

Corporeality and body practices: (dis)encounters in Brazilian scientific production

ARTIGO

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Abstract

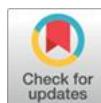
We investigate the supposed lack of definition of embodiment and bodily practices that appears in Brazilian published studies. That indeterminacy opens to closer inspection whether both terms are intertwined through studies available on Capes Periódicos website laying out their peculiar features. Once these studies have been peer-reviewed and accepted, we manage a search of the keywords: "embodiment" AND "bodily practices" OR "body actions", reaching 28 articles. The terms are viewed in the manner of Csordas (2008) and Lazzarotti *et al.*, (2010)/González and Fensterseifer (2014). Both notions are in line with a clustering of lived-through meanings far beyond the mere and constrained biological view of the human body. Finally, the national research needs a deeper clarification about these notions, which seem to be subject to variations in different cultural contexts.

Keywords: Body. Theory. Knowledge production. Physical Education.

Corporeidade e práticas corporais: (des)encontros na produção científica brasileira

Resumo

O trabalho investiga a suposta indefinição existente entre "práticas corporais" e "corporeidade" em textos acadêmicos nacionais. Indagamos se e como ambas estão relacionadas na produção disponibilizada pelo Portal de Periódicos Capes. Objetivamos averiguar os nexos entre esses termos em nossa produção científica. Realizamos uma busca de documentos revisados por pares com os descritores corporeidade AND "práticas corporais" OR "prática corporal", resultando 28 artigos. O tratamento dado à expressão "práticas corporais" está em conformidade às definições de Lazzarotti Filho *et al.*, (2010) e Gozalez e Fensterseifer (2014); já



a corporeidade segue a definição de Csordas (2009). Tanto corporeidade quanto práticas corporais aparecem como vivências, experiências e práticas de um corpo culturalmente referenciado. Concluímos que ambos os termos se ligam a aspectos socioculturais, fazendo-se necessário aprofundar a delimitação dessas noções.

Palavras-chave: Corpo. Teoria. Produção de conhecimento. Educação Física.

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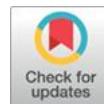
1 Introduction

This work arises in a research group dedicated to the study of the body, which has been the subject of several discussions throughout history (RODRIGUES; COUTO, 2020). We investigate, from the perspectives of Physical Education and Social Sciences, the supposed lack of definition of the relationship between corporeality and bodily practices in the Brazilian academic literature. Their definitions are not consensual among the authors we studied.

The term corporeality is widely used, although there is no density on its definition, being confused with the term corporality (SOARES; KANEKO; GLEYSE, 2015). On the other hand, corporeality constitutes a research agenda built by Csordas (2008) who, in chapter 9 of the book Body/Significance/Healing, entitled "somatic modes of attention", weaves the relationship between it, the body and body techniques. As for bodily practices, the term was only recently dictionaryed in Brazilian Physical Education by González and Fensterseifer (2014). According to Lazzarotti Filho et al. (2010), body practices are formed by the set of techniques - showing that techniques are present both in corporeality and in body practices.

We inquired whether (and how) corporeality and bodily practices are related in the scientific production made available by the Portal de Periódicos Capes in order to ascertain possible links between the terms within the scope of Brazilian scientific production and point them out. To this end, we will present the text with the following divisions: a) description of the methodological path; b) articles accessed; c) we discuss separately each of the themes; d) we analyze their (dis) encounters and e) we present the conclusions.





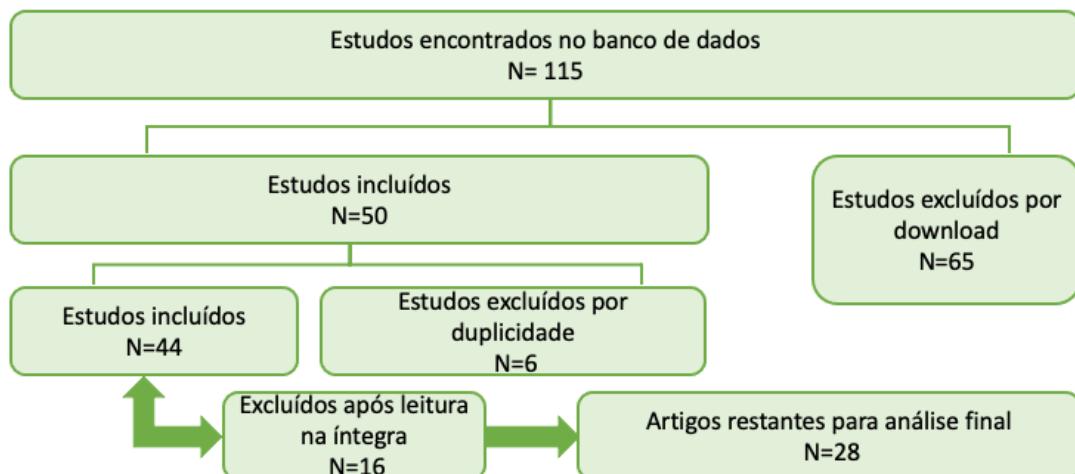
2 Methodology

We carried out a qualitative bibliographic research on the Capes Periodicals portal, one of the largest banks that stores and disseminates scientific information, especially in Latin America and has been part of the Web of Science since 1999 (PAULA NETO, 2005).

Access to the Portal was provided by a state university. We searched for peer-reviewed articles containing the descriptors "corporeality" AND "body practices" OR "body practice", resulting in 115 articles, of which it was possible to download 50 of them. There was no time cut, all articles were taken into account.

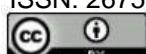
After downloading, we performed a floating reading of the articles, seeking to identify whether they worked, in their centrality, with at least one of the two categories in view, so that the other could have been worked on peripherally. Six articles were found to be duplicated and were then excluded. The 16 articles that did not contain either of the two categories as central themes were also excluded. The path followed in the search for publications is elucidated by the following flowchart:

Flowchart 1 - Process for selecting papers for final review.



Source: Own authorship (2023).

The articles date from 2003 to 2020. After consultation, we filled out a reading form that contained the following topics: a) the central theme of the article, clarifying the objective



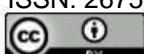


and methodology used, b) how the author works on the theme of bodily practices and with which authors he dialogues; c) how the author works on the theme of corporeality and with which authors he dialogues.

Chart 1 - Details and main results of the articles selected for analysis

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N	Título
1	Subjectivity, body and intercorporeality from Merleau-Ponty's phenomenology (FRANCO; SANTOS; CAMINHA, 2020)
2	Corporeity, motor skills and pedagogical-practical proposals in early childhood education classrooms (GAMBOA-JIMÉNEZ et al., 2020.)
3	"Imagine her naked!": Experiences of women who declare themselves fat (MENEZES; FERREIRA; MÉLO, 2020.)
4	Performance and disability: ways to health reinvention (SANTOS; MOREIRA; GOMES, 2020)
5	What can the body do? Corpographies of resistance (ÁVILA; FERLA, 2017)
6	Invigoration, rejuvenation and improvement of the body: somatic cultures in contemporary Portuguese society (FERREIRA, 2017)
7	Discourse and power: The prescription of body control in plus size blogs (TAVARES; de CASTRO, 2017)
8	The emersiology of the living body in contemporary dance (ANDRIEU; NÓBREGA, 2016)
9	Body, dance and cinema: university extension as a locus of teacher training (COSTA; DANTAS, 2016)
10	Suffering and pain as constituents of sporting beauty: reflections for education (CAVALCANTI; PORPINO, 2015)
11	Care practices in mental health in primary health care: analysis from experiences developed in Florianópolis, Brazil (FROSI; TESSER, 2015)
12	A cartographer's body (LIBERMAN, LIMA, 2015)
13	Without beginning and without end... with body practices and the Expanded Clinic (MENDES; CARVALHO, 2015)
14	From the productive body to the draft body: conceptual approaches based on relationships between body and technology (ALMEIDA; WIGGERS; JUBÉ, 2014)
15	The emersion of the living body through consciousness: an ecologization of the body (ANDRIEU, 2014)
16	Body, Cinema and Education: cartographies of seeing (LIMA NETO; NÓBREGA, 2015)
17	Sport as an aesthetic and educational experience: a phenomenological approach (SILVA; PORPINO, 2014)
18	Body marks, fatigue and experience: nuances of aging as a Physical Education teacher (LÜDORF; ORTEGA, 2013)
19	In the wake of what disturbs the body and disregards eating: meanings of self-control and eating compulsions (NUNES; BITTENCOURT, 2013)
20	Topologies of gay men's bodies: displacements in the production of biopolitical sensibilities (SANTOS; ZAGO, 2013)
21	Muscle dysmorphia: The search for the hyper muscular body (AZEVEDO et al., 2012)
22	Education and corporeality: a new look at the body (FREIRE; DANTAS, 2012)
23	A discreet dance of resistance: body, art and subjectivation in the creativity workshop of a psychiatric hospital (TESTA, 2012)
24	The path of return: growing old the Taoist way (BIZERRIL, 2010)



25	History and sport: readings of the body in the movie "Dogtown and z-boys" (BRANDÃO, 2009)
26	Body and Physical Education teacher training (LÜDORF, 2009)
27	Interfaces between health, leisure and education: reflections on body practices (MENDES; MEDEIROS, 2008)
28	Physical education at school: a proposal for renewal (BRAID, 2003)

Source: Own authorship (2023).

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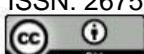
This research used Bardin's (2011) categorization analysis, whose steps include coding, interpreting and evaluating data. We detected, in the review phase, other works on corporeality and body practices that did not appear in this research. We understand this as a methodological limitation, since the access provided by the state university, like that of each institution, does not convey all the existing academic production, being extensive databases, but not exhaustive.

3 Results and Discussion: between bodily practices and corporealities

We will present, in an analytical way, the debate contained in the texts obtained. We will start with the theme of bodily practices in isolation. Then, we will move on to corporeality. Finally, we will point out whether there is a relationship between the two and how it happens, aiming to highlight the points of approximation and distancing between them.

3.1 Body Practices: for an equation of meaning

It is possible to observe points of encounter and disagreement between the definitions linked to the term body practices. The scientific field points to a need for greater precision than that used by common sense (SILVA, 2014). It is noticed that the term is used intuitively in the early years of the 21st century and, more consolidated, after its first decade. In Brazilian Physical Education, the beginning of the consolidation referring to bodily practices took place in the doctoral study of researcher Ana Márcia Silva in 1996, who later drew partnerships, gradually developing the construction of terminology that was dictionary by González and Fensterseifer (2014).





One of the definitions formulated by Ana Márcia Silva theorizes the set of practices that refers to the body as a cultural object. She understands that body practices are a linguistic symbol that, as such, bring together different social manifestations in a conceptual terminology, that is, attributes of lived or experienced social realities are transmuted into theoretical language (SILVA, 2014).

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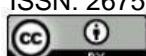
Here is an attempt at conjunction between the definitions led to dictionarization:

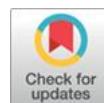
They are mainly expressed in the body and through bodily movement; They were/are constituted by a set of techniques available at a given historical time and organized from a specific knowledge, logic; They were/are built from specific social interactions that give them a collective meaning; They are developed with certain purposes and subjective meanings, which dialogue with the tradition that organizes them; They presuppose certain objects for their realization, be they materials, equipment and/or spaces; They are systematized mainly for free time or non-work, although they may originate from work and can be developed as work; They present a playful component; In general, they imply a degree of dynamism, raising body movement with attributes such as agility and energy (GONZALEZ; FENSTERSEIFER, 2014, p. 525-525).

The proposition is to formulate a meaning equation with three distinct parts: the signifier or referent with its characteristics and add a predictable attribute. In this case, the term body practice should be used with an additional attribute, such as sports, religious, indigenous alternatives, among others (which would resolve part of the disagreements).

The term body practice in the texts found, as identified by Silva (2014), is rarely defined. Only two articles are concerned with defining body practices. Most stick to a shallow definition and/or exemplification. Others only mention it without any kind of reference. In three of them (1, 3 and 26), it is mentioned only in the theoretical references used to discuss another subject.

The works that are concerned with the definition are relatively recent, namely: 13 and 27. The first uses the terminology as a key concept, understood as "health and care practices [that] can contribute to the professional and the group reframing the group's internal and external power relations" (MENDES; CARVALHO, 2015, p. 608), associated with different ideas such as: health device; practices contextualized in the human and social sciences and production of subjectivities; approachable with other knowledge and practices, such as kinesiology, exercise physiology, primary care and care production;





mediators of the relationship between contents related to body care (services and needs of health service users); field of problematization of the perspective that associates body practices with mere physical conditioning and calorie expenditure, broadening its scope to consider the potential of body practices to bring out affections, emotions and memories; and with the ability to contribute to broadening the view of working with the body, with the production of autonomy and care as its north. In article 27, the discussion develops around body practices. It uses Mendes (2007) to affirm that they bring benefits to the body; Silva and Damiani (2005a), against the instrumentalized view of the body as well as to affirm that they are interesting to develop an action towards leisure, quality of life and health and appropriate Nóbrega (2005) to reiterate the aspects previously highlighted. They also refer to alternative body practices to exemplify the concept (tai chi chuan, eutonia, antigymnastics, circular dances, capoeira etc). It is clear that the articles do not fit easily into a single category, always relating to complex issues, especially since they aim to soften the biologist conception that modernity has regarding the body.

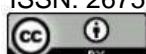
Bodily practices can materialize in elements well defined by culture. An interpretative exercise on textual construction can lead to synonymous or relational understandings. Lazzarotti Filho et al. (2010) divided them according to the typology below that we used to group the texts obtained, plus the last two categories in the table.

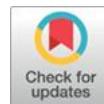
Table 2 - Terminology related to body practices

Typology	Works
Different from sport	2 e 10
Sport	17 e 25
Physical Activity	11 e 13
Alternative categories	5,14 e 24
Body culture	8,9, 22 e 28
Daily life	4, 6, 7, 15, 19 e 21
Health	18, 23 e 27
Not related to any previous topic	12 e 16

Source: Own authorship (2023).

Such categorization raises several concerns, starting with articles 12 and 16, which address culture. Text 16 refers specifically to urban culture of movement, while 12 brings





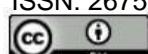
a definition by denial that appears in Lazzarotti Filho et al. (2010) in relation to sport, extending to other elements. We also observed the relationship with health without the reference to physical activity and in different spaces.

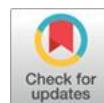
Finally, the relationship with the specificity of everyday life expressed in each of the articles makes us rethink one of the aspects raised in the dictionary definition. The aforementioned degree of dynamism that elevates body movement with attributes such as agility and energy (GONZALEZ; FENSTERSEIFER, 2014) fails to be a characteristic for the terms that are used in articles 7, 15 and 19. The diversified practices that include not doing (7, 15, 19) such as not eating (7 and 19) or not getting intoxicated (15). A thorough analysis is therefore necessary to understand that the term is also opposed to agitation or movement.

It is noteworthy that the two studies address body practices in more depth and only one of them dialogues with the literature: the 27th one. Mendes' (2007) discussion focuses on the understanding of the body in its relationship with health, and the term **bodily practices** used in contexts where there is criticism of the fragmented view of human bodily existence, seen from an empirical-analytical perspective. In the discussion that is established with the production 27, the debate with different areas of knowledge is reiterated, aiming at experiences that express a broad human condition through dialogue with sociocultural knowledge that underlies the understanding of the body and that generates autonomous and meaningful practices in the areas of health and leisure. Finally, we could not check the rationale made by Nóbrega (2005), as it was not possible to access the original work. The argument that the experiences that take place with and in the body cannot be accessed by unique ways, even if predominant, that underlie health and leisure practices in modernity is emphasized.

In the dialog with the literature, among the articles that lack an interpretative approach, we have those numbered 7, 10, 16, 20, 21, 24 and 26 that use some authorship to develop their analysis or relationships regarding body practices.

In productions number 10, 16 and 20, the term seems linked to the authors with whom the dialogues are made. Article 10 reproduces Fraga (1999), framing it as inherent





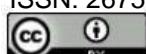
to everyday life. When consulting Fraga (1999), a discourse on the knowledge that informs the body is perceived, and the discussion about a youth identity that marks the body takes center stage, implying that body practices appear because of the linguistic movement of referencing the body in a context of identity performance.

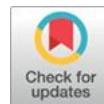
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Nóbrega (2011) is the reference of the work 16 that is employed in an exercise of relating bodily practices to the uses of the body in a cultural configuration. However, it was not possible to access the text by Nóbrega (2011) to draw interpretations regarding the dialog that took place. In article 20, the term appears as a category given and copied literally from Sibilia (2009), whose text allows us to outline reflections. Both discuss the existence of a moralization of bodily practices that can also be understood as a set of socially constructed actions and behaviors that directly impact the body, and for Sibilia (2009) such engagements are perceptible at the material or imaginary level. The use of the word occurs in an attempt to make what can be quickly perceived as material or energetic elements as reflective or passive elements existing in a social understanding.

In this same sense, production 21 makes a reading of Pereira, Doimo and Kowalski (2009) when referencing the term, not being clear if it was originally used by the reference text. When transitioning to the original, we see that its use was influenced by the dialogue with literature, since the aesthetic discourse about the body carried out by those evokes it at all times. It was pointed out that the way the term is used may contain the energetic characteristic contemplated in the entry provided by the Critical Dictionary of Physical Education, but that even within the publications that carry out the dialog with the area, elements that do not point to this understanding are identified, such as anorexia (PEREIRA; DOIMO; KOWALSKI, 2009) and tanning (SIBILIA, 2009).

In a footnote to production 24, bodily practices are linked to the transmission of tradition through the reading of another article by Bizerril (2005). In this text with which production 24 dialogues, entitled mestres do tao: tradição, experiência e etnografia, it is argued that the embodied experience is the main channel of transmission of the Taoist tradition in Brazil, with bodily practices understood as an element that does not distinguish





between theory and practice. Both texts are authored by the same researcher and emphasize the relationship of the term with Taoist culture.

Article 7, when referring to the set of body practices encouraged by blogs and food practices, uses Foucault (2004) to argue in favor of the moral and social elements linked to the body, allowing to give a meaning that goes beyond the material understanding in order to relate the socially informed body to body practices. The text walks in the construction of this understanding of body practice under Foucault's (2004) questioning of the knowledge that is referenced to the body, since the French author does not specifically discuss practices based on the body.

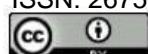
Article 26 is based on Vaz (2002) to bring together body practices and body culture. Vaz (2002) is concerned with the ways in which the body not only presents itself, but also expresses itself in the school environment. Exposures are made that put the understanding of body education and body techniques in dialog with what can be called school body practices.

According to the authors with whom the articles dialog, body practices present a need to meet sociocultural knowledge that underlies not only the practices, but also the body, as well as announcing an approximation of experiences, experiences and practices to a culturally referenced body, and the movement that is made towards interdisciplinarity necessarily passes through the understanding of body (FRAGA, 1999; VAZ, 2002; FOUCAULT, 2004; BIZERRIL, 2005; PEREIRA; DOIMO; KOWALSKI, 2009).

3.2. Corporeality: a paradigmatic issue

Corporeality is understood as a social and cultural phenomenon. Authors such as Csordas (2008) and Le Breton (2007) deal with corporeality as a cultural phenomenon that relates to the body and demarcates its singularities. In other words, the body is a place of exchange that, through the senses, constitutes a subjectivity.

For Le Breton (2007), the body is a semantic vector, a place of transitions, combining with symbols and representations through experiences. It promotes



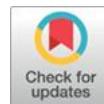


connections, including those between lived subjects, such as a "sender" and "receiver" of meanings. Thus, the body and corporeality are intertwined, being conceived as a tangle of sensations, representations and signs of a given group in the social space. The author defends a research agenda that goes through different contexts, leading to the understanding that the body cannot be understood as an isolated object, but immersed in dynamics that do not cease to act on it.

Csordas (2008) also understands that studying corporeality requires methodological and investigative effort due to its complexity. To this end, the chapter "corporeality as a paradigm for anthropology" relates the theories of Bourdieu and Merleau-Ponty. For the author, experiencing is vital to understand corporeality, because the body is the basis of human existence. It allows experience in the literal sense: one lives through the body. Bodily experience grants human practice, and it is through it that we become human. It is the accumulation of culture lived by each subject that is revealed through the body and thus projected into the world. The body is seen in a phenomenological way, with distinct languages and polysemic body manifestations. Corporeality is then translated by the culture linked to the body, bringing with it meanings and sensations of a given culture at a given time.

Thus, corporeality is conceived by the author as a hermeneutic paradigm, which collapses the explanatory and comprehensive methodologies, bringing together both the general and particular aspects of existence. Starting from the idea that "the body is not an object to be studied in relation to culture, but is the subject of culture" (CSORDAS, 2008, p.102), the corporeality paradigm proposes that the model of understanding bodily phenomena is characterized by the collapse of dualities such as subject-object, body-mind, in which the body methodologically figures as an element, there being no complementary identity between body and mind, both operating integrated in the perception and configuration of experiences. In this perspective, we have a subjectivity and a subject body, which produces and is produced culturally from the experiences in the relationship with others.





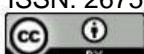
Therefore, corporeality is a methodological approach for both Le Breton (2007) and Csordas (2008). It is assumed as a condition of the perception of the world and the production of culture. The body expresses itself through a repertoire of practices and body techniques created and reproduced intersubjectively in the sphere of sociability, announcing the cultural nature of bodily existence.

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In view of this, we set out to examine the texts collected. Some of the productions obtained do not mention the term corporeality or cite it without explaining the concept or referential author. Among the 28 articles, 10 of them do not contain any definition, namely, products number 3, 13, 18, 20, 21, 23, 25, 26, 27 and 28. Articles 13, 21, 20 and 27 do not even use the term in the body of the text, appearing only in the references. Papers 3, 18, 25, 26 and 28 present it as a given category, without definition or explanation, inferring in the context that it is linked to social and cultural determinants linked to the body. Only 18 papers permeate corporeality, organized by us in the analytical categories: "Living or lived body", "Corporeality and the Multiform Body", "Corporeality and Sport", "Corporeality in Teacher and Student Training" and "Corporeality and Health".

In the texts of the "Living or lived body" category, corporeality appears as an experience to be lived, that is, conscious and unconscious sensations that permeate practices, comprising articles 1, 5, 8, 9, 12, 15 and 16. In product number 1, the term is cited without reference to the author who directs its understanding, but we observe that it starts from Merleau-Ponty's (1999) proposal for a bibliographic analysis of the definitions of subjectivity, body and intercorporeality. The text brings the importance of considering coexistence in the formulation of definitions, as well as the sensitive sphere of corporeality aiming to overcome the subject-object division, implying that corporeality and body, when understood in their experience and singularity, can be synonymous.

Text 5 also does not mention the term and announces it after emphasizing the relationship between dance and experience. It is mentioned when defending that dance cannot be understood only as a presentation and that improvisation puts the dancer in unprecedented situations announcing the unknown regarding the body that moves. It appears that corporeality emanates from the unknown experience of body practices not yet



codified as dance improvisations (SILVA; VILLEGRAS, 2022). Work 8 corroborates work number 5 and presents emersiology as a way of examining the experience of dance creative processes. Corporeality is presented in its relation to dance and expressivity. The term - heralded in its relation to conscious and unconscious activities - is expressed in its relation to the lived-body in the longing to unite comprehensive discontinuities and construct new perceptions and experiences. It is inferred that the experience of corporeality occurs through the realization of diverse bodily practices, submitted to the sieve of consciousness or not. The authors do not clarify where their understanding of the terminology comes from.

Study 9 refers to corporeality, based on Nóbrega (2015) to announce that it can be reinvented by the movement emanated by the singularity of the body when expressing itself. Although Nóbrega (2015) is not concerned with further explanations, it is possible to notice the understanding linked to the body that lives and presents itself through dance with its multiple singularities such as overweight.

Publication 12 relates corporeality as a field of knowledge that can be accessed through the processes of subjectivation. The sensitivities present in the ways of life, perception and interaction are essential to outline the web of meanings linked to corporeality. The authors directly use Gomes (2010) who, in turn, does not refer directly to corporeality, but to the body.

Text 15 brings motor corporeality when discussing the discontinuity between the perception of the living body and that of the lived body, that is, the delay in which a sensation is produced in the living body and, after microseconds, becomes known by the lived body. Corporeality would result from the living body's response to motor activation and its perception by the lived body.

Article 16 uses cinematographic images to contribute to the understanding of the relationship between body, movement culture and the understanding of corporeality. It is supported by a research report already carried out by Nóbrega (2011), which we were unable to access for conference. It appears that corporeality has links with the body and

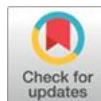
the culture of movement, especially by providing a sensitizing and affective language capable of accessing humanity through cultural symbols and meanings.

The materials included in the category "living or lived body" announce, as well as Csordas (2008), facets of corporeality. The body proves to be a fruitful ground for research, because through its liveliness it is able to experience corporeality, which also brings us to the experience, which produces its singularities by tracing relationships between the body that encloses it and the reference culture. Therefore, subjectivity appears as a recurring element in the texts.

Taking experience as a starting point, Csordas (2008) reiterates that our perception ends in objects, rather than beginning in them. Objects are a secondary product of perception and reflective thought that establish consciousness and the production of the senses of being-in-the-world. Therefore, it is this experience that texts 5 and 8 announce in relation to artistic improvisation, although without theoretical foundation in the treatment of the term. Text 9, on the other hand, besides opening doors to this indeterminate embodied reality, implies that corporeality can also be objectified or submitted to the sieve of consciousness. In reporting intersubjectivity, both Csordas (2008) and texts 1 and 8 recognize and highlight Merleau-Ponty's recognition of the cultural nature of bodily existence and, therefore, of the perceptual processes that lead to the production of meanings in situations of co-presence.

As we move forward in the analysis, the category on Corporeality and the "Multiform Body" represents the various objectified dimensions of the body, from body shapes, the subjectivities present in the body and, mainly, the ways in which society can induce body formation, listing the articles: 6, 7, 14, 19 and 24.

In article 6, corporeality is investigated in a generational timeline that runs through the Portuguese Estado Novo (1933 to 1974) and ends in contemporary times. The theme in question was not referenced, but it is possible to evoke Le Breton (2007) for the dialog about appearances and the conformation of a research agenda that debates the body, aiming to weave nuances about corporeality.



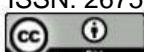
Text 7 discusses the standardized female corporeality mediated by the power of the media to socialize understandings about beauty and induce subjective processes in women. In the final considerations, Le Breton (2007) is evoked to trace relationships between appearance and sociocultural symbolic modalities. The analysis outlined suggests that the physical presentation corresponds socially to the moral presentation of the subject, which can lead to the marginalization of bodies and denials of corporeality itself.

Corporeality is brought up in paper 14 within the discussion on the "productive body", whose corporeality is devoid of soul and integrates the productive process and the "draft body", in which corporealities are situated in the fluidity and flexibility of attributions of meanings characteristic of contemporary society. This context of constant updating of meanings that is given to the body and to being refers to an analytical depth regarding terminology with reference to Le Breton (2007) and other authors to bring the specificity of this word to the various corporealities discussed.

In article 19, the authors discuss corporeality from the understanding of Csordas (2008), explaining that it permeates Merleau-Ponty's (1999) perspective on perception, as well as Bourdieu's (2008) notion of practice. The term was used in the study to analyze the data obtained in the interviews regarding the bodily experiences of eating disorders, pointing out that the constitution of the perception of the body engenders the symbolic structures and practices that culminate in the eating disorder.

In article 24, corporeality is associated with appearance, a product, the consumption of cosmetics and biotechnology in general, using Ortega (2008) as a direct reference in the discussion. The reflection is focused on the interpretation of corporeality integrated with biotechnologies, making it possible to analyze the flow of bodily changes, as well as the status of people who alter and pay for their own corporeality.

In short, we see in this category that the complex ways in which the body takes shape evoke intertwined lifestyles, pointing to the relationship between corporeality and habitus. According to Csordas (2008), the set of dispositions socially constructed and incorporated by individuals that configures the habitus is fundamental to objectively understand the practices and representations that emanate from the body and allows us to





understand the body as a socially informed aspect that gives differentiated forms to corporeality.

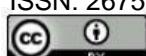
In the category "Corporeality and Sport", corporeality is situated in debates about experiences lived in sport and sensations experienced during sports practices, such as pain and aesthetic experience, bringing together the articles: 4, 10 and 17.

16

In text 4, corporeality appears in a review of studies on the body in its relationship with the sports performance of people with disabilities, emphasizing that Csordas' paradigm of corporeality aims to break the dominant discourse to assume the body as what is lived in presence and through experience, as an agent of intentionality and intersubjectivity. In paper 10, when dealing with suffering, pain and beauty in the context of rhythmic gymnastics, corporeality is studied based on Merleau-Ponty, understood as an existential condition that participates in the construction of meanings that is nourished by the experiences of pain, pleasure, anguish, in short, the paradoxes of ordinary life that instigate the act of perceiving, of knowing oneself as a body, of producing bodily knowledge and about the world. The study adopts the Merleau-Pontian perspective and uses the term intercorporeality to apprehend collective sport in the dimension of the lived, in which contact with the other stimulates the sensations and formulations of meanings constructed by the subjects in interaction and every "I" also contains several others.

In the three works addressed in the category, the bodily experience lived through sport is a transforming factor for those who practice it. The body comes into contact with others and with its own sensations triggered there, so that corporeality participates in its constitution as subjects.

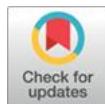
The category "Corporeity in Teacher and Student Training" has as its object the study of teaching-learning processes that occur through bodily experience. It goes through the levels of Basic Education for Higher Education, whose objective is to perceive corporeality in the formation of subjects, whether teachers or students. Also, an intertwining between some concepts such as corporeality, body practices and the senses was considered, comprising articles: 2 and 22.



Production 2 discusses practical pedagogical proposals around corporeality and its motor expression in early childhood education classrooms, revealing tensions between discourses that value corporality and its motor expression in the early ages and what is happening in the children's classroom: bodily practices based on a traditional, technocratic and functional view of Physical Education. Corporality is assumed as a condition that occurs through movement, linked to the expression of the integration of the developing being. Study 22 deals with the relationship between education and corporeality from the stimulus to reflect on the conception of body disseminated by the media. A counterpoint is made with the notion of machine body and the body for consumption from references by Le Breton (2003). Corporeality was configured as a sensitive language (instituted by the body and the experience of movement), marked by feelings, gestures, sensations and thoughts, appearing as a new possibility of understanding the body and knowledge, pointed out preferably in the studies of Terezinha Petrúcia da Nóbrega. The texts above highlight that corporeality needs to be unveiled by recognizing the importance of the body in educational processes, valuing the discourses and proposals of corporeality as a means of transformation, as well as its meanings (KUHN et al., 2021). Both point to the need to manufacture new corporealities, and the educational process is a means of forming and transforming corporeality by undertaking a humanized project that aims at human emancipation in an integral way. The body is apprehended as a biopsychosocial element (MAUSS, 2015), without directly referencing it.

Finally, we have the category of "Corporeality and Health", covering article 11. When dealing with mental health care practices in primary health care, the text refers to corporeality once, in a generic sense, inferring its meaning as a bodily condition. Actions structured from the socio-community context and the body were also present and showed potential to operate from a perspective of valuing autonomy and singularity, but are often underutilized due to the lack of incorporation of the psychosocial approach.

After analyzing the 5 categories, it is possible to identify that the discussion deepens in the treatment with the body and not with corporeality, which allows us to reiterate the contribution of text 1, that is, to understand them as synonyms when diving



into the experience and singularity of both. Corporeality, when approached in a referenced way, is based directly or indirectly on authors such as Merleau-Ponty, Csordas, Le Breton and Nóbrega. In addition, Physical Education is one of the areas that most debate body and corporeality, with Terezinha Petrúcia de Nóbrega as a reference in the area.

It is understood, according to Csordas (2008), that although corporeality is embodied, it can be understood as something beyond the control of the individual, resulting in an objectified body and immersed in a specific field, because for him, corporeality is a paradigm, that is, it is a structure-structuring and, simultaneously, structured by the practices of agents (subjects) in their actions. We can, with him, affirm that corporeality can be appropriate for the study of culture and the understanding of the bodily/social practices of agents (subjects) offering methodological foundations for empirical research.

18

4 Final considerations

The present study dealt with an extensive amount of articles that mention corporeality and body practices, but not exhaustive. The body is the meeting point between corporeality and body practices. They also express an approximation of experiences, experiences and practices to a culturally referenced body, and the movement towards interdisciplinarity necessarily involves the understanding of the body. Likewise, corporeality evokes the understanding of a body beyond the biological, shaped by society and culture and, why not say, by biopsychosocial aspects (MAUSS, 2015). We also emphasize that the terms treated are beyond the field of knowledge and intervention of Physical Education. Bodily practices and corporeality should not be understood as elements exclusively linked to movement, also passing through understandings that fall within the social sciences.

In the set of texts, there is no clear concern with the definition of the two terms. Of the 23 articles that focus on body practices, only 7 are concerned with referencing their understanding, while the 18 that mention corporeality, 14 are concerned with reporting to some author. Regarding the specificity of body practices, when using the categorization of Lazzarotti Filho et al. (2010), no papers were found that adjectivized body practices, and





the originally named categories were maintained, plus the health category, which does not refer to physical activity. Additionally, two articles did not fit into any of the previous options because of their particular way of referring to culture.

Regarding corporeality, Merleau-Ponty, Csordas, Le Breton and Nóbrega are the most used authors in its definition, although discussions often deviate to the body. When worked with in depth, corporeality is characterized by its experiential nature, whether pre-objective or objective. Its objectification allows for a socially shared and culturally referenced analysis. Regardless of the understanding that is made of the corporeal experience, it is essential to immerse oneself in its object of study that allows the living of experiences in search of what is most essential, without losing sight of generality.

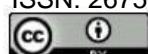
It is concluded that both terms go through an understanding of the body linked to sociocultural issues and that the distinction between them is based on the objectification capacity of the term body practices, while the term corporeality is too subjective, thus, its definition depends more on the context and the experiences carried out in and by the body. It is also understood that both have their basis in the culturally referenced body, and it is possible to experience corporeality through body practices. Regarding the definitions, we suggest a clearer delimitation between body/corporeality/body practices when used.

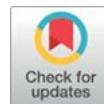
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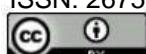
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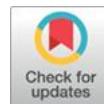
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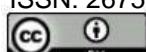
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