





The Body in the Social Sciences







BODIES IN THE PANDEMIC CONTEXT

BOOK OF ABSTRACTS 2021

SCIENTIFIC ASSOCIATIONS

RC 54 – The Body in the Social Sciences International Sociological Association ISA

Work Thematic Group Body and Culture Brazilian Sport Sciences Association (CBCE)

EDITORS

Dra. Dulce Filgueira de Almeida Dr. Thiago Camargo Iwamoto Dra. Letícia Rodrigues Teixeira e Silva

September, 2021.

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BODY AND NATURE RESEARCH GROUP UNIVERSITY OF BRASILIA



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Every-BODY is welcome! Everyone is welcome!



PROGRAM

SEPTEMBER 2

CONFERENCE - LE CORPS DANS LE CONTEXTE DE LA PANDÉMIE

DAVID LE BRETON/UNIVERSITÉ
DE STRASBOURG
CHAIR: DULCE ALMEIDA
(UNIVERSITY OF BRASÍLIA)

10:00 AM - 12:00 PM (BRAZILIAN TIME)



ROUND TABLE - BUILDING NETWORKS

CRAIG COOK (WOODSTOCK SCHOOL), DULCE ALMEIDA (UNIVERSITY OF BRASÍLIA) MONICA MESQUITA (NOVA LISBOA UNIVERSITY) 1:00 PM - 3:00 PM (BRAZILIAN TIME)

SESSION 1

SOCIAL INTERACTION AND CORPOREALITY

3:00 PM - 4:30 PM (BRAZILIAN TIME)

SESSION 2

BODIES, POLITICS, AND DIVERSITY

4:30 PM - 5:15 PM (BRAZILIAN TIME)



PROGRAM

SEPTEMBER 3

SESSION 3
BODIES IN PERSPECTIVES:
METHODOLOGICAL
EXPERIENCES OF STUDIES ON
/WITH THE BODY

4:30 PM - 5:15 PM (BRAZILIAN TIME)

SESSION 4

NETWORKED BODIES,
COMMUNICATION, AND SOCIAL
DISTANCE IN THE PANDEMIC
CONTEXT

2:00 PM - 3:00 PM (BRAZILIAN TIME)

SESSION 5
BODIES, HEALTH, AND
AFFECTIVITIES

10:00 AM - 12:00 PM (BRAZILIAN TIME)

CONFERENCE - POWER, GENDER, SOCIAL EMBODIMENT: DO EPIDEMICS AND DISASTERS REALLY CREATE PATHWAYS FOR CHANGE?

RAEWYN CONNELL/UNIVERSITY OF SYDNEY CHAIR: CRAIG COOK (WOODSTOCK SCHOOL) 7:00 PM - 9:00 PM (BRAZILIAN TIME)





PROGRAM

SEPTEMBER 4

CONFERENCE - KNOWLEDGE IN PRAXIS: THE SOCIAL CONSTRUCTION OF THE BODY

SAL RESTIVO - INDEPENDENT INTELECTUAL CHAIR: MONICA MESQUITA (NOVA UNIVERSITY OF LISBON)

10:00 AM - 12:00 PM (BRAZILIAN TIME)



SESSION 6
BODIES AND VULNERABILITIES

1:00 PM - 2:00 PM (BRAZILIAN TIME)

SESSION 7
SUBJECTS AND BODIES
EMERGING

2:00 PM - 3:15 PM (BRAZILIAN TIME)



PROGRAM

SEPTEMBER 2

3:15 PM - 4:15 PM (BRAZILIAN TIME)

SESSION 1

SOCIAL INTERACTION AND CORPOREALITY CHAIR/AUTHORS

CHAIR: DULCE ALMEIDA (UNIVERSITY OF BRASÍLIA)

3:00 – 3:15 QUANDO A PANDEMIA SE FEZ EM NOSSAS VIDAS: CORPOS JUVENIS NO AMBIENTE VIRTUAL DE APRENDIZAGEM JOELMA FLORIANO TOSTA GOMES

13:15 – 3:30 THE AESTHETIC-SOCIAL BODY. ART AND ARTISTS IN THE PANDEMIC ISABELLA WOLDT

3:30 - 3:45 BODY, LOVE AND REFORMATION: RETHINKING BAUMAN IN COVID-19
SOMDATTA MUKHERJEE

3:45 - 4:00 BODIES WITH DISABILITIES AT STAKE: SITTING VOLLEYBALL
MARIA DENISE DOURADO DA SILVA, ESTER CAMPELO TORRES, DULCE
FILGUEIRA DE ALMEIDA

4:00 - 4:30 DEBATE



PROGRAM

SEPTEMBER 2

4:30 PM - 5:15 PM (BRAZILIAN TIME)

SESSION 2

BODIES, POLITICS, AND DIVERSITY

CHAIR: DIETMAR J. WETZEL (UNIVERSITY OF BERN)

4:30 - 4:45 FENOMENOLOGIA E CORPOREIDADE EM SALA DE AULA: O
CORPO E A MORTE EM CONTEXTO PANDÊMICO
ESTHER ISABELLA DA TRINDADE, ARTEMIS DE ARAÚJO SOARES

4:45 - 5:00 ESPORTE E AS MENINAS DE BREVES - MARAJÓ - PARÁ ANA PAULA SIQUEIRA DA PONTE, CHRISTIANE GARCIA MACEDO

5:00 - 5:15 - **DEBATE**



PROGRAM

SEPTEMBER 3

10:00 AM - 11:30 AM (BRAZILIAN TIME)

SESSION 3

BODIES IN PERSPECTIVES:

METHODOLOGICAL EXPERIENCES OF STUDIES ON /WITH THE BODY

CHAIR: MONICA MESQUITA (NOVA LISBOA UNIVERSITY)

10:00 - 10:15 SOCIAL DYS-APPEARANCE AND THE BODY IN PANDEMIC: AN ANALYSIS RAHUL SINGH

10:15 - 10:30 CONCEPÇÃO DA IMAGEM CORPORAL DAS PROFESSORAS DE EDUCAÇÃO FÍSICA DO INSTITUTO FEDERAL DE EDUCAÇÃO, CIÊNCIA E TECNOLOGIA DO CEARÁ (IFCE), DO ENSINO MÉDIO INTEGRADO

ANA LUDMILA BATISTA, MARCELO ALENCAR LEITE

10:30 - 10:45 PRODUÇÕES ACERCA DO CORPO NO CAMPO DA EDUCAÇÃO FÍSICA: UM
OLHAR PARA AS PERSPECTIVAS FOUCAULTIANAS
JÉSSICA PEREIRA, ALEXSANDRO OLIVEIRA, CARLOS EDUARDO SANTOS, ANGÉLICA
LEITZKE, FRANCIELE ILHA

10:45 - 11:00 TRANSECOLOGY AND FEMINA CARTOONICA
MUSIC LEJLA

11:00 - 11:15 BODY PRACTICES AND INTERCULTURAL EDUCATION: PHYSICAL EDUCATION IN THE EDUCATION OF YOUNG AMAZONIAN RIVERSIDE DWELLERS IN THE "FISHING SCHOOL-HOUSE"

LAYANA CARDOSO, DULCE FILGUEIRA DE ALMEIDA

11:15 - 11:30 **DEBATE**



PROGRAM

SEPTEMBER 3

1:00 PM - 2:00 PM (BRAZILIAN TIME)

SESSION 4

NETWORKED BODIES, COMMUNICATION, AND SOCIAL DISTANCE IN

THE PANDEMIC CONTEXT

CHAIR: LETÍCIA SILVA
(UNIVERSITY OF STATE OF MINAS GERAIS)

1:00 - 1:15 CHALLENGES FOR THE EVOLVED BASIS OF FACE-TO-FACE INTERACTION IN A TIME OF DEVICE-MEDIATED COMMUNICATION YULIA SHKURKO

1:15 – 1:30 THE PERCEPTIONS OF PHYSICAL EDUCATION STUDENTS

ABOUT BODY REPRESENTATIONS ON INSTAGRAM

NÁRGILA BENTO, MARIANNE SALES, NATÁLIA MENDONÇA, DULCE

ALMEIDA

1:30 - 1:45 VOZES FEMININAS EM REDE: COMUNICAÇÃO EM TEMPOS

DE PANDEMIA

LUCIMARA MORAIS, INGRID WIGGERS

1:45 - 2:00 **DEBATE**



PROGRAM

SEPTEMBER 3

2:00 PM - 3:00 PM (BRAZILIAN TIME)

SESSION 5

BODIES, HEALTH, AND AFFECTIVITIES

CHAIR:SILVIA LUDORF (FEDERAL UNIVERSITY OF RIO DE JANEIRO)

2:00 - 2:15 THE CRISIS OF FREEDOM - BODY PRACTICES AND POLITICS
IN TIMES OF PANDEMIC
DIETMAR J. WETZEL

2:15 - 2:30 THE PHYSICAL AND EMOTIONAL BODIES IN MOTHERHOOD

LOST - REFLECTIONS ON THE PANDEMIC'S IMPACTS

SÍLVIA FRANCO

2:30 - 2:45 MAPA CORPORAL NARRADO COMO RECURSO
AUTOETNOGRÁFICO: UM RELATO DE UM PESQUISADOR COM
HEMOFILIA
THIAGO MARQUES, DANIELA RABELO, MILTON L. NASCIMENTO,

HULDA R. A. AMARAL, NATAN MONSORES

2:45 - 3:00 **DEBATE**



PROGRAM

SEPTEMBER 4

1:00 PM - 2:00 PM (BRAZILIAN TIME)

SESSION 6

BODIES AND VULNERABILITIES

CHAIR: CRAIG COOK (WOODSTOCK SCHOOL)

1:00 - 1:15 STATE AND SOCIETY DURING COVID-19: PERFORMANCE OF
'PHOBIA' OF THE MIGRANT LABOUR CLASS IN INDIA
NATH SANGHAMITRA

1:15 - 1:30 CORPO E CONFLITOS: UM ESTUDO COM MULHERES VÍTIMAS DE VIOLÊNCIA DOMÉSTICA EM UM ABRIGO DE MANAUS CÉLIA OLIVEIRA, ARTEMES SOARES

1:15 -1:45 RADICAL ROUTES TO PROMOTE A CYS-TEM TRANS-FORMATION. "SOWING WORLDS" FOR TRANS AND TRAVESTI (RE)EXISTENCE JÉSSICA DE MOURA PEREIRA

1:45 - 2:00 **DEBATE**



PROGRAM

SEPTEMBER 4

2:00 PM - 3:15 PM (BRAZILIAN TIME)

SESSION 7

SUBJECTS AND BODIES EMERGING

CHAIR: DIETMAR J. WETZEL (UNIVERSITY OF BERN)

2:00 - 2:15 BOTCHED: BODY, CULTURE INDUSTRY AND SURGERY
TADEU JOÃO BAPTISTA. LUCIANE AVELAR

2:15- 2:30 OS GOSTOS CHIQUITANOS NA POLÍTICA NACIONAL DE ALIMENTAÇÃO ESCOLAR
BELENI GRANDO. STHEPHANY FERNANDEZ

2:30 - 2:45 DRUG CONSUMPTION ROOMS: SUPPORT FOR PEOPLE IN ADDICT CONDITIONS, A BODY-SOCIETY RELATIONSHIP NATÁLIA HERINGER MENDONÇA

2:45 - 3:00 THE BODY, THE ART AND THE CITY: MEETINGS FOR

AWARENESS

MARÍLIA CARVALHO. MARIA CECÍLIA SILVA

3:00 - 3:15 **DEBATE**

BOOK OF ABSTRACTS

Bodies in the Pandemic Context

Introduction

The pandemic resulting from COVID 19 directly affects people's bodies, either because of the disease and its consequences for the health of the world population, or because of the dynamics of social detachment caused by it. Bodies are both affected and the affect.

In the context of reviewing the meanings of the body, the embodiment and corporealities around the relationships between individual and collective bodies. determined by health issues, emerge as a fundamental Tο have the objectives achieved, perspective. government policies must contemplate aspects that are beyond economic factors and seek scientific support for making decisions that involve the health of the population in countries and in the world. When we talk about the human being, we talk about bodies, the right to health and citizenship. Then it is important to discuss more about bodies and your place on the pandemic context in the XXI century.

We agree with Le Breton's writings:

The body is a particularly propitious subject for an anthropological analysis, as it fully belongs to the identifying strain of man [of the human being]. Without the body, which gives

it a face, man would not exist. Living consists of continually reducing the world to its body, based on the symbolic it embodies. The existence of man [of the human being] is corporeal. And the social and cultural treatment of which the body is an object, the images that expose its hidden thickness, the values that distinguish it, also speak to us of the person and the variations that his definition and ways of existence know, of a structure the other. Because it is at the heart of individual and collective action, at the heart of social symbolism, the body is a farreaching object of analysis for a better understanding of the present (LE BRETON, 2016, p. 8-9)¹.

One of the implications of the new dynamics on the present time are the online events, which allows the integration of participants from different parts of the world, despite some limiting factors.

However, reinforcing the role of potentializer and socializer of knowledge, RC 54 - The Body in the Social Science from International Sociological Association launched its POST FORUM "BODIES IN THE PANDEMIC CONTEXT", which will be held from 02 to 04 September 2021, in partnership with the following institutions:

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¹ LE BRETON, David. **Antropologia do corpo**. Tradução de Fábio dos Santos Creder. 4ª edição. Petrópolis, RJ: Vozes. 2016.

- International Sociology Association (ISA)
- Work and Thematic Group Body and Culture Brazilian Sport Sciences Association (CBCE) / Brazil
- Physical Education Post Graduted Program University of Brasilia/Brazil
- NOVA University Lisbon/Portugal
- ♦ Université de Strasbourg/France

Below, we gather the works that will be presented in oral communication. Brazil, Russia, United States, India, Bosnia-Herzergona, Portugal, Germany, France are some of the countries participating in the event. Like a RC-54 Board Committee, we can say that African countries and others countries from South American are not participating in our Conference.

This situation demonstrates that Body's Research around the world still meets criteria of inequality in terms of knowledge production. However, we are aware of the need to establish and expand channels of dialogue with countries on the African continent and other countries in the South America.

RC 54 Board Committee / ISA WTG Body and Culture / CBCE

SESSION 1

Social Interaction and Corporeality

CHAIR: Dulce Filgueira de Almeida University of Brasília/BRAZIL

QUANDO A PANDEMIA SE FEZ EM NOSSAS VIDAS: CORPOS JUVENIS NO AMBIENTE VIRTUAL DE APRENDIZAGEM

Gomes, Joelma. F. T. Secretaria de Educação da Bahia/BRAZIL

RESUMO: O presente texto sistematiza reflexões produzidas no decurso do processo de adaptação do ensino remoto, acerca das percepções dos estudantes do ensino médio na faixa etária entre 15 e 18 anos em um colégio da rede pública estadual da Bahia em Salvador. O objetivo é apresentar os pressupostos adaptativos e as percepções do corpo juvenil no enfrentamento ao novo modo de ensino e aprendizagem, o remoto; como acontece a interação desse processo histórico-cultural, social e educativo na pandemia, através da metodologia de observações-participativas, registros dos estudantes na atividade proposta disponível no Google Classroom, plataforma de sala online em que educadores e educandos podem realizar encontros virtuais com o objetivo de ministração de aulas à distância. A educação,

dos sistemas atingidos, precisou se reinventar urgentemente, principalmente no ensino público. Nesse sentido, a escola pública do Brasil-Bahia iniciou as atividades contínuas remotas no período de março de 2021. A iniciativa tornou os ciberespacos em ambientes de convivência escolar juvenil, palco onde professores e estudantes apropriaram-se em prol de uma educação regular para o alcance do ensino e aprendizagem, surgem então formas inovadoras de ensinar e aprender, trocas de experiências acontecem. Os atores juvenis convivem pelas ondas e redes como frequentadores assíduos, mas em decorrência dos bolsões de pobreza, existem os que não têm acesso aos recursos tecnológicos, celular, outros lhes faltam para validação aprendizagem. As vozes expressam cada uma a sua maneira de olhar as circunstâncias da realidade vivida e sentida no cotidiano, esbocam as emoções corpóreas expostas pela situação pandêmica, uma história que jamais presenciaram, sendo estimuladas a obedecer às autoridades no intuito de salvar a sua vida e dos demais. amigos, professores dentre outros. observação feita surgiu da inquietação de saber como os estudantes estavam se adaptando ao novo ensino, uma vez que nós professores não acessamos visualmente os corpos deles no aplicativo de videoconferência disponível para as aulas. O corpo estudantil registra através de respostas sensoriais a tristeza por não poder estar junto. A falta da união corporal é algo repressivo para os jovens, reverberando nos corpos que falam, no sentido de dores físicas e emocionais. Nesse sentido, o corpo jovem presenciais. efervescente espaços escolares nos limitaram-se a uma janela virtual, denominada sala de aula. Os afetos, as relações de amizade, os acolhimentos

e a escuta sensível aos jovens estudantes, congelaramse à espera de que tudo isso passe logo. As manifestações dos estudantes referentes a corporeidade cita a dor emocional, seja pela perda de conhecidos, familiares e amigos, seja pela posição de terem que estudarem em uma sala virtual. Os abraços afetivos que antes não havia barreiras para acontecer, deverão retornar lentamente a depender das relações existentes entre os corpos juvenis e adultos no espaço presencial de aprendizagem. O retorno deverá ser de afetividade, alteridade e sororidade, antes de pensarmos em ajustar o conteúdo, porque os corpos precisam estar posicionados efetivamente, emocionalmente e consequentemente o aprendizado fruirá ao natural.

PALAVRAS-CHAVE: Pandemia. Corpos juvenis. Ensino remoto. Afetividade.

THE AESTHETIC-SOCIAL BODY. ART AND ARTISTS IN THE PANDEMIC

Woldt, Isabella MSH.

Medical School Hamburg University of Applied Sciences
and Medical University/GERMANY

ABSTRACT: In 2020, the Chinese-born artist and activist Ai Weiwei created a film entitled "Coronation." In the film, the lockdown in the Chinese metropolis of Wuhan, sealed off on January 23, 2020, because of the rapid spread of the pandemic Covid-19 virus, was addressed. In contrast

to his other cinematic works, ordinary city residents made the recordings for this film. The artist himself, who resided in the UK at the time, converted the material into a cinematic aesthetic work. The film continues with general criticisms from Ai Weiwei of the Chinese regime. From an inside perspective, the artist showed how the social distancing and medical measures imposed by the government caused even more restrictions to the already severely reduced freedoms of the people. The individual body becomes even more apparent than the political body as, under the pressure of lockdown restrictions, it loses its freedom and position in a radically changing social space. For contemporary artists, this body is, above all, an physically existing aesthetic-social body. Albeit the artistic process in contemporary art emphasises the process of sensory perception of that physical body and its emotional and cognitive activities as the core of the artistic process. but it manifests and defines itself as an individual within a sociopolitical network through communication, exchange and discourse in the framework of this aesthetic The talk will address that socio-political understanding of art, and will focus in particular on artistic practice under the conditions of pandemic. The influence of the pandemic and the measures to contain it on the artistic practice, and the response of artists to it will be analysed and examined in the lecture. Selected examples contemporary art, including artworks aforementioned Ai Weiwei, the graffiti artist Banksy, the young artist Zelene Schlosberg and the sculptor Russell Jakubowski, will be considered. Socio-political criticism is intertwined with body position in the environment. The art shows as for example how under lockdown conditions, such environments turned out to be

lifeless spaces, and therefore people sought their needs for space, movement and harmless air in the wild nature of forests and landscape leaves. Otherwise, the artists immersed themselves in the Covid-19-free imaginative surreal and abstract worlds, bringing to light those beings and relationships that transfer the pandemic into a context figurative symbolic of and coloured representations. The examination will use the methods of aesthetic structural and iconographic analyses of artworks in the light of such aesthetic and phenomenological theories of perception, embodiment and performativity as those of Judith Butler and Maurice Merleau-Ponty, where the processes of contemporary art concerning the body and social are discussed.

KEYWORDS: Aesthetic-social. Phenomenology. Sourreal

BODY, LOVE AND REFORMATION: RETHINKING BAUMAN IN COVID-19 PANDEMIC

Mukherjee, Somdatta

ABSTRACT: This paper is a reflection on Bauman's analyses of liquid modernity and to look into the transformation (through love and touch) of hatred to positive reconstruction of life in post modern risk society. This transformation and reconstruction can be possible by solving few of the rudimentary confutations of human

existence that stem from the tension between nature and culture, body and soul. The manifold manifestations and reconstruction of those confutations depend on the relationship of division and unification between the subject and the other. Analyses of such relationships unfold the essence of the humane qualities like love between individuals as well as communities that eventually transcend nations. Thus, certain body techniques build and establish a feeling of unity and dignity that surpasses both the subjective and objective reality of egoism and altruism with the establishment and protection of values against the destruction of hate. These concepts have been fathomed at the confluence of the corporeality in pandemic when physical distancing is valorised and the lack of the sensitivity of touch and love is engulfing humane qualities; thus it is making physical distancing a social one. In this way the Covid-19 pandemic put a big challenge to the method of correction inside correctional home that has been initiated by the famous social worker and dance maestro Alaknanda Roy who has been working for the reformation of the inmates of correctional home through love therapy and touch. (In this context 'touch' has been categorised and 'humane touch' is valorised over 'mechanical' and/or 'clinical' touch). When jail becomes correctional home, the corporeal techniques of the inmates change, at least on that particular part where bodies become a part of the transformation - the docile and stigmatised bodies marked as symbols of hatred emerge as the subjective construction of unity and love to others. The present paper reflects on the corporeality of the docile bodies that have been thwarted the process of transformation for the Covid-19 pandemic, from that objectivity of hatred to the subjectivity of love. The author

has been involved in a case study of Alaknanda Roy, pioneer in escalating that revolutionary transformation among the inmates of correctional home in Kolkata, West Bengal, through her different body techniques among which 'touch' is the most important aspect. The present case study investigates how this social reform has been possible through touch and love therapy and in which way Covid-19 pandemic posed a challenge to this social reform. The author has tried to rethink Bauman and answer how in this 'liquid modernity' docile bodies and self mortification surpass the boundaries of stigma and transform nature to culture and body to body-soul. The journey of this transformation has been exemplified though the case study of Alaknanda Roy and the inmates of the correctional homes of Kolkata, India.

KEYWORDS: Body-Technique. Covid-19 Pandemic. Liquid Modernity. Liquid Love.

BODIES WITH DISABILITIES AT STAKE: SITTING VOLLEYBAL

Silva, Maria Denise Dourado da; Torres, Ester Campelo; Almeida, Dulce Filgueira de. University of Brasília/BRAZIL

ABSTRACT: This paper aims to analyse the experience of embodiment of a group of women with disabilities, Sitting Volleyball players. The methodology follows a qualitative approach, using Field Research as a study

model and participant observation as a technique for collecting information. The analysis of these embodiments demands the consideration of the different aspects that are at stake in the diverse human existence. Not all players establish the same kind of relationship with the world and this is affected by particular circumstances which suggests that we must consider the links existing between the different dimensions of existence. The complexity of the disability experience can be minimized by identifying the barriers that restrict their participation in society with equal rights and that impede the development of their human potential. Disabling environments have effects on the experiences of people with disabilities and violate their fundamental rights related to accessibility in educational, cultural and sporting contexts, impacting the development of their potential. In our analyzes we will not rely on discursive dichotomies that place the body with a disability, making a clear distinction between bodily injury (nature) and the meaning of disability (culture). One way to overcome this reductionist understanding would be to capture the exchange that takes place between the biological, psychological and sociocultural dimensions of the bodily reality in the parasports environment and that interfere in its manifestations. The field reveals that the environment of this bodily practice favors the development of potentialities and gains in motor and social skills. We conclude that these bodies subvert the capacitism logic.

KEYWORDS: Embodiment. Bodies with disabilities. Sitting volleyball.

SESSION 2

Bodies, Politics, and Diversity

CHAIR: Dietmar J. Wetzel University of Bern/GERMANY

FENOMENOLOGIA E CORPOREIDADE EM SALA DE AULA: O CORPO E A MORTE EM CONTEXTO PANDÊMICO

Trindade, Esther Isabella da; Soares, Artemis de Araújo. Universidade Federal do Amazonas/BRAZIL

RESUMO: O objetivo desta pesquisa é analisar os efeitos da pandemia da Covid-19 na percepção de jovens estudantes do Ensino Médio sobre as concepções de corpo e morte, no sentido de captar as lógicas sociais e culturais desses estudantes na construção de suas existências ontológicas. Assim como o corpo, não se pode resumir a morte aos fenômenos da fisiologia humana porque não é o corpo que sofre, e sim, o indivíduo em toda a sua plenitude. O corpo vivo do homem não está preso somente a sua forma biológica; o modo como o homem o caracteriza, o percebe, é mais

importante. Isso quer dizer que as percepções do indivíduo sobre os fenômenos biológicos passam primeiro por uma esfera simbólica antes de representar uma biológica. As experiências percebidas durante a pandemia na esfera das relações humanas inspiram uma reflexão sobre a possibilidade de realizar uma pesquisa que estabeleca a interação dos estudantes do Ensino Médio com os modos tradicionais de ritos de passagem e os novos rituais que decorreram com as medidas da Organização Mundial de Saúde - OMS. Na metodologia adotamos o caminho da abordagem qualitativa e observação participante. Compreendendo o momento de emergência imposto pelas normas de segurança da OMS para contenção da Pandemia de Covid-19, a pesquisa não se deu em um ambiente físico, mas no ambiente digital da Plataforma Google Meet. O pesquisador mediou a realização de oficinas em ambiente digital com o nome "Tânatos: O corpo é a obra" entre junho e julho de 2021. A escolha dos conceitos como base para observação das experiências em quarentena leva a proposta de um ambiente educacional conveniente para relatos dos próprios participantes sobre seus sentimentos. Variando o modo e a intensidade como se projeta no mundo, o medo do morrer é um medo que participa da existência humana em todas as culturas. Porém, é com a tentativa de se compreender a morte e seu fim enquanto alvo de discursos. inserida em uma dada historicidade rupturas e continuidades, concebida por reconhece a necessidade de compreende-la e retoma-la do imaginário como elemento intrínseco do/ao sujeito. Como atividade final da pesquisa, as alunas foram instigadas a produzirem uma obra artística autoral a respeito de suas percepções sobre os

trabalhados e seus sentimentos relacionados à pandemia. Nos dias atuais, em nosso estágio de civilização, a convenção social exige que as pessoas tenham autocontrole ao expressar seus sentimentos. Para enfrentar tais demandas emocionais são fornecidas umas expressões e formas padronizadas comportamento como fruto das interações sociais. Nesse sentido, é que se percebe a necessidade de abordar a pandemia e suas influências nas representações sobre o corpo e a morte. O encontro das participantes com as diferentes percepções históricas e culturais da morte aflorou suas capacidades críticas a respeito da morte como tabu instituído, as falas e produções artísticas demonstraram uma pluralidade ontológica sensível e que ecoa para além do tempo e espaço.

PALAVRAS-CHAVE: Corpo. Morte. Covid-19. Ontologia. Fenomenologia.

ESPORTE E AS MENINAS DE BREVES – MARAJÓ – PARÁ

Ponte, Ana Paula Siqueira da; Macedo, Christiane Garcia. Universidade de Vale do Rio São Francisco/BRAZIL

RESUMO: O presente trabalho objetiva analisar a trajetória da participação de meninas no Projeto Crescer na Escola (PCE), atuante no município de Breves – Ilha do Marajó no estado do Pará, como foco nas discussões de gênero que permeiam a sua participação no esporte. O

referencial teórico está baseado nos Estudos Culturais, na História Cultural e nos Estudos de Gênero. Os caminhos investigativos contaram com 23 entrevistas temáticas de História Oral e pesquisa documental, além de dados georreferenciais do município de Breves. A metodologia de análise dos dados se baseou no quebra-cabeças, princípios da História Cultural de Sandra Pesavento. O grupo investigado foi composto por dois tipos de sujeito: pessoas e profissionais que ajudaram a criar e a manter o projeto, e 16 meninas participantes e ex-participantes. O PCE iniciou suas atividades em 2009 voltado para a prática do Handebol para as meninas em fase escolar da cidade. Breves é o município mais desenvolvido e populoso da Ilha do Marajó, com 103.497 habitantes, cuja população de 10 a 14 anos representa a maior base da pirâmide etária. Possui 79,45% da população vulnerável à pobreza. Os resultados do estudo nos mostraram que a participação das meninas em um projeto esportivo é um desafio complexo que envolve: dificuldades estruturais do projeto, escassez de financiamento e patrocínios, intrigas e problemas de relacionamento entre as participantes, dificuldades escolares, machismo, críticas e julgamentos de parentes e conhecidos, conflitos familiares e na vida conjugal por causa do esporte, gravidez e filhos. A conjuntura é tão complexa, que se manter num projeto esportivo se constitui uma luta diária. Focando nos três últimos aspectos percebemos uma ligação explícita com as questões e expectativas de gênero. No PCE tem sido difícil ao longo de sua trajetória manter o número de meninas no projeto, havendo pouca renovação. Em 2016, o projeto passa a receber também os meninos o que explícito as desigualdades. deixa ainda mais Tradicionalmente, esporte e o lazer são produtos e

(re)produtores de representações sociais e culturais sobre е masculinidades feminidades. que se manifestam através da imposição de uma série de códigos de movimentação, vestimenta, padrão corporal, que acabam por interferir na baixa adesão e aderência das mulheres nos programas/projetos. Para os meninos o esporte parece se enquadrar perfeitamente em suas vidas, para as meninas o esporte traz questionamentos sobre sua feminilidade e hetorossexualidades compulsórias comunidade que pertencem. O corpo de menina carrega quase uma exigência heteronormativa, por vezes ainda muito jovem. E o esporte nesse contexto é algo quase supérfluo. Essas expectativas se juntam a outras dificuldades sociais, onde sair da casa dos pais é deixar de ser "mais uma boca para alimentar". Nesse contexto o direcionado Proieto para lidar tem se com conscientização das meninas sobre outras possibilidades de vida e a importância de desenvolver autonomia. Assim, tem sido um instrumento esporte para empoderamento, embora as mudanças sejam percebidas mais no individual do que no coletivo.

KEYWORDS: Gênero. Projeto esportivo. Heteronormatividade.

SESSION 3

Bodies in Perspectives: Methodological Experiences of Studies on /with the Body

CHAIR: Monica Mesquita
NOVA Lisboa University/PORTUGAL

SOCIAL DYS-APPEARANCE AND THE BODY IN PANDEMIC: AN ANALYSIS

Singh, Rahul.
University of North Carolina GREENSBORO/UNITED
STATES

ABSTRACT: The Covid-19 Pandemic began as a direct biological assault on the human body. However, as it has progressed questions regarding its socio-cultural implications through the body have surfaced across following cultures. The paper provides phenomenological analysis of the pandemic's affect on the body and its reproduction in the social. I begin by investigating the significance of the virus as substance in the body. Using Goffman's understanding of stigma, I argue that the virus has reproduced itself as a socially stigmatising substance both in and outside the body. What happens to these substance-induced bodies; the ones that

are affected and the ones that survive? Invoking Drew Leder's concept of lived body, body in pain and diseases; I argue how bodies in pandemic begin to produce what Leder refers to as dys-appearance. Configurations of power that emerge through dys-appearance further begin manifest socially and culturally as social dysappearance. I demonstrate my theoretical stances by referring to social dys-appearance observed among bodies affected by the virus, the North-East community of India (due to their racial features), domestic workers and essential service providers in India. I employ data collected through internet, newspapers and others forms of electronic media to empirically situate my arguments. I conclude my paper by arguing that risks such as covid-19 pandemic does not limit do the body physically but gets embedded in the emotional and mental life of the corporeal being. This translates to another kind of alienation and loneliness bodies face in the contemporary times.

KEYWORDS: Stigma. Lived body. Pain. Disease. Social dysappearance.

CONCEPTION OF THE BODY IMAGE OF PHYSICAL EDUCATION TEACHERS OF THE FEDERAL INSTITUTE OF EDUCATION, SCIENCE AND TECHNOLOGY OF CEARÁ (IFCE), IN INTEGRATED HIGH SCHOOL

Batista, Ana Ludmila; Leite, Marcelo Alencar Federal Institute of Education, Science and Tecnology of Ceará/BRAZIL

ABSTRACT: This research investigated the conception of body image of Physical Education teachers at the Federal Institute of Education Science and Technology of Ceara (IFCE), working at the level of integrated high school. The work arose to discuss whether it is possible that the conception of female body image propagated by the media influences the teaching performance of Physical Education teachers. The research has as a general objective to understand the relationship between media and body image conception of Physical Education teachers from integrated high school from IFCE. In order to make it possible to contemplate the discussion, the following specific objectives were proposed: a) To discuss the possible media influences on the conception of body image of Physical Education teachers; and b) To verify the relationship between the concept of body image and professional performance. In order to develop the study was using research. the carried out methodological procedures of qualitative and exploratory research. As a means of investigation, an interview was used with 5 teachers of Physical Education who work at the integrated high school level at IFCE. The total sample

consisted of 15 teachers who work at this level of education, but only 5 of them were willing to participate in the research, since the participation was freely adhered to. The interview was conducted in the most convenient way for the participation of teachers, with responses recorded in audio and video, through Skype, WhatsApp video call or in person. As an investigation technique, the analysis and interpretation of data by categorization was used, which enabled a broader analysis of the results. We could see that the teachers understand body pattern with a broad conception, encompassing categories such as social group, health, aesthetics, media and well-being. It was possible to perceive that the conception of female body image, propagated by the media, does not directly influence the performance of the teachers. The analysis of the results showed that the relationship between media and the conception of body image does not impact the performance of teachers, as they seek to disengage themselves from the body stereotypes attributed to teachers through Physical Education classroom discussions with the students. The results obtained show that despite the standards attributed and charged to Physical Education teachers, the 5 teachers at integrated high school at IFCE who participated in this research do not allow themselves to be influenced by the media in adopting an aesthetic standard to be followed and that the conceptions of body image disseminated by the media do not affect their teaching performance.

KEYWORDS: Teachers. Physical education. Media. Body image.

TRANSECOLOGY AND FEMINA CARTOONICA

Music Lejla
Sarajevo University/Bosnia and Herzegovina/BOSNIAHERZERGONA

ABSTRACT: Transecology: Transgender Perspectives on Environment, and Nature, is the most recent, widely acknowledged, trans perspective, involving transgender, trans terrestrial, compendium of academic works, in field of Feminist eco criticism. With trans disciplinary Plural perspective appealing approaches Feminist eco criticism, as a new enhancing method of criticism, reopens and redefines two main perspectives, multidisciplinary feminist criticism, opening into multiple perspectives, and eco criticism, with focus in interstices in literature, and nature. with environmental concern as primal interest. Both of the perspectives are unique, and almost always incompatible, without insisting on uniformity of thought. Interdisciplinary Transecology, embodies analyses that are meta critical, extremely. extraordinary involvina and academic genealogies, that involve:" criticism, eco the Materialism (including material criticism. eco queer ecology, transgender studies. feminism) environmental justice studies, intersection of trans, and environmental/ecological issues (Vakoch 2020, 191). Embracing the discontinuity in between the historical, and post structuralist of approach, along with Western, and Global interactivity approach. Fundamentally new stance, is that the Feminist eco criticism considers Ecofeminism insufficient. This apprehensive collection of texts dedicated to Trans ecology, as a superior approach.

involve transgender, queer, and Animal Studies. The main argument of book is consisted in the following notion Famous postcolonial French Philosopher Derrida in 2007, published his contribution to the Animal Studies in 2007, entitled *The Animal therefore I am!*, marking the emerging of the new Animal Studies, along with the posthumanism, Human-Animal Studies, Criminal Animal Studies.

KEYWORDS: Feminists ecocriticism. Feminisney. Disneyification. Grobalisation. Disney parks. Animal studies.

BODY PRACTICES AND INTERCULTURAL EDUCATION: PHYSICAL EDUCATION IN THE EDUCATION OF YOUNG AMAZONIAN RIVERSIDE DWELLERS IN THE "FISHING SCHOOL-HOUSE"

Cardoso, Layana C. R. 1; Almeida, Dulce 2 1Federal Institute of Amapá/University of Brasília; 2 University of Brasília/BRAZIL

ABSTRACT: This is a study about body practices in the context of a rural school based on the alternation pedagogy, located on the island of Outeiro-PA. The objective of this work is to reflect about Physical Education in the intercultural context, involving the school and the community, as well as to contribute to the debate about education in rural schools in the Amazon region, which has its landscape marked by water courses. The

methodological approach used the documental analysis, investigating the planning of the Physical Education activities, and the record of the classes and alternation visits, allowing the investigation of the execution, with the perspective of enabling a better understanding about the school context and the rural riverside Amazon. The students regularly enrolled in the school are young riverside dwellers who live in the region of the islands. many of whom live in small family communities located by the rivers that do not have schools or have multigrade classes that cover only the first grades of elementary school. The riverside lives in a context where the river is part of the local dynamics and the Physical Education curriculum needs to act in a way that this dynamic is reflected, being possible contemplated and visualization in the biweekly planning articulated with other disciplines of the school curriculum, as in the thematic fortnight on the origin of water and life in which it is possible to visualize contents such as swimming and canoeing, approaching what the curriculum guidelines for Physical Education recommend, also allowing the observation of the expression of culture, knowledge, and identities of the riverside dweller, meeting the commitment to an education that builds and cultivates dialogues and problematizes the debates about the possible interactions interculturality, scientific knowledge, between traditional knowledge in the context of School Physical Education and reinforced through the alternation periods in the community. Therefore, turning to the intercultural experiences of formal education can teach us a lot about other realities, in which the need for a different treatment towards cultures and daily life is necessary, contrary to the hegemonic thought of Physical Education.

KEYWORDS: Physical education. Culture. Curriculum.

SESSION 4

Networked Bodies, Communication, and Social Distance in the Pandemic Context

CHAIR: Letícia Silva State University of Minas Gerais/BRAZIL

CHALLENGES FOR THE EVOLVED BASIS OF FACE-TO-FACE INTERACTION IN A TIME OF DEVICE-MEDIATED COMMUNICATION

Shkurko, Yulia.
Ulyanovsk State University/RUSSIA

ABSTRACT: Device-mediated communication has become one of the most prevalent during a pandemic. The new communication contexts influenced on the criteria of normality in terms of the appearance, location and degree of body representation in the process of social interaction. The analysis shows that the following aspects of face-to-face interaction are challenged: (1) criteria of the importance and unimportance in relation to the body, the

idea of the visible and invisible part of the body in social communication, (2) the degree of possible manipulation of one's presence, (3) the repertoire of "the scenery" in which the person is at the moment of communication, (4) mechanisms of social control, regulation and construction of one's social presence, (5) the ideas about socially acceptable location of the body during communication, (6) control over a person's involvement in social interaction. It would seem that the above transformations reduce the degree of society's control over a person, making him/her freer in the communication process and potentially more satisfied. However, the results of the studies show that zoom and similar communication are associated with fewer positive emotions than face-to-face one, there is a lower degree of social involvement in interaction. From an evolutionary perspective, device-mediated communication has created a new situation for humans, which has no analogues in the evolutionarily history of mankind. We are forced to understand another person in the situation with limited abilities to apply evolved adaptation mechanisms for recognizing emotions, establishing an emotional connection, achieving a mental cohesion, and so forth. The neural systems of the human brain (in particularly, mirror neurons), evolutionary tuned to face-to-face interaction, are not fully activated in the situation of online communication. That is, there is a mismatch between our "device" and the demands of the communication environment. Accordingly, the practical question is what should we do (and is it worth doing) to overcome this discrepancy?

KEYWORDS: Neurosociology Evolutionary sociology Mirror neurons Device-mediated communication Social interaction

THE PERCEPTIONS OF PHYSICAL EDUCATION STUDENTS ABOUT BODY REPRESENTATIONS ON INSTAGRAM

Bento, Nárgila Mara da Silva 1; Sales, Marianne 2; Mendonça, Natália Heringer 3; Almeida, Dulce 4. 1 Federal Institute of Education, Science and Tecnology of Ceará and University of Brasília/BRAZIL; 2 Regional University of Cariri; 3 University of Strasbourg/FRANCE; 4 University of Brasília/BRAZIL

ABSTRACT: Instagram is a social network that provides both interactivity and a spread of various types of content of social relevance for people who enjoy it, as well as for profiles which participate in it. Due to the different scenarios of interaction between individuals, the Internet has become the dominant group isolation, which are cultural social. based on and economic factors. Furthermore, the platform takes advantage of the motivation from its users when they show their everyday moments, which are expressed by the exchange of feelings in a permissive way through the images provided by enjoyers of this social network. Thus, it is observed that our society uses a variety of media as source of information and communication in such a way that the need to seek a better understanding of the universe of social networks emerges, specifically of Instagram as a cultural agent that marks the universe of academics. This study aimed, hence, to analyze the perceptions of Physical Education students about body representations

on Instagram. The methodology used was descriptive and transversal field research, with a qualitative approach, which had 26 academics as participants, from the 8th semester of the degree course in Physical Education at the Regional University of Cariri, campus of Iguatu-CE. The age group of students ranged from 21 to 40 years old. A semi-structured questionnaire consisting of nine questions concerning the perception of these students about body representations in the Instagram social network was used as an instrument for data gathering. Due to the Covid-19 pandemic, this information collection was provided by the Google Forms platform and sent via E-mail and WhatsApp, under the Informed Consent Form, respecting the ethical criteria of research with human beings. According to the students' answers about body representations on Instagram, this research noted that the participants perceive this topic from three different aspects: firstly, as an individual understanding of body representation; secondly, as a form of subject expression and, finally, as a social being. In addition, when asked about Instagram's influence on body representations, participants point out that it has a significant social effect, since it is a global social interaction tool, which is able to leverage, raise or disrupt certain standards that can be adhered to by people around the world. It can, thereby, be concluded that body representation on Instagram. according to academics, is the individual understanding of how the body presents itself, that is, the body is seen as a form of expression of subjects inserted in a contemporary socio-cultural dimension.

KEYWORDS: Body representations. Physical Education. Instagram.

VOZES FEMININAS EM REDE: COMUNICAÇÃO EM TEMPOS DE PANDEMIA

Morais, Lucimara Gomes Oliveira de; Wiggers, Ingrid Dittrich.

Universidade de Brasília/BRAZIL

RESUMO: Esse trabalho se caracteriza como um estudo exploratório, que apresenta análises temáticas narrativas femininas tecidas durante os meses de março e abril de 2020, primeiro período do lockdown, que ocorreu em virtude da pandemia Covid-19. As narrativas podem ser compreendidas como estratégia humana ressignifica eventos limítrofes, oferecendo aos narradores a possibilidade de apresentar suas interpretações dos fatos narrados em uma linha de tempo e de sentido. As vozes femininas analisadas apresentaram reflexões em busca de compreender as alterações sofridas em suas rotinas na fase inicial da pandemia. As participantes comunidade virtual formada pertencem а uma majoritariamente por mulheres que buscavam, à época, compreender o cotidiano pandêmico das crianças que educavam. As narrativas selecionadas pertencem ao gênero digital live e foram gravadas e publicadas em rede social de um grupo que discute educação. A pesquisa buscou inventariar os pensamentos expressos pelas participantes que desvelam o olhar dessas sobre os corpos no cotidiano pandêmico. As características históricas, sociais e sanitárias do momento em que as

narrativas foram realizadas impediam qualquer contato presencial. No entanto, a tecnologia, por meio de rede social, possibilitou os encontros de corpos que estavam localizados fisicamente em três países, na China, Brasil e França. O estudo orienta-se por abordagem qualitativa e a escolha das participantes da pesquisa se deu por conveniência. Na rede social de uma das pesquisadoras foram identificadas as mulheres com filhos que residiam em diferentes países. Assim, convidou-se oito mulheres para ingressar no grupo e compartilhar suas narrativas sobre o cotidiano na pandemia. Dessas, apenas duas recusaram o convite. Das seis mulheres que participaram, quatro eram professoras. As vozes analisadas pertencem a essas mulheres, brasileiras, professoras e mães que vivenciaram o contexto do distanciamento social. As análises temáticas foram construídas por aproximações com aporte teórico e metodológico da entrevista narrativa. No mês de maio de 2021, as narrativas foram ouvidas novamente pelas pesquisadoras e em julho iniciou-se o processo de transcrição, totalizando 205 minutos. Após essa fase, os textos passaram por análise temática, com redução dos parágrafos em sentenças sintéticas e em seguida em palavraschave. Os resultados indicam que as participantes compreendem o desenvolvimento integral como um desafio para as crianças no contexto da pandemia. Foram destacados ainda dois aspectos. Em primeiro lugar, as percepções das participantes de que o equilíbrio emocional precisa ser alvo de atenção para a manutenção da saúde. Nesse sentido, a interação em processos educacionais por meio da tecnologia foi significativa para crianças e adultos. Em segundo lugar, foi evidenciada uma percepção do corpo em diferentes dimensões no contexto da pandemia, como, por exemplo.

o deslocamento nos ambientes em busca de uma melhor conectividade, mas sobretudo as dificuldades relacionadas ao sono, excesso de agitação, sensação de prisão em casa, o que dificultaria a aprendizagem.

PALAVRAS-CHAVE: Pandemia. Comunicação em rede. Vozes femininas. Corpo. Isolamento social.

SESSION 5

Bodies, Health, and Affectivities

CHAIR: Silvia Ludorf Federal University of Rio de Janeiro/BRAZIL

THE CRISIS OF FREEDOM – BODY PRACTICES AND POLITICS IN TIMES OF PANDEMIC

Wetzel, Dietmar J.
MSH Medical School Hamburg/GERMANY

ABSTRACT: In this paper, I will defend the thesis that in times of the Corona pandemic, we are essentially dealing with a crisis of freedom. This is also evident in the way society deals with bodies and the practices associated

with them. As is well known, the act of vaccination is an interference with the bodily integrity of the individual. By resorting to a liberal understanding of freedom, politics, and society in most cases leave it up to the individuals (and their personal responsibility) whether they agree to vaccinate. A different understanding of freedom (Herzog 2019), i.e., a radically social understanding of freedom, would put the onus on the individual and redefine the act of vaccinating as a civic duty, so that the state would have sanctions at its disposal if the citizens of a community did not comply with this duty. Specifically, I proceed in three steps. (1) In the first step, I explain the concept of crisis (Koselleck 1988) in more detail, drawing on sociological and psychological concepts of crisis. Our "multiple crises" (Brand 2016) are no longer to be dealt with and tackled only individually, but necessarily on a collective level. (2) We need to differentiate freedom into personal and social freedom (Honneth 2015). In a liberal understanding, bodily practices are left to the individual. A social or even communitarian understanding of freedom does not think of the primacy of the individual, but of the primacy of the community. (3) Normative position: A different, i.e., essentially a social (communitarian) understanding of freedom is needed. This is the only way to respond effectively to the pandemic and other crises (climate change, etc.).

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THE PHYSICAL AND EMOTIONAL BODIES IN MOTHERHOOD LOST – REFLECTIONS ON THE PANDEMIC'S IMPACTS

Franco, Sílvia.

Ocean Literacy Observatory (OLO), Marine and Environmental Sciences Centre (MARE) – NOVA Lisbon University/PORTUGAL

ABSTRACT: As life brings new challenges, our hearts reach to new research topics. Facing motherhood lost that appears as a frequent situation, extremely common to the medical experts, nonetheless a tabu socially speaking. The present presentation emerges not as long experience research, but as a glimpse of experience that call to look deeper into the physical and emotional disregarded bodies in a situation often hidden in a society which suppress the grieve. With this presentation I come to invite all to share experiences in face of such experiences, initiating a critical ethnographic movement that exposes the problematics brought by suppressing the need to grieve on motherhood lost, even when we talk of miscarriages or

loss of viability of pregnancy that can occur through infertility and as well for several physical and emotional conditionings, increasing nowadays by the delaying of motherhood to later years. Nonetheless, nowadays, we are living a period that forces us to social distance. conditioning the access to health services and mainly the expression of our affections, fundamental to surpass the pain of motherhood lost. The distance imposed in medical services increased the pain of women and men living such loss. The loneliness and uncertainty, the ignorance and the impotence come as strong impact of the pandemic's constraints. How does it impact the development of men and women? Their relationships? How does it increase the pain and delay the healing process? Considering the preliminary stage of the present research, developing as this event comes to be, the only results that I can present are my own experience that brought me to the writing of such proposal, one that reaches to the need to acknowledge the physical and emotional bodies in a grieving situation present in so many lives. Therefore, this presentation comes as an invitation to share experiences. a first step of a critical ethnographic research which will work to convey knowledge and experience towards the humanization of parenthood loss, in respect, solidarity, and cooperation (D'Ambrosio, 2002) to the mothers and fathers, women and men that didn't had the opportunity to live it. Humanization that allows grieving with affection and support.

KEYWORDS: Motherhood lost. Critical ethnography. Grieve situations.

MAPA CORPORAL NARRADO COMO RECURSO AUTOETNOGRÁFICO: UM RELATO DE UM PESQUISADOR COM HEMOFILIA

Marques, Tiago F. 1; Rabelo, Daniela A. 1; Nascimento, M. L. 1; Amaral, H.R.A. 1; Monsores, Natan 1 1 Programa de Pós-graduação em Bioética - Universidade de Brasília/BRAZIL

RESUMO: Este estudo teve como objetivo relatar a experiência no uso da ferramenta mapa corporal narrado na construção de uma autoetnografia de pessoa em vivência com a hemofilia. O foco autoetnográfico foi a história do primeiro autor, pesquisador da doença rara hemofilia, e que ao mesmo tempo convive com esta mesma condição de saúde. A autoetnografia é um método que busca resgatar de maneira sistemática as experiências pessoais do pesquisador, propiciando a compreensão de determinado fenômeno cultural. Já o mapa corporal narrado é uma ferramenta utilizada com sucesso em pesquisas de abordagem qualitativa. Nele são registradas imagens que traduzem as experiências dos sujeitos de pesquisa, que inserem suas impressões em um traçado corporal de tamanho real desenhado em uma cartolina com auxílio do pesquisador. Adaptações nessa metodologia, como o uso de recursos digitais de videochamada e a substituição da cartolina por folhas de papel menores ou desenhos digitalizados, podem ser necessárias devido às contingências da pandemia de Covid-19. A hemofilia é uma doença rara de etiologia genética que reduz a coagulação do sangue e, caso não tratada corretamente, pode levar a desgaste articular,

danos em tecidos do corpo e possível óbito. A utilizada em metodologia consistiu realizar levantamento das memórias do primeiro pesquisador relativas à dimensão corporal e que foram marcantes em sua vivência com hemofilia. Em seguida, estas memórias foram traduzidas em imagens dentro do traçado corporal, quando relacionadas a memórias das lesões articulares; e fora do traçado quando eram memórias de sua jornada como um todo e o impacto de tais lesões na sua autoimagem. Como resultado, ficou evidente que a dor é um fenômeno complexo e necessita de reflexões com abrangência de dimensões que extrapolam a fisiologia. Tal afirmação é comprovada quando os fenômenos de dor não correspondem aos resultados de exames médicos realizados a época das memórias investigadas. Destacaram-se na confecção do desenho os sentimentos de injustica vivenciados pelo pesquisador quando as memórias das lesões representadas estavam associadas a dificuldades no acesso ao tratamento da condição de saúde em questão. Concluímos que a utilização do mapa narrado foi relevante como ferramenta autoetnográfica, particularmente porque o modo em que o pesquisador percebia os eventos de sua condição de saúde foi, potencialmente, um dos motivos de sua preferência por estudos da esfera da corporeidade, por seu caráter fenomenológico. Quanto aos sentimentos de injustica expressos na elaboração dos desenhos do mapa, estes podem estar associados à escolha de linhas pesquisa no campo da Bioética por parte do pesquisador. Tais achados podem ser relevantes para outros pesquisadores com doenças raras que estudam condições saúde, bem suas de como para

compreensão do papel das comunidades de doenças raras na construção de políticas públicas de saúde.

PALAVRAS-CHAVES: Mapa corporal narrado. Corporeidade. Autoetnografia. Hemofilia. Bioética.

SESSION 6

Bodies and Vulnerabilities

CHAIR: Craig Cook Woodstock School/INDIA

STATE AND SOCIETY DURING COVID-19: PERFORMANCE OF 'PHOBIA' OF THE MIGRANT LABOUR CLASS IN INDIA

Nath, Sanghamitra.
Bajku Milani Maravidyalaya/Vydiasagar University/INDIA

ABSTRACT: The Indian subcontinent was brought under total lockdown for the first time in March 2020 to check the spread of novel corona virus. The nation-wide lockdown was declared by the central government, and implemented by both central and state governments

through respective administrative apparatus. One of the pressing issues that emerged soon after concerned the labour class. In India, roughly ninety-three percent of the the total workforce is found in the informal economy, and the labour (or the exploited) class particularly depends on informal sector to earn livelihood to themselves and their families. For the labour class, the pandemic-induced lockdown led to job losses followed by a chain of events such depletion of scarce savings, hunger and malnutrition, and mass exodus from urban centres to rural areas (the original place of residence). This paper focusses on migrant labourers, a subset of the labour class, as the target population to understand the fear and prejudice towards them by the state government and the rural societies they hailed from. It was noticed that a distinct 'phobia' of the migrant labour class came into existence through active agencies of the state government and the native communities.

The objective in this paper is to study how the state government and village societies exacerbated the pre-existing vulnerabilities of the migrant labourers which, in turn, directly impinged on their emaciated bodies thereby increasing the risk of infection from the notorious virus. This paper, therefore, examines how the state government and village societies operationalised the 'phobia' of the migrant labourers through pandemic politics and techniques of disaster governance, and rural communities' neighbourhood surveillance respectively. Here, state government refers to the West Bengal government notably, and village societies mean rural communities of migrant labourers from West Bengal. West Bengal is a populous state in the eastern part of India.

This paper does not engage in a critical analysis of the role of the central government in amplifying the socio-economic vulnerabilities of the migrant labourers by enforcing lockdown. This is because a rich body of literature, contributed by several scholars, already exists. Rather, performances of the state government and native communities explicitly leading to migrant labour crisis have received scant attention by scholars and this paper intends to fill in the gap. To achieve the afore-stated objective, this paper uses secondary data obtained from journal articles, books, and newspaper reports.

It was found that the West Bengal government resorted to pandemic politics to make offset its poor performance of disaster governance. It demonised migrant labourers to generate greater fear among the public at large through measures such as spraying of disinfectants on them, and Chief Minister's statements to the news media. Using discriminatory techniques of disaster governance, the state government segregated arriving migrant labourers from middle and higher classes. Blatant uses of biopower reduced migrant labourers into liminal beings who had to undergo a kind of rites of passage via institutional quarantine before they could be declared eligible to reach their village societies.

In their native villages, migrant labourers had to face social paranoia emanating from fear of the virus. In the consciousness of the community, the returnee labourer was a real symbol of the current fear. He was viewed as the carrier of the infection with enormous potential to contaminate an entire village. He had to be kept out of the

village boundary that had been sealed off with tree branches and shrubs to check the entry of any outsider. Many villages in West Bengal demonstrated this social paranoia typically through marginalization and concomitant social exclusion of labourers who return to their native places. The village community resorted to 'other-ing' to keep themselves separate from the prime suspect of covid. The community response was to engage in neighbourhood surveillance. Furthermore, rampant news reports of patients dying from covid in hospitals without proper care and treatment, drove the collective conscience into believing that the government had failed to manage the public health crisis. They had to do secure themselves from the pandemic through self-help.

KEYWORDS: Liminality. Institutional quarantine. Crisis of disaster governance. Social exclusion. Collective conscience.

CORPO E CONFLITOS: UM ESTUDO COM MULHERES VÍTIMAS DE VIOLÊNCIA DOMÉSTICA EM UM ABRIGO DE MANAUS

Oliveira, Célia Maria Nascimento de; Soares, Artemes.
Universidade Federal do Amazonas/BRAZIL

RESUMO: A presente temática relata os conflitos que as mulheres vítimas de violência doméstica enfrentaram com seus ex-companheiros, essas mulheres são dependentes desses homens, tem filhos menores e sofreram agressões físicas que deixaram seu corpo com marcas

inesquecíveis. Mulher e conflitos são situações que muitas mulheres enfrentam em seu dia a dia por seus cônjuges, são insultadas por em diversas ocasiões de seus convívios conjugais, por vários motivos. Violência contra mulher ainda é um fenômeno presente e muito corriqueiro entre os pares, situação que aflige todo grupo familiar sendo de suma importância relatar os fatos, pois eles têm ligação com o conflito que as mulheres enfrentam com seu corpo. O corpo o dessas mulheres está cheio de marcas e hematomas causados pela violência doméstica que as mulheres sofreram por seus cônjuges, além disso, essas mulheres estão acima do peso, alguns sob medida, algo que muitos homens identificam como gordas que não é ideal, é o fenômeno que muitas mulheres não conseguem manter, passando ser o ponto de partida para inúmeros conflitos conjugais que sofrem situações que as levam ao confinamento em abrigo para mulheres que estão sob medidas protetivas. O abrigo acolhe mulheres vítima de violência doméstica e seus filhos menores de 18 anos, é casa como outra qualquer, tem um espaço confortável e oferta o que é necessário para uma para uma família. Metodologia é uma pesquisa com observação participante, descritiva com entrevistas e perguntas abertas e fechadas que foram realizadas a 3 mulheres que estiveram acolhidas em um abrigo em Manaus Amazonas que tem endereço sigiloso por acolher mulheres que estão sob proteção do Estado pó estarem correndo risco de morte eminente que sofrerem violência doméstica por seus ex-companheiros por estarem insatisfeitos com seu rosto e seu corpo. Destaca-se ainda que todas as mulheres que participaram dessa pesquisa aceitaram a participar da pesquisa.

PALAVRAS-CHAVE: Violência contra mulher. Mulher e abrigo. Corpo e conflito.

RADICAL ROUTES TO PROMOTE A CYS-TEM TRANS-FORMATION. "SOWING WORLDS" FOR TRANS AND TRAVESTI (RE)EXISTENCE

PEREIRA, Jéssica de Moura State University of Goiás/BRAZIL

ABSTRACT: The objective of this essay is to reflect the viability of radical solutions in the face of the slaughter of young trans women and travestis in Brazil, aiming as a guide to well-being so that the opportunities for the reexistence of lives/abjects identities, which are martyred by necrobiopolitics, are not made impossible. The question to be answered, albeit partially, is: what are the impacts of Coronavirus pandemic (Sars-coV-2) on experiences, which were mostly exposed to situations of social vulnerability and violence. I start from the premise that this analysis can lead us to an intersectional look at consequences of the crisis and the health popularization and intensification of hate speeches. aggressions and transfeminicides victimizing those who were and still are separated from opportunities to be understood based on their humanity or on making themselves intelligible beyond statistical records that indicate an exponential increase in the number of deaths due to homotransphobia, racism, gender violence and a CIS-system in which death policies operate and prevail. In

order to fulfill the objectives of this essay, I carried out a research with a qualitative approach, being, therefore, documentary and bibliographical, by investing in data collection on the murders of trans and transvestite women. Thus, by consulting the Dossier of the Association of Travestis and Transsexuals of Brazil (ANTRA) and the Brazilian Trans Education Institute (IBTE) prepared between 2020 and 2021, I've identified the record of 175 murders. characterized refinement of cruelty against increasingly younger victims, predominantly black and of female gender expression. This data corresponds to the year 2020 and remain invisible to date. ANTRA believes that there is undernotification resulting from the delay in investigations, the contempt and prejudice with which cases and victims are treated. In addition, it is also necessary to consider that we direct our appalled, but fleeting gazes, to the excessive numbers of lives lost as a result of Covid-19, a disease incorporated into government agendas, and which was intentionally conducted as a "profitable business" by the [nazified] Brazilian State. Travestis and trans women sex workers were also staggeringly exposed to the virus, poverty, and hunger. The corners-exiles of big cities, the brothels. the suburbs. represent the territories of helplessness where, consequently, there is exposure to risk situations potentiated by the pandemic and where, often, the coercive actions perpetrated by different social agents are intensified. In this systemic scenario, even the demands of the Biosphere are strong indications that we need radical and very fast changes. I emphasize that this confrontation needs to be guided, judging by the fact that necropolitics in Brazil is the result of horrors engendered by a homotransphobic social

structure, imperial capistalist, racist, sexist, and cisheteronormative ideals that repeatedly excluded all "queers" from guarantees to social rights, while the appropriation, dispossession and brutalization of their lives became natural. Therefore, sowing worlds in favor of TRANS-formation implies not supporting the erasure of so many stories and memories. It is necessary to (re)exist together.

KEYWORDS: Trans women and travestis. Gender violence. Staying with the trouble.

SESSION 7

Subjects and Bodies Emerging

CHAIR: Dietmar J. Wetzel University of Bern/GERMANY

BOTCHED: BODY, CULTURE INDUSTRY AND SURGERY

Baptista, Tadeu João Ribeiro; Avelar, Luciane Silva. Federal University of Rio Grande do Norte/BRAZIL

ABSTRACT: The capitalist society, at least since the XX century, presents a determinate body model. People

considers that a beautiful person needs to be strong, thin, young, blonde, with blue eyes, straight hair, heterosexual and middle class. Because this demands, a lot of subjects present a body image dissatisfaction, what may influence negatively their lives. So, a great number of women and men are able to do a lot of things to have a social wonderful body, like extreme diet, excessive exercises and, in the limit, plastic surgeries. As a result, the number of plastic surgeries has a significant increase in countries like Brazil and United States. Unhappily, a great part of these individual, who use those recurses to become similar to the disseminated body model, present problems like bad results, infections, necrosis and also, death. The problem of this research is to analyze the Botched program of E! Channel to identify why people look for help in this program? So, it was followed the season of this program from 08/10th/2020 to 01/11th/2021, a total of 21 episodes. The methodology used was a filmic analysis. Each chapter lasts approximately fifth minutes, in which, two medical doctors consult three patients that look for the program to do plastic surgeries, to correct congenital problems, accidents and, sometimes, caused by surgeries that was not made properly or that had side effects. This is a descriptive, quantitative and qualitative research, and some data are already been analyzed. First information's, shows a major number of women (+ 86%) and, from this total, 3% are transgender women. All people go to Botched program to turn their bodies into the ideal standard presented by culture industry. This body pattern induces persons to do plastic surgeries to become another guy. Some patients bring up unreal desires, like a small nose, breasts with 3.000 ml or higher, to become a doll, like Barbie, Ken, Superman or, also, sexual dolls sold at

sexy shops. Doctors, frequently do not make the intended operations, considering risks, functionality loses or out of reality fantasies. In the other side, they try to help human being to minimize difficulties induced by accidents, congenital diseases or no property procedures and side effects promoted before. Some patients need changes, demonstrate body image dissatisfaction and, a lot of them say "I just want to be normal" or "I want my life back". So, they want to change breasts, nose, abdomen, and another parts. After procedures, the most of people get a better result, turn into happiness and outwardly satisfaction with the new body image. The process seemingly changes the self-esteem. But, a lot of the body dissatisfaction start by media images. The culture industry, promises but doesn't deliver. The conclusion points to the dissatisfaction because the perfect body idea and influences of culture industry, that may continue behind the scene. However, it's important to think about the social body model, once each people have your own natural beautiful.

KEYWORDS: Body. Culture industry. Dissatisfaction. Plastic surgery.

OS GOSTOS CHIQUITANOS NA POLÍTICA NACIONAL DE ALIMENTAÇÃO ESCOLAR DO BRASIL

Grando, Beleni Salete; Fernandez, Stephany Giovanna Paipilla Universidade Federal do Mato Grosso/BRAZIL

RESUMO: Os patamares identitários dos estados nação modernos estão construídos sobre identidades étnicas nacionais que incluem uma base étnica do racismo que caracteriza as fronteiras entre os corpos das atuais nações (SANTOS, 1993). O presente descreve sócio histórica e etnograficamente as tensões existentes na efetivação do Plano Nacional de Alimentação Escolar (PNAE) em duas escolas rurais do Município de Vila Bela da Santíssima Trindade no Estado do Mato Grosso, Brasil. A política como direito para as e os estudantes brasileiros, leva consigo a padronização do que é o gosto e a identidade ao mesmo tempo que desconhece as desigualdade exclusão dinâmicas de е epistemologias chiquitanas num contexto de agronegócio, sobreposição de terras, apagamento histórico vulneração, às vidas e à soberania alimentaria deste povo indígena. Consideramos, finalmente. que os conhecimentos sobre a alimentação escolar, 1. estão ligados a categorias universalistas do corpo como a alimentação saudável que limita os cardápios crianças a certos alimentos e preparações, marcadas pela colonialidade, 2. A escola se constitui como instituição social no aprendizado do que se come durante as refeições monitoradas por nutricionistas e nas dinâmicas de relação autoritárias racistas e de classe, 3. Os diversos vínculos escola-comunidade são elementos indispensáveis para a reivindicação de conhecimentos que estão no chão da escola, como o são, o saber sobre as sementes crioulas e as preparações dos ancestrais, 4. Para as famílias chiquitanas o alimento está ligado com a saúde como também com à terra e espiritualidade, sua abundância está nas festas, nos trabalhos coletivos e nas reivindicações sociais. 5. As medidas do governo

brasileiro frente ao PNAE no contexto de pandemia, se fez evidente na atual crise de estado de bem estar e o avanço do estado neoliberalista na entrega de produtos industrializados às famílias empobrecidas e no congelamento de programas de agricultura familiar, incluídos na lei que regula o PNAE.

PALAVRAS-CHAVE: Plano Nacional de Alimentação Escolar do Brasil. Fronteira e relações étnico-raciais. Povo chiquitano. Corpo saudável. Soberania alimentar.

DRUG CONSUMPTION ROOMS: SUPPORT FOR PEOPLE IN ADDICT CONDITIONS, A BODY-SOCIETY RELATIONSHIP

Mendonça, Natália.H.
University of Strasbourg/FRANCE

ABSTRACT: In the last 35 years, drug consumption rooms (DCR), which refer to spaces in which people who use heroin and other injected substances can do it safely and supervised, have been adopted by more than 10 countries as part of a harm reduction policy. Along this path, people and institutions concerned about drug consumers have faced controversial discussions about it's implementation, as well as challenges such as the AIDS epidemic and prohibitionism, which have resulted in the social exclusion of this population, the increase of their health issues and massive incarceration in several countries. Now, once the debate on boundaries between

body and society is extremely in vogue due to Covid-19, It is an appropriate moment to learn from prior negotiations in terms of health policies. Furthermore, the rooms are up running and showing interesting results. This study is part of another research for a master's degree in social sciences and ethics. It took place in 2019, in Strasbourg, at a DCR called ARGOS, which is one of the three found in France, all in experimental phase. Thereby, our goal understand how the experience of using substances in a DCR leads to the autonomy of drug users and what are the impacts on their subjectivities based on their own experiences. We applied a qualitative methodology, which consisted of participant observation semi-structured interviews with seven consumers attending the DCR, under the informed consent form, respecting the ethical criteria of research with human beings. According to the information obtained in the field and its analysis, the most recurrent aspects emerging from the DCR users' recite reveal the following important socially constructed categories: quilty, due to the use of the body as a source of harm to the society and to the person itself; responsibility, since the consumption in a DCR provides a balance to the guilty; and hygiene, which works as a mechanism for adapting the subjects to the social order. The person negotiates with these categories in a continuous process of subjectivation by having the DCR as an intermediator. Moreover, the informers show they are satisfied with the DCR once the apparatus allows them to feel welcome and to access a more human-target service, which is sensible to their specific needs, as well as to reduce their vulnerability since most of them live in a precarious condition. In the present, we bring, additionally, a reflection about aspects

from this prior research that help us improve the life of this vulnerable population in connection to the challenges highlighted by the pandemic.

KEYWORDS: Drug consumption rooms. Harm reduction. Vulnerability.

THE BODY, THE ART AND THE CITY: MEETINGS FOR AWARENESS

Carvalho, Marília Menezes Nascimento Souza 1; Silva,
Maria Cecília de Paula 2.

1 Federal University of Sergipe/University of
Strasbourg/FRANCE; 2 Federal University of
Bahia/BRAZIL/ University of Strasbourg/FRANCE.

ABSTRACT: The bodies' urban experience, their displacements and encounters affect our sensibilities. As cities allow and encourage the movement of people and their encounters, the potential for the cultural and social experience of individuals and their sensibilities becomes greater. Here art is understood as an expression of our corporealities. Based on the sociology of the body and on the anthropology of the senses developed by David Le Breton, we understand it as charged with historical and social meanings constructed in different contexts and crossed by distinct emotions, perceptions, and desires; these significances are also affected by personal and collective senses of belonging. The arts, which emanate to the subjects in the fabric of social relations, are

songs, materialized in dances. chants. paintings. drawings. sculptures, plays, among manv expressions. We question the status of bodies' encounters in their urban experiences with art available in different environments and contexts, presented in a complexity of meanings with the potential to affect sensibilities. The objective was to analyze the role of art in public spaces. considering the contemporary challenge of educating to live with differences. For this purpose, we conducted a bibliographical study in some of Brenton's works to understand the process of sensitization in the social fabric and the educational role of encounters with different artistic expressions in the cultural experience of bodies in cities. We comprehend that complex interpretations of the world and of life take on diverse meanings in different artistic expressions. To a greater or lesser degree, they are present in various contexts of everyday life. In some cities, art is massively distributed in places such as walls (through graffiti and mosaics), in street shows (by singers, poets, dancers, musicians), in public policies (which take music of different styles to squares and parks free of charge, as well as to bus stops and subway stations), and in exhibitions of works of art of different styles in museums (season with free entry); a wide universe that offers to the circulating body different scenarios and perspectives for interpretation and expression in the world. In this sense, the eyes face different colors, shapes, and drawings. which cause possible disturbances of senses and reflections in those who see them. Similarly, the various musical rhythms, delivered by different instruments of independent artists or of those hired for public shows. present the most diverse historical and cultural references. Distinct textures that touch and provoke the skin in open-

air installations and/or in interactive museums provide other possibilities, probably previously inconceivable. Therefore, we identified the educational potential of the arts in the sensitization of subject bodies derived from the opening of the senses, in the perspective of promoting the encounter with differences, in their complexity of expression, perception, and freedom of interpretation; given that art is never something said a priori, but always constructed in the interaction of bodies in the world. This study was financed in part by the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - Brasil (CAPES) - Finance Code 001.

KEYWORDS: Body. Art. City. Sensitivity.

PRODUÇÕES ACERCA DO CORPO NO CAMPO DA EDUCAÇÃO FÍSICA: UM OLHAR PARA AS PERSPECTIVAS FOUCAULTIANAS

Pereira, Jéssica Urrutia; Oliveira, Alexsandro; Santos, Carlos Eduardo Lima dos; Leitzke, Angélica Teixeira da Silva; Ilha, Franciele Roos da Silva UFPEL - Universidade Federal de Pelotas/BRAZIL

RESUMO: O objetivo deste artigo foi analisar as investigações do campo da EF com interface às perspectivas foucaultianas, que apresentam como eixo central o tema "corpo". A pesquisa caracteriza-se como qualitativa do tipo descritiva, na qual realizamos uma revisão sistemática. Utilizamos como corpus de pesquisa

artigos publicados nas Revistas Movimento (UFRGS), Motriz (UNESP), Pensar a prática (UFG) e Revista Brasileira de Ciências do Esporte (UNB), identificados dentro de uma perspectiva foucaultiana. A definição das Revistas levou em conta os seguintes critérios: periódicos brasileiros; escopo; relevância; e, reconhecimento na área da EF. A seleção dos artigos foi executada por meio de uma busca no próprio site das Revistas, sem delimitação tempo. Para tal, empregamos os descritores: "Foucault" "Foucaultianas" e "Michel Foucault". A coleta de dados foi finalizada no mês de janeiro de 2021. Realizamos a leitura dos trabalhos na íntegra a fim de verificar o uso de Michel Foucault. No lócus deste trabalho utilizamos apenas os artigos que apresentavam com eixo central o "corpo", delimitado através de sua aparição no título do trabalho. Como resultado da busca nas Revistas destacadas obtivemos sete publicações, em quatro revistas diferentes do campo da EF, no período de 2007 a 2020. Três estudos apresentaram um caráter conceitual e os outros quatro estavam implicados no processo metodológico de análise de discurso a partir de diferentes fontes de dados. Cada trabalho segue linhas de discussões diferenciadas, às quais além de se embasar na perspectiva foucaultiana estabelecem relações com ideias de autores diversos. No bojo do diálogo destas discussões, a leitura dos artigos destacados nos remete a pensar sobre vários aspectos, porém, no espaço deste trabalho construímos três eixos: 1. Os modos objetivação do corpo nos campos de saberes/poderes nos quais se inserem a EF; 2. Os processos de subjetivação do corpo pelos saberes/poderes produzidos na EF; 3. Condições de possibilidade de emergência de uma discursividade outra sobre o corpo e sobre modos de

subjetivação dentro da EF. Os estudos encontrados nesta investigação nos permitiram constatar, no que diz respeito à perspectiva foucaultiana, que a noção de corpo em cada estudo apresenta características peculiares, com modos diferentes de abordar o tema. Dois artigos que da discussão do corpo como eixo especificidade do campo da Educação Física estimulam a problematização de corpos considerados ideais. Os demais artigos apresentam em comum investigações que mostram o corpo regulado por diferentes discursos, fruto de diversas formações discursivas: seja pela mídia, sociedade e cultura. Pode-se concluir também que base no pensamento trabalhos com de proporcionam debates poucos vistos no campo Educação Física, fazendo-nos refletir como os diferentes discursos construídos disseminados. sobre corpo são 0 е produzindo diferentes sujeitos.

PALAVRAS-CHAVE: Corpo. Educação física. Michel Foucault.







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