



e-ISSN: 2177-8183

**UNIVERSITY TEACHERS OF PHYSICAL EDUCATION COURSES: EDUCATION,
TECHNOLOGIES AND BODIES ON THE FACEBOOK SCREEN**

***PROFESSORES UNIVERSITÁRIOS DE EDUCAÇÃO FÍSICA: EDUCAÇÃO,
TECNOLOGIAS E CORPOS NA TELA DO FACEBOOK***

***PROFESORES UNIVERSITARIOS DE EDUCACIÓN FÍSICA: EDUCACIÓN,
TECNOLOGÍAS Y CUERPOS EN LA PANTALLA DE FACEBOOK***

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ABSTRACT

The objective of this investigation was to apprehend the corporal representations on facebook of university professors of Physical Education of Brazil and Spain. The Theory of Social Representations and the Studies of Cyberculture have theoretically supported this qualitative research, with a descriptive and analytical approach. They were used as instruments of data production with the 12 teachers: images of the facebook profile, a semi-structured questionnaire and also the dialogues through Messenger that were analyzed through the Content Analysis Technique. The body and its pedagogies teach us new ways of perceiving and constructing educational and pedagogical processes based on the ephemeral light and sweeping brilliance of the metamorphosed bodies. We learn bodily representations of teachers with a view of the spectacle, self-promotion, exhibition contemplation of himself, realizing the cutouts and strategies, through the identification of the fantastic body narratives that populate the modes of being of these subjects and also describe the subjectivities produced by this group of university professors, from their experiences expressed in the images and also in their interactions in this virtual territory. Demonstrating the multiple possibilities of being themselves through these constructed bodily/social narratives.

Keywords: Body representations. Social representations. Facebook and education. University Teachers of Physical Education.

RESUMO

O objetivo dessa investigação foi apreender as representações corporais no *facebook* de professores universitários de Educação Física do Brasil e da Espanha. A Teoria das Representações Sociais e os Estudos da Cibercultura sustentaram teoricamente essa pesquisa qualitativa, com abordagem descritiva e também analítica. Foram utilizados como instrumentos de produção de dados com os 12 professores: imagens do perfil do *facebook*, um questionário semiestruturado e também os diálogos por meio do *Messenger* que foram analisados através da Técnica de Análise de Conteúdo. O corpo e suas Pedagogias nos ensinam novas formas de perceber e construir os processos educativos e pedagógicos com base na luz efêmera e no brilho arrebatador dos corpos metamorfoseados. Apreendemos as representações corporais dos docentes numa perspectiva da espetacularização, autopromoção, contemplação da exposição de si, percebendo os recortes e as estratégias, por meio da identificação das fantásticas narrativas corporais que povoam os modos de ser desses sujeitos e também descrevemos as subjetividades produzidas por este grupo de professores universitários, a partir de suas experiências expressas nas imagens e também em suas interações neste território virtual. Demonstrando as múltiplas possibilidades de serem eles mesmos através dessas narrativas corporais/sociais construídas.

Palavras-chave: Representações corporais. Representações sociais. Facebook e educação. Professores universitários de Educação Física.

RESUMEN

El objetivo de esta investigación fue aprehender las representaciones corporales de Facebook de docentes universitarios de educación física de Brasil y España. La teoría de las representaciones sociales y los estudios de la cibercultura apoyaron teóricamente esta investigación cualitativa, con un enfoque tanto descriptivo como analítico. Utilizamos como instrumentos de producción de datos con los 12 profesores: imágenes de perfil de Facebook, un cuestionario semiestructurado y también los diálogos a través de Messenger que se analizaron utilizando la técnica de análisis de contenido. El cuerpo y sus pedagogías nos enseñan nuevas formas de percibir y construir los procesos educativos y pedagógicos basados en la luz efímera y el resplandor de los cuerpos metamorfoseados. Entendemos las representaciones corporales de los maestros en una perspectiva de espectacularización, autopromoción, contemplación de la autoexposición, percibiendo los recortes y estrategias, a través de la identificación de narrativas corporales fantásticas que pueblan las formas de ser de estas materias y también describen las subjetividades producidas por esta materia. grupo de profesores universitarios, a partir de sus experiencias expresadas en las imágenes y también

en sus interacciones en este territorio virtual. Demostrando las múltiples posibilidades de ser ellos mismos a través de estas narraciones corporales / sociales construidas.

Palabras clave: Representaciones corporales. Representaciones sociales. Facebook y educación. Profesores universitarios de educación física.

INTRODUCTION

The corporal and social representations that are built by the teachers of physical education courses connected in a network on Facebook, demonstrate a new way of being, living and being in the technological society, producing diverse and unusual corporal subjectivities that collaborate for the construction of the subject itself, in the context of Cyberculture (LÉVY, 1999; RUDIGER, 2016). These subjective constructions are also temporary, because we are (re) constituting daily, shaping identities, where Bauman (2013) uses the adjective "liquid" as defining contemporary, focusing on the fluid characteristic of things and the movements with which social links and subjectivities are constituted. The borders are not impermeable, the ties are not so firm, there is a cult of spectacularization and the exhibition, which may generate this continuous flow of appearing on Facebook. To understand this article, contemporary subjectivities are understood as the updating of possibilities, the possibility of being able to happen and the possibility of becoming.

The daily images are emerging in these social spaces, which strengthens the idea that involvement with this social network strongly influences people's lifestyles and world views (MISSIAS-MOREIRA, 2017). Due to the complexity and the necessary requirement for the construction of this research, the importance of this research for the area of Education (Physics) is justified, since the conjuncture of the object allows the understanding of the scientific and technological revolutions of the education of the traditional standards for the

cyber-contemporary modus operandi, and the formation of new concepts on new ways of doing education and promoting learning.

In the same direction, the LDB - Law of Guidelines and Bases of National Education (BRASIL, 1996) states that: "education covers the formative processes that are developed in family life, in human coexistence, in work, in teaching and research institutions, in the social movements and organizations of the civil society and in the cultural manifestations". It is complemented in art. 3, III: that education must happen from a plurality of ideas and pedagogical conceptions and in the same article in item XI that education should prioritize and value the extracurricular experience.

Expanding the senses, Moscovici (2015) points out that it is more necessary to know the origin and how to constitute a certain representation is to understand what its function within society. In order to understand this, Camargo, Justo and Alves (2011), in researching social functions and social representations in relation to the body, in a generational comparison, realized that this natural organism is constituted through individual and social representations and can be modified whenever feel, perceive, use and transform your body.

Based on this understanding, it is in this context that this research is inserted, since from these shared presuppositions above, the objective of this investigation was to analyze the body representations in facebook of a group of university professors of Physical Education courses in Brazil and in Spain.

METHODOLOGICAL CONTRIBUTIONS OF ONLINE RESEARCH

It is a qualitative research, with exploratory, descriptive and analytical characteristics (MINAYO; DESLANDES; GOMES, 2012), which allowed a better understanding of the phenomenon within its complexity, perceiving that the analyzed social reality is constituted of values, beliefs, formation, experiences, common sense and experiences. It is based on the vision and understanding that this research proposal worked with descriptive data, which were

produced based on the relationship between the researcher, the object of study, the participating teachers and the reality investigated, focusing more on the process than purely the product. Based on the TRS (MOSCOVICI, 2015), it made possible the apprehension of the contemporary subjectivities produced from the corporal representations exposed mainly through the photographic images, but also of the dialogues in Messenger, in the interlocutions of the participants with their interlocutors and also through the applied questionnaire.

It is a study demarcated in the field of netnography, a technique that has been modified over the years, and with the passage of time this netnographic approach has been used under different modes and with the most diverse objects of study in the internet. The netnography has its requirements and procedures (KOZINETTS, 2015) to be followed, as in other research methods, they are in the hierarchical sequence of procedures: *entrée*; data collect; analysis and interpretation; research ethics; and, validation with the members surveyed. The *entrée* is configured as the constitution of the research question(s) and the identification of the on-line membership group of interest for the research.

In this scenario, the empirical locus for the development of this research was the social network facebook, an essential space of enunciation, spectacularization, interaction, dialogues, communication, collaboration, knowledge sharing, among others. In our society, social networks assume a great force as spaces for the celebration of bodies, whether through written, videographic, audiographic or photographic narratives. Santaella (2013, p. 35) argues that one can not "minimize the role that digital networks play today in the psychic, social, cultural, political and economic life" of human beings.

In order to construct the data, it was used the combination of some instruments of data collection and production, understanding that they complement and complement each other, helping to reach the objectives that were proposed, based on the methodological triangulation. It is a way of validating the social and corporal representations of these teachers from a research with multiple methodological strategies: the photos of the facebook profile,

dialogues between the researcher and the teachers researched through Messenger; and, the semi-structured questionnaire.

According to Bardin (2011), the data produced through the different languages and different voices were treated, organized and analyzed according to the Bardin (2011), and following the steps: 1st PHASE: preanalysis, 2nd PHASE: material exploration and 3rd PHASE: data processing, inference and interpretation. The results were presented and discussed taking as a principle of analysis the interpretation of the units of analysis that emerged from the contents of the researched teachers (Bardin, 2011).

The choice of the participants of the research was based on some criteria that were previously established: being a professor of the undergraduate course in Physical Education of some University or Institution of higher education; be a graduate in Physical Education, Physical Activity Sciences, Sports Science, or related fields; and, because of the need of the research, to be "friend" of the author of the research in facebook, being that this criterion was established to have access to the information posted by them.

There are currently 58 university professors of Physical Education courses linked to the author's facebook, thus, the production of the data was started with this number of users being aware that could decrease or increase at any time of the development of the research. It is noteworthy that of these participants, 39 are men and only 19 are women. However, after initial contact through Facebook Messenger and invitation letter forwarding and the Informed Consent Term (TCLE) 6 teachers and 23 teachers accepted to participate in the study. Of these, only 12 returned the completed questionnaire and were therefore the participants in the survey.

It is important to point out that in this study, in the national context, there are teachers living in cities that are spread throughout the five Brazilian regions: North (UFAM - Sueyla Santos), Northeast (UEFS - Mauricio Ramos, UNEB - Osni Oliveira) - Dirceu Silva), Southeast (UFJF - Doiara Silva, UFSJ - Renato Sampaio, UNICAMP - Jocimar Daolio) and

South (UFRGS - Silvana Goellner). And in the international context, a group of 4 university professors from the north of Spain, known as Galicia, are added to this regional, cultural and national diversity of knowledge, being the same professors of the University of A Coruña (UDC - José Soidán) , University of Santiago de Compostela (USC - Kristyan Abelairas), University of Seville (US - Nuria Castro-Lemus) and University of Vigo (UVigo - Víctor Arufe Giráldez).

Many dilemmas are generated about the concept and definition of what comes to be private domain and public domain in social networks. So the ideas, information, questions, photos, videos, audios and speeches made available on personal pages would be public information? Angela Garcia *et al.* (2009) indicate that the Internet is not a physical "space" and that the fact of the domain is related to the accessibility of information. In this perspective, if the information is accessible it would be public. Considering these two possibilities, we chose to inform the invited professors that the research does not pose any risk as indicated by Resolution 510/2016 of the National Health Council (Brasil 2016) and we send the TCLE via Messenger to them. Precisely because of this, the names that appear here are not fictitious, they are real.

RESULTS AND DISCUSSION

This scientific investigation is intimately elaborated on the aspect of photographs, images, signs, concepts, presentations and multiple languages and narratives. These constructions are based on imaginary developments of what the subject involved in a subjective relationship is directed to unveil, present and share only what is allowed to be seen. This attitude reveals an intentional act that presents the subject within a trilogy where it is characterized as the central subject of its history insofar as a single person develops three roles (SIBILIA, 2008) in this dramaturgical representation: author, because it produces history and narrative that one wants to share; actor, because he becomes the protagonist; and,

narrator, for narrating and reporting the representative image that had been built, mediated by technology encompassing his intentions and knowledge.

It is what one wants to represent and this choice results from an act thought, imagined and affirmed. The image is a consciousness that seeks to produce its object, therefore, is "constituted by a certain way of judging and feeling of which we are not aware as such, but which we perceive about intentional object as this or that quality. Image here is of the order of the symbolic" (TEIXEIRA, 2014, p. 74).

We think that the relationship between experience, memory and senses of the body form a constellation, that is, an arrangement leading to an aesthetic education. The way these concepts are grouped allows us to think of a pedagogy of the body that supports this constellation of representations. This triad forms a true dialectical image that unifies in the trace of a corporality represented from its own lived experience.

We think that when entering the network, the user elaborates his profile and interacts based on an adequacy to how he intends to be seen by others in the network according to his own interests. In this sense, we affirm that when using Facebook, the individual selects certain characters of his own identity, having, as a criterion, how he wants to be seen, which, in a way, can be related to desired and socially desired identities. However, we do not think that this does not exclude the possibility that he represents his identity, nor does it prevent him from experimenting with ways of being (ROSA; SANTOS, 2013, p. 29).

The production of these corporal subjectivities of teachers in this cyberspace presents itself very malleable, which provides a transcendence in its singular condition. In this way, there is a pluralization of the aspects of life, with subjective and reconfigured movements, communicating in other ways, based on the digital and intellectual technologies that, by its way of interacting, has the capacity to amplify and modify cognitive capacities.

Figure 1: Photograph of the facebook profile of Dirceu Silva.



Fonte: <https://goo.gl/lyMfR9>

Always with its own style, Dirceu presents himself smiling in a night scene giving an idea of fun and happiness. We realize that the images of his profile always focus on his self, however different landscapes and places are, they always focus from the chest upwards. In this way your face is always in focus which makes your facial expressions very easy.

The happiness or the representation of it is a socially valued attribute in the present day, that is, that which confers on the actor who manifests it a certain enunciative authority, making it a subject endowed with social capital (BOURDIEU, 2011). This is because "in the era of compulsory happiness, it is appropriate to appear well adapted to the environment, radiating trust and enthusiasm, boasting an extroverted, extroverted and dynamic personality" (FREIRE FILHO, 2010, p. 1).

This feeling in fusion with so many other feelings are strengthened and reinforced in the social interactions between the subjects through the sharing and connections. They are

comments of all kinds, from family to friends who are physically and geographically distant, as can be seen in the following figures:

Figure 2: Comments made on the photograph (Figure 1) by Dirceu Silva.



In the analysis of the photographs of all the teachers surveyed, Dirceu's friends stand out in the most funny and humorous comments. These are strong characteristics of their interlocutors and consequently help in teacher training to correspond with the same sense of humor or not. We observed the following comments: Dirceu is now you? Or again they invaded his face o_O // Dirceu Silva, exchange the photo of tinder tb, this is better // This photo in tinder will give even fight // Hi Dirceu ok? Remember me? I like the photo;) // 53 likes? Pff ... little! More likes galera! // Nuss ... totally seductive! // Dirceu Silva I dropped the application. Too many matches were upsetting my life. But I would change your description too. I was told that U2 songs tend to work better than the ostentatious funk you like to quote // I forgot nothing Dirceu, those sad eyes denounce // Wow, it seems like I know you from somewhere. no? // Faro will say so to you Dirceu Silva: just came to fix the hair // I have not enjoyed it yet. And I think that it does not deserve // A meme with images of Ayrton Sena and written: Strong Senas // Want to be my friend? rrsrrs Lolys, miss you! Strong hug//. In this discursive web, the product is the singularity of each one where subjectivity and creativity are sharpened. This narrative, visual and verbal, not only invites Dirceu to express himself but also to all the actors who make up this teacher's network.

These teachers are there and there, living different experiences in these connections, experiencing this cyberspace and, on the other hand, are also in their universities, experiencing their curricular and pedagogical practices, fulfilling research and extension skills, developing the stages and constantly improving vocational training, following or transgressing the rules. In these two spaces, these teachers are experiencing, experimenting, stimulating, constructing content and knowledge, learning new values, behaviors, symbols and sharing information.

Within this perspective, then, communication can be conceived as an inherent process of knowledge sharing, a procedure that is essentially expensive when making education, which is used to present informational contents that support the actions of

knowledge generation, which may cause the appearance of a new information, when the one who constructs this knowledge, using the action of communication, represents it through the different languages.

It is important to understand that these environments are not closed, compartmentalized, or fragmented into a polarity that places the real and the virtual at distant poles. When experimenting, these teachers make them dialogue, find continuous lines, for example, talk about things that happened, learned about or shared on facebook, and on facebook to discuss university-related issues, interests, and other facets. Therefore, much more than an inclination to use cyberspace to store images, these contemporary habits and behaviors have modified knowledge and concepts regarding the notion of education, reputation, time, space, identity, social networks, of individual and collective, of space, of public and private, etc. (PIOVESAN; BORGES 2014).

From this understanding, it is observed that some comments (Figure 1) are reproduced in other formats, as in other applications such as Tinder, which is very quoted in some comments, and is a virtual social network of relationships. Dirceu interacts well and also uses his intelligence and creativity to respond to his friends, as we see in these comments: This time I am Juan hahaha. Theo Beluzzi I'm going to change and thanks for the tip. Your tinder is great, do not I have suggestions, many matches? // Alison Melo you left me in Campinas, I already took you from my corassaum ... rs // Much seduction. Look into my eyes and tell me that you do not love me any more ... Missed her little finger! // Alison Melo short the photo and share until you get to Rodrigo Faro // Matheus because I do not deserve [likes]? Haha ha.

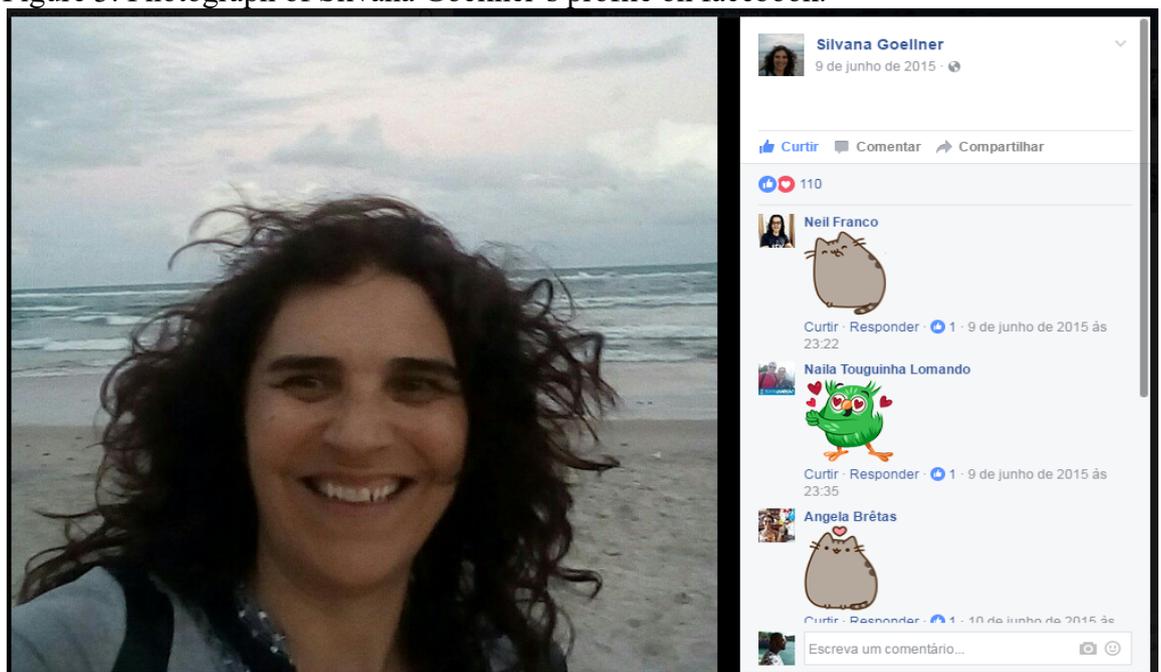
Professor Osni Oliveira points out that on facebook people "They need the approval of others, of positive comments to fill a void in their life" (Osni).

We are gregarious beings and we become human from interpersonal relationships, this is legitimate and very necessary. From this talk of Professor Osni, it is clear that in fact

we need incessantly the approval of other people through comments and tastings that raise our self-esteem, as Professor Mauricio Ramos reveals in saying "I am very cheerful and with a high self-esteem".

Photography is strongly considered as a form of knowledge production (LACRUZ; STUMPF, 2011). This is a photographic image (Figure 3) with 110 tanned and published on June 9, 2015, generated an interaction with her friends, with praise through Emojis and Linda's adjective Linda Avila. In another moment, we realize that there is another friend presenting affective subjectivities affirming that she is with a great longing for the friend "Vaninha", form that she referred to Silvana. As shown in figure 3:

Figure 3: Photograph of Silvana Goellner's profile on facebook.



Fonte: <https://goo.gl/9DiiMi>

Figure 4: Comments made on the photograph (Figure 3) by Silvana Goellner.



The speeches put forth above are not mere manifestations of affection, they are above all a visibility strategy of Silvana Goellner. She creates strategies for constructing reality, bringing up previously unseen feelings that relate only to her, when she says, "Manis cute". Suggesting that there is a friendship relationship based on the principles of brotherhood and reciprocity, rather than saying "Manis" in popular jargon has the connotation of the word sister, full of meaning and meaning a loving way of addressing a friend.

We know that different cultural patterns exert influence on the perception of body image and conception, characterized as the way in which the individual perceives and feels in relation to his own body, the fruit of his representations, experiences, feelings, emotions and expectations of life, which are transformed and modified daily (MISSIAS-MOREIRA, 2017). Being undeniable the action of these artifacts for the production of the virtualized body in facebook, because we can not deny and disregard the other factors that are associated with the construction of these corporative representations in network.

From the point of view of these problematizations, Professor Doiara Silva emphasizes the importance and contribution of Physical Education in the formation of bodies by reporting that "Physical Education, as an area of knowledge and intervention, has the possibility and the responsibility to problematize such themes and intervene pedagogically

contributing to human formation in this sense of freedom of appearance from philosophical, sociological, historical references, with reference to health and physical conditioning as well". Following this reasoning, we corroborate with the anthropologist Le Breton (2015) in arguing that the limits of the body trace the moral and significant order of the world, where thinking the body is another way of thinking the world. The body makes the decisive play today, it becomes the fundamental paradigm of contemporary societies.

In this way, reflections on the body have always been inserted in the biopolitics (GOELLNER, 2013), educational, philosophical, anthropological, cultural, religious and scientific discussions, both as object and as subject, permeating for a long time the margin of facts and events of the history of mankind. And it is precisely in a critical perspective that we are analyzing how these university professors have produced knowledge and subjectivities through their bodies spectacularized in facebook.

As we have seen, the tension in this communicative process between these teachers and their interlocutors is in the friction that occurs in the space between. This is because there is no direct transmission of what they say to what their friends receive, otherwise what is received is never exactly what was written, said, shared. This is precisely because we need to transform signals into information, but there is only meaningful interaction when we transform information into communication.

It does not occur in what is ritualized, that is, only in the plane of language, because this could be only a masking of the subject (self) in front of the Other. The "rationalized" would prevent the sensitive from emerging, because the rational performs a control and says how to be and express (COLVARA, 2015, p. 52).

Relationships with these people should be maintained with the outside world of Facebook, in order to have an imaginative construction of bodily functions, that is, links between what has already been experienced (online and offline) and what will experience an expectation of the future, one related to the other, those that impress meaning to the sentiment

of the Self and explain our representation that within that Other virtualized body there is a subject, an individual with experiences and stories and not just a body representation on the screen.

These images have produced a web of subjectivities and senses that launch possible paths for the development of self-knowledge, since when these teachers believe in the representations and images that they have built. These subjects publicized their bodies in the network always in a multifaceted, multiverse, multicolored way and in a perspective attuned to the principles of contemporaneity. In the simple act of sharing in the profile of facebook personal photographs, self-portraits or in the company of family, animals, and even unknown, it is possible to reconstruct the life history of these teachers, revisiting the memories of what was lived, who was and reaffirms the being what is. The bodies presented in social networks complement each other, because what is at stake is the corporeity of self and the Other as interchangeable means in the field of ideas.

From these bodily narratives we had access to the many riches of these teachers and learning with their movements, routes, routes, paths, experiences, their travels. We are closer to these bodies, their life trajectories and their ways of being that are edifying in experiences and teach us a lot.

In this way we can perceive the objectification (JODELET, 2001) proposed by TRS, because it helped us to understand the constitution of the reality, uniqueness and heterogeneity of the "Selves" of these cyberprofessors, making it familiar and understanding.

"The body representations produced on Facebook are very distinct, I can observe the representations related to the hedonism of each one" (Dirceu Silva).

"Facebook circulates many representations about the bodies ... I particularly see circulate more things related to the break with patterns of gender, sexuality, body appearance and aesthetics of consumption than the reaffirmation of it. Partly because people who are "friends" are close to what I think "(Silvana Goellner).

"The human body imprints in its image and gestures a little of what we are, do and interact with the world" (Sueyla Santos).

"As each person perceives and perceives others" (Kristyan Abelairas).

Denise Jodelet (2000) ponders language, pedagogy and body representation as a principle that makes it possible to know the internal and subjective aspects of the other, such as: emotions, feelings, intentions, all from a visual and not verbal. This author anchors herself on the hypothesis that there is a psychic expression of emotions that have universal characteristics, which are translated into the body and capable of producing corresponding emotions in others. In addition, the body image offers a framework for analyzing the processes of evaluating other people, retaining the attention of an observer, who, as if using the zoom key of machines that take photographs, automatically reads the other, forming judgments and direct thoughts through the process of perception and also from the lived experiences.

Thus, Jodelet et al. (1982) affirm that the external image on the body appears as mediator of the social place where the subject is inserted. It is in this sense that social representations are empowered as important in the construction of collective ways of living and conceiving virtualized bodies, mediating the diffusion of certain thoughts and behaviors, as well as the knowledge of oneself and the other from these relations.

Providing the analytical framework of these multiple narratives brought to the surface the discussion around the many bodily Pedagogies in the treatment of the body, which implied understanding the ways in which teachers produce contemporary subjectivities by coming into contact with themselves. In this context, we realize how much the real has been mixed with the imaginary, the daydreams, the comings and goings and this transit was made possible, mainly because in facebook thought is transformed into action, many truths arise and the memories (of the Self and the Other) become inseparable, since memory in cyberspace, according to Moscovici (2006), is also shared and constructed in the collective, these experiences of / on themselves become knowledge and invite us to rethink existing models and ways of doing education, in a time that intrigues us and challenges us to broaden our

understanding and develop pedagogical praxis under these new paradigms, as the teachers put it:

"The manifestation of the subject from the body is an important element to understand and assimilate new knowledge" (Sueyla Santos).

"Education is one of the instances that produces our body and our subjectivity. Therefore, what we are and what our body appears to be closely related to the various educational / pedagogical processes we experience on a daily basis. Therefore, I am not thinking about education only as something formal that happens in the school / university "(Silvana Goellner).

In this way, we perceive how imbricated is the relationship between the corporal representations, the connections and the education and we see that the teachers of this research are aware that it is urgent the need of more and more to develop research in education considering these curricula that are marginalized, hidden and without visibility mainly within the Graduate Programs in Education - context that this research was developed. This still happens today because school has always been the place to tame and educate docile bodies (FOUCAULT, 2007) and will continue to be, but not as an exclusive function of this social institution, the media and social networks are appropriating each time more of the collaborative education that has generated deep structural transformations. In fact, all fantasies, theories, technologies, universities, churches, museums, dreams, techniques, learning, human creations and best deeds exist only on account of the body and of the Bodily Pedagogies.

FINAL CONSIDERATIONS

It is worth mentioning that understanding the Body Pedagogies as a formation in our contemporary society does not understand the present moment as an already closed, pre-determined time-territory, molded in which the individual would fit in. As we try to show throughout this text, above all, we understand them as a constant process of becoming, one between, as movement, something procedural, non-linear, without standardization and

constituting with much deconstruction, ruptures, suspension and discontinuities. Opening space for new possibilities and cutting and breaking with the linearity of an entire tradition. In cyberculture in general and in social networks in particular the bodies are happily agitated on one side and molested on the other, pointing to new challenges for the education of bodies projects, drafts constantly changing. The body and its pedagogies teach us new ways of perceiving and constructing educational, technological and pedagogical processes based on the ephemeral light and the rapturous brilliance of the metamorphosed bodies.

Finally, we apprehend the corporal representations of the teachers in a perspective of the spectacularization, self-promotion, the social representations, contemplation of the exhibition of themselves, perceiving the cuts and the strategies, the understandings on the thresholds between public / private, through the identification of the fantastic narratives corporations that populate the modes of being of these subjects and also describe the subjectivities produced by this group of university professors, based on their experiences expressed in the images and also in their interactions in this virtual territory. Demonstrating the multiple possibilities of being themselves through these constructed bodily/social narratives.

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Recebido: 03/01/2019

1ª Revisão: 05/16/2019

Aceite final: 29/07/2019