaching is qualified by the Motor skills of the teacher; the actions of the teacher may or may not be object of teaching in the classroom. Corporality is an anchor to the world, so, you can think of it as an anchor to the classroom. From there, the educational process is mediated and determined by it, and it leads to consider that the body-motor skills have another way of explaining the essential of its presence in teaching.

From the construction of the individual in the different acts, [Gallo](#) (2009, 304) illustrates in this respect the centrality of corporeity:

I live the body as an animistic, animating and spiritualized self. There is nothing that we can say, feel, think or desire, in which our body is not involved and, in turn, there is no conception of body that is not crossed by language and culture and, thus, the cultural, social, symbolic and discursive are materialized “in” and “through” the body. To this extent, talking about the body is speaking bodily.

This is how the teaching of a knowledge can be conceived from the possibilities that a teacher has to feel, think, desire, decide, build, manifest, but above all express. Teaching is done through manifestations of Motor skills. A fact that leads to think that there is a relationship between Motor skills and the construction of knowledge. In this respect [Denis](#) (1980, 122) states:

In order to maintain the principle that there may be relations between Motor skills and knowledge, we must formulate other hypotheses: since it is no longer a matter of applying schemes to quick situations, it will be necessary to reflect on the structures born of actions whose purpose was not to make them manifest, it will be necessary to analyze forms whose emergence could not be foreseen an instant before, we will have to analyze series, to invent categories, to emit formal hypotheses about nature and the contexture of the facts lived. It would be a question of associating a scientific adventure with an aesthetic adventure.

### Discussion of results

In reviewing the categories, one can then think that when one speaks of a teaching with a criterion of importance in the body and motor skills of the teacher, it is not meant that the purpose of the teaching process is to “Show-teach” his/her body, but to manifest how the teacher’s physical actions “captivate” students to attend the educational intention of the teacher. Teachers’ bodies, which are considered objective in relation to the tangible of their actions in the classroom, propitiates in students a “subjectivation” of teachers’ bodies, since they allow subject-students to construct or imitate the knowledge imparted in the classroom, and therefore that they apprehend. The body-motor skills, become constitutive of the process to teach.

It is assumed with [Planella](#) (2006, 259) that there is a recovery of experiential subjectivity in which cultural processes have a possibility of working encounter; in this respect, although “subjectivation” benefits” the students, this has been motivated by Motor skills of teachers when in different acts they manage to capture the attention of students, the corporal subjectivity assumed by students of teachers’ bodies, allows teaching.

The body-motor skills of teachers function as “mirage bodies<sup>15</sup>” (in some cases from repetition, others from doubt and constructivist questions)<sup>16</sup> where the different logics of the micro-world teaching-learning are linked so that other models are constituted. This is how it is channeled from Motor skills, that there is the possibility of subjectivity and objectivity to teach.

The motor skills used in the classroom are related not only to explanation (in the aspect of teaching), but in turn, relates it to understanding (in relation to learning). According to the teachers participating in the study, the manifestation of their Motor skills facilitates, to a high degree, the incorporation of knowledge on the part of the others; this others represented in the students.

When taking a quote by [Merleau Ponty](#) (1991,159) in relation to Motor skills, some meeting points can be found:

Motor skills, taken in its pure state, already possess the elemental power to make sense. Even if, later on, thinking and the perception of space are freed from Motor skills and from the being in space; in order for us to be able to represent space, we must first have been introduced into it by our own bodies, and that this has given us the first model of transpositions, equivalences, identifications, which make space an objective system and allow our experience to be an experience of objects, to open to an in-itself. Motor skills are the primary sphere in which, first, the meaning of all significations is generated in the domain of the represented space.

It is thus as it can be mentioned from the expressed categories that rather than free spaces, Motor skills allow, as a correlate, to clarify concepts and theoretical formulations that account for the ease in expression (moment of separation between thought and perception ), the teaching of Motor skills begins and (then) the orality follows; nevertheless, the force of orality has its equivalence in the others (students), since it is achieved from the understanding of the body-perception-thought relations, which are given from the teacher.

Facts that lead to manifest a relevance of the expressions of body-motor skills in teaching, it can be stated that it does not occur in a unique and homogenizing aspect; it occurs, however, in several aspects: repetition, constructivist, inquirers, mechanistic, motivators, among other provocations. These elements are achieved to teach, and that make think about the utility and necessity for the educational fact<sup>17</sup>.

### Conclusions

Teachers’ motor skills “use” their different possibilities for teaching; they can achieve a “de-neutralization of the body”, in a fact of freedom that allows expression, harmony, fluency, quality and effectiveness in teaching. This leads that not only from the teacher but also from the student the body-motor skills are an essential part of the educational process, which must be read and understood in such a way that allows the process of humanization in each actor of education.

The way in which body-motor skills joins reflection to build teaching and how teachers recognize these alternatives as meaningful takes on a relevancy in the didactic process. Teachers make the transition from what has been understood up to the moment as a mental world to an experiential world, and from the latter to

rationality, where body-motor skills fulfill a function of symbolizing through its signs the educational intention.

### Motor skills become semiotic

Teachers mobilize in different temporalities and “spatialities” to “put together” a teaching plan that allows them to instruct with and in the difference, where the student can “see” in the teachers’ actions, different possibilities for their learning.

Previous data reveal in the actors of the study how, from different perspectives, the body<sup>18</sup> plays an important role in teaching. And from its possibilities: dualistic, cosmic or immanent, the teaching could not take place without the existence of the corporal teacher. This fact makes us think about how necessary is the knowledge that teachers must have on the body and Motor skills when it comes to teaching.

So we can doubt if such knowledge must remain “innate,” immersed in non-reflexive experiences, in a Motor skills that teaches in spontaneity, or if on the contrary, there can be teachings that account for a complex, harmonious and organized Motor skills that allow teaching with other complexities; in this respect, it is important to take the reflections of [Planella](#) (2006, 268) when referring to the corporal in the student, but that for this study can also be transferred to the teacher; the author states:

Thus, body narrative allows students to express themselves, and this “textualized” corporal expression serves, among other functions, to act against the “obligatoriness” that mark certain pedagogies of body normalization, anatomic-corrective discipline and silencing of drives and desires. Activate the body, instead of causing its neutralization.

### Footer

1 Although the term pre-reflexive was originally used by authors like Merleau Ponty (1991), Henry (2007) and recently explained by Gallo (2010), from the conception of intentionality, in this writing it is adapted for motor skills, considering that it is mobilized in the chiasmatic position towards a transcendental revision since it does not go to the concrete content.

2 It is to remember that the term immanence is developed from the Merleau Ponty phenomenology to refer to the union between body and mind, but determining not the monism, but finding that there is a clear difference between these two aspects of the corporeity that leads to think and determine the issue by chiasmus. To expand see Merleau Ponty, (1991) and Ramírez (1994).

3 Although there are extensive studies on the traditions that fed the dualism, it refers here to the so-called dualism of modern philosophy, which had its greatest exponent in Descartes; he assumes that the soul and the body are two radically opposing realities, this postulate sustains that in the universe there only exists two substances: thought and extension, the body belongs to the world of the extension and in its operation is assimilated to a simple machine; and in itself, man is thought, that is, man is a thing that thinks. To expand see Villamil (2003, 19-30), Gallo (2009, 23-37) and Planella (2006, 17-22).

4 This concept is used to approach the denomination of immanence, this use refers to how the mind and the body are acting simultaneously, but in some moments it makes them first one and then the other, we can remember the closeness with immanence since this refers to the simultaneous work of the two aspects.

5 Authors such as Meirieu and Develay in France (1992) and Zuluaga *et al.* In Colombia (2003) affirm that in teacher training, it is evidenced an excess by the objective rationality of science, leaving aside other aspects that can be considered in their formation.

6 In this section, it refers to the non-reflexive or pre-reflective of didactics, a consideration is made of the non-pre-conceptual conception assumed since Henry (2007).

7 The consideration of pre-didactics that is exposed has traces with the pre-reflexive, in relation to which the acts that are realized, although they do not have an immediate rationality, if they are constituted in the immanence motor skills-mind, fact that Immediately and accurately the teacher “executes” in order to develop teaching.

8. There are many articles that speak of the *Körper* body; in Planella (2006, 48), the body is understood as an analytically definable, passive object, receiving the actions of others on itself. It is conceived as a final and closed act with no possibility of being transformed or varied. With different terminology, which seeks to show the mechanistic tradition of the body, but close to this meaning, there are authors who expand on this. See Merleau Ponty (1991), Rico (1990), Sergio (2005), Hurtado (2008), Arboleda (2009), Gallo (2009); among others.

9 This intentionality does refer to that which is conceived from consciousness, that is to say, it departs from the concept of motor skills intentionality of Merleau Ponty. (To expand, see 1991, 168)



10 Henry sums up this conception by defining that: “But man, as we all know, is an incarnate subject, his knowledge is situated in the universe, things are given to him from perspectives directed from his own body” (Henry, 2007, 31); similarly, Merleau Ponty states that: “The body is our general means of owning a world.” (1991, 163). In this tradition, the existence of the foreign world of each subject is not denied, but it is sustained the importance from the perception of the subject’s own world.

11102 From idealistic positions, the body must be assumed as subjective, where sensations are given from within, and the harmonic subject is evidenced in the individuality, the collective and the identity of the self-body: Gallo (2009, 57) assumes the *leib* body as: “The body that refers to life, a pre-objective and self-referential bodily unity, built through experience and thanks to which man opens himself to the world and places himself in it as a sensitive-sentient and sentient self, that is, as an instance that fulfills, at the same time, an active and passive role.” To expand, see Merleau Ponty (1991), Eichberg (1995), Murcia *et al.* (2005) Gallo (2009) among others.

12 103 The phrase teaching-learning world is used to show that here a micro-world is created whose central objective is the relationships that are built, constituted and de-built at the level of teaching and learning.

13 In consideration of the bodily precept specifically referred to orientation, which is one of the central acts of the teacher’s body to teach, Husserl (1997, 197-198) states that: “Every self has its own cosmic perceptual domain, and it necessarily perceives things with a certain orientation. Things appear, and they do it for this or that side, and in this way of appearance lies a non-suppressible enclosed reference to a here and its fundamental directions. All spatial beings appear closer or farther, like up or down, like to the right or to the left. This is true of all points of the apparent corporeity, which in turn has a relation to each other, their differences with respect to this closeness, to this up and down ... the body has for its self the distinctive of which it bears in itself the zero point of all these orientations.”

14 The clarification of the physical-presence is made, since it is necessary to differentiate it from the virtual presence. The first one referred to the face-to-face encounter, the second to the encounter of the media.

15 Denis (1980, 41-61) refers to the fact that the mirage body acts as a reflector that causes people to see in the aspects already constituted and constructed by others,

in the reflection sometimes falls in the *Körper* body; and in others, in the *Leib* body.

16. While considering the intention of the body-motor skills as the basis of the educational process, it can be mentioned that despite acting or achieving an important consideration of teaching in this dyad, it occurs in the traditional behaviorist-like pedagogical currents, in which students must repeat something before a body stimulus; and in other cases, it acts as a constructivist body where their gestures allow creation, freedom, difference. Regarding behaviorism and constructivism in education, see Flórez (1999)

17. This reflection in later processes can feed the broad debate regarding teaching through “virtuality;” it is currently discussed about the necessary physical presence in the classroom of the teacher, which is rejected by “virtuality,” since TICS have undoubtedly “discorporalized” physical education, but it is evident that they cannot “discorporalize” the creation of education, an ultimate fact that is still built by a body-motor skills (subject-teacher).

18 As it can be seen in the last part of this text, there is an inclination to speak of Motor skills-mind immanence to teach; the above is used in the sense that it becomes necessary to define then that Motor skills and the mental are part of the corporal, these two cannot exist without the existence of the body.

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