ABSTRACT
Objective: to instigate the exercise on reflecting about the corporeal nature of being a child with cerebral palsy from the gaze of existential phenomenology. Method: descriptive study of type philosophical theoretical reflection in the light of the Heideggerian perspective. Results: the normality standards in force in society stress morphofunctional issues in detriment of the child who lives with special needs, as a being who can adopt an authentic attitude and achieve the pinnacle of development of all its being-able-to-do. Conclusion: it becomes necessary to think about the child who lives with cerebral palsy as a child and not as a set of limitations. To demonstrate that the child who lives with cerebral palsy may act through unique modes of potentiality of being-in-the-world, counterbalancing and overcoming their privations. Descriptors: Children with Disabilities; Philosophy; Existentialism; Nursing; Cerebral Palsy.

RESUMO
Objetivo: instigar o exercício de refletir sobre a corporeidade do ser criança com paralisia cerebral a partir do olhar da fenomenologia existencial. Método: estudo descritivo, do tipo reflexão teórico filosófica à luz da perspectiva heideggeriana. Resultados: os padrões de normalidade vigentes na sociedade supervaleoram as questões morfofuncionais em detrimento do ser criança que vive com necessidades especiais, como um ser que pode adotar uma atitude autêntica e alcançar o auge do desenvolvimento de todo seu ser-capaz-de-fazer. Conclusão: faz-se necessário um pensar na criança que vive com paralisia cerebral como uma criança e não como um conjunto de limitações. Demonstrar que a criança que vive com paralisia cerebral pode atuar através de modos inéditos de potencialidade de ser-no-mundo compensando e superando suas privações. Descritores: Crianças com Deficiência; Filosofia; Existencialismo; Enfermagem; Paralisia Cerebral.

RESUMEN
Objetivo: propiciar el ejercicio de la reflexión acerca de la corporalidad de ser un niño con parálisis cerebral a partir de la mirada de la fenomenología existencial. Método: se realizó un estudio descriptivo del tipo filosófico-de reflexión teórica a la luz de la perspectiva heideggeriana. Resultados: la normalidad las normas vigentes en la sociedad supervaloran los aspectos morfofuncionales en detrimento del niño que vive con necesidades especiales como un ser que puede adoptar una actitud de auténtica y alcanzar el pináculo del desarrollo de todo su ser-poder-hacer. Conclusión: existe una necesidad de pensar en el hijo que vive con parálisis cerebral como un niño y no como un conjunto de limitaciones. Demostrar que el niño que vive con parálisis cerebral puede actuar a través de modos únicos de la potencialidad de ser-en-el-mundo, compensar y superar sus dificultades. Descritores: Los Niños con Discapacidad; Filosofía; Existencialismo; Enfermería; Parálisis Cerebral.
INTRODUCTION

When speaking about the child living with disabilities resulting from cerebral palsy, it is thought the image of disability, motor and sometimes mental, hardly; while health professionals view is the child who likes playing, studying, with plans for the future, if it is given the right to have a future.

In avoidance the interrelations of “human being” is so ingrained/disciplined, which in some moments, people, children, adults, the elderly who are not within this social norm are regarded as inferior beings, perhaps, not in the sense hierarchical, but a sense of unhappiness, unable to experience the “happiness” of a body, a “perfect” life.

Society creates rules, norms and standards to be followed and considered “normal”. A standard takes the meaning of the existence of anything that does not correspond to it; the norm is a value concept and not reality. Value which makes the people normative, unable to think differently than is placed.¹

The child standard, the standard of beauty, has been created and is not allowed to be and even think differently. To reflect about the quote: “it is normal that which is as it should be”.¹⁹⁵ Questions to which the reason for someone to be in a predetermined manner? The final until you know human beings are not “produced” in series, so should not be categorized uniformly as commodities, as objects. Who spoke and when it was stipulated that it should be this way or that way? When the human being has become objectified? Thus, it asks when the child with cerebral palsy ceased to be a child and just happened to be the set of their limitations?²

It is believed that these issues have interfaces with reference and practice of health professionals. It is considered that they are co-responsible for the perception of the world of the child and its family, and therefore have the responsibility in the way the child will be understood as being in the world.

From the theoretical frameworks of Marin Heidegger, it is possible to understand how the child with cerebral palsy can be seen as a being in the world, its relationships with others, its future projects. Also, what the contribution of health professionals is in the world perception of these children and families.

From a look of the existential phenomenology it aims to instigate the exercise of thinking philosophically about the physicality of the child living with cerebral palsy.

♦ The Body and the Body Situation

Existential phenomenology understands the body as the form in which it is in the world, differing radically from the Cartesian root, in which the body is seen as a machine, made of flesh and blood. In the epistemological line of existentialism the body is not an object to be the use or see, it is what it is.²

In this philosophical prism it is understood that being is its body.¹ Being is and is present in the world through his body. While pre-sense relates and is constituted as it is, this being through the body, it allows the coexistence, experiences and decisions that are experienced throughout the life, pre-sense being, man builds his existence.⁴

To think philosophically this relationship of inseparability of being and the body is not something simple because it requires that look at this issue from a new paradigm, it is an exercise to look in another direction, changing the perspective that connects the body to physiology and anatomy. It is not, therefore, deny or refute the physiological and anatomical issues, but think of the body as a person who has a life; a life, who loves and is loved, who experiences uniquely its body aspect, thinking the child with cerebral palsy as a child with dreams and desires and not think of it only as a set of limitations.

The body is the way to be given in the world. It is with it that being communicates and relates to this world, interacting with other beings, as being in the world is being-with-others. It is through these relationships that human beings will constitute and realizing as a being in the world.

The human being is built throughout its life cycle, through his relationships, experiences and occupations. “The relationship with someone or something, which I am, I am”,³ ²²² and from this the philosopher can explain the existential relationship cannot be objectified. The relationship between two Dasein (being-there) is not reduced to a relationship between “subjects”; it is born of a dependency between humans due to their occupation as loved.⁶

From this perspective, what the person is dependent on the relationship it has with others, while others are because of their relationship with it.² Accordingly, the way is to be, it is connected relations that the individual holds. Man is a social being and as a social being influence and is influenced by the environment in which he operates. The man is a symbolic, is a being in the world - the world
of human meanings, the symbolic world, the world of culture.  

Being is what others see him or whatever that being is it should be much the relationships he has with others. The view from the other, their understanding in relation to a particular object or being, gives the sense, or at least under some perspective helps to influence the understanding that be have yourself.  

The formation of self, understanding that the child has of itself and the other takes place over their relationship. Since the perspective of Heidegger’s relationship is always relationships. “Relations... being in relationship with... features the essence of the human being”. During coexistence with others, the child will be perceived as being in the world, will become aware of its existence and the existence of the other. Their experiences they will build, allowing them to be. Allowing them as well as any other finite being visualize the design of its future, because that “in all our” have-been-played “live in a view of a future for which we project ourselves”.  

One lives thinking in the future; humans make plans, create goals, aim dreams, some of which will be carried out, some not, but this is part of human existence. Achieving a goal may be plausible or not, because there are many factors that influence this range. However, the fact materializes or not the future that was sought is not the issue here treated, which is to deny the possibility of human beings living without future. It is not the achievement itself the future it needs the human being, but a project itself for the future. The author points out that is “part as a human being, cause the future is always kept open again and open up new possibilities”. Human beings need to see/dream of a future for the search overcoming their own limitations, because the human being has the ability to be able to apprehend, to overcome himself, and decide his own come-to-be. In this light, the whole being has a future project, as well as children with cerebral palsy and their families also have future projects, which need to value and respect so that they can take care of. However, if health professionals, are impregnated by a standard that realizes the child with cerebral palsy as a set of physical and cognitive limitations, their conduct to this child and his influence family of a limiting way its coming-to-be. Just think the restrictions that the child lives, can cause parents overvalue these limitations, restrictions in the own childhood dimension.  

♦ The be-in-world of children with cerebral palsy  

Through the body being relates. In Heideggerian perspective whole being is always to be with the world is always shared and living world is always living. The interaction of the individual with other individuals occurs through the body that is by means of presence.  

Thus, it can be said that the existence of human being aggregated is a series of experiments or rather the presence adds to the life experiences. Each lives in a way, due to their existential possibilities of its relationship. It is being said, we can say that gives be. Every single individual is realized as a being in the world from its presence, expressed as body presence. 

The body expressions manifests itself in existential relationship of what we call “being”. “The existence means relationships, for life is a movement of relationships in which the interdependence of being is explained. Life is experience with. No links the human being does not exist”.

Thus, the initial stocks relations of children occur in the home environment, especially with the mother and father, who through the care they provide the child will establish the bonds of love, respect and concern. These relationships will constitute the child with a being in the world. It builds up through their experiences in the world, first with the family, which happens to internalize the culture, to incorporate the perceptions that the family has about the world, developing feelings and establishing itself as a unique being.

The child is a being in the world in the construction process, both biological and symbolic, since it needs love and care to express them fully as such. The love and care of parents provide conditions for the child to develop its human potential and express its own way of being. The construction of the child’s body image occurs through a process that begins at conception, extends for growth and development ends only in finitude.

The child will be building and understanding through the relationship between human beings and it is this wealth of relationships that Heidegger in Being and Time appointed as the existence. “In this sense there is only man. The stone is, but there is... Privilege does not say here exercise of power and domination, but acceptance of the gift of life that gives him the responsibility and the task of being and take this gift”.

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3121
According to Heidegger:

The pre-sense always understands itself from its existence, its own possibility of being or not being itself. These possibilities are either chosen by the pre-sense or a medium in which she fell or always already born and raised. In order to assume or lost, the existence only decide from each pre-sense in itself. 11,19

The quote of Heidegger makes clear that individual, such as presence, will self-realizing it being understood from its existence. There are the choices one makes, the relationships that it has, which will constitute you. “What I mean the entity that is “being-and-being-in-world”. 15:116

Under this Heideggerian look if instigates thinking, in being a child who lives with CP, in its constitution and understanding of being in the world. At birth the child experiences a facticity which suffers a neonatal asphyxia and as a result of this event develops throughout its growth and development process a number of physical limitations, cognitive, starting his existential trajectory of a different way imagined.

The project of birth done by parents is totally different. Parents realize that this is not what we had planned in the past, reiterating the fact of the child living with CP start his existential trajectory in a way at least troubled. As a being launched in the world the child did not “choose” where, when and how would exist in this world, since for Gadamer, “is constitutive of the human being then the fact that we see the world without being questioned and we should be called without we asked”. 14:16

In this perspective it can be said that the child with cerebral palsy will be and be understood as a being in the world according to the relationships and experiences it experiences. The family, especially, will be responsible for the formation of the child’s self-image; therefore, if the family realize that child as a being unable without the possibility of coming-to-be, the child probably will be perceived that way; however, if the family sees the child the possibility of a come-to-be, the child with cerebral palsy will be aware of its limitations, but also be aware that every human being had not experienced a total being-able-to-do. So her as a being in the world is capable of power-be. A power-to be limitations, but that does not prevent their project themselves.

The family or society as a whole needs not to express in words how it perceives the child, because they can see the details of the unsaid. Language is much more than the speech itself. 12 Child living with special needs, can perceive the other expressions of pity, inability, as if their existence were restricted constraints/difficulties caused by the condition. This conception interfere and influence the existence of these children because often put their existence aggregate their inability, as if their way of being in the world were only the expression of a number of limitations. The strength of this design (such stigma) impregnates, forming the child’s self-image, and this can go up building through these speeches that make themselves understand how a being pitied, unable (as if he could never achieve sure to be able-to-do, and reducing making difficult its own come-to-be).

Often parents and professionals have a constant concern with the limitations of cerebral palsy that can lead to difficulty in seeing and enjoying important moments and events of the child. For example the desire of parents to see the child walk, should not be undervalued, but it is necessary that they understand the importance for the development of the child, the fact that she managed to sit. The action of sit depending on the level of cerebral palsy is a great achievement, an overcoming of limitations.

It is value mentioning that when we discuss the existential questions of health and place that man can experience limitations or difficulties of being what it is in essence, because these difficulties are part of being-there. 13 It is understood that the limitations and difficulties are part of life. “In being-there, while it is always still something is to be: what can and will be”. 14:59

One of the most striking features of Dasein (being-there) is its potential to be in its unpredictability, can always exceed the expectations of what he is able-to-do. 13 Dasein (being-there) can act through novel modes of potentiality of being in the world compensating and overcoming their hardships.

This ability to overcome, to adapt the human being has, allows one to see clearly, the mistake when it standardizes the human being, when gauge is its coming-to-be a controller understanding of averages that are considered as the standard of normality. You need to think outside the statistical rules that attempt to reveal the medium and intrigue the point at which “normal becomes abnormal”.

Believing in their being-able-to-do children with cerebral palsy can overcome their limitations, not that injuries will be regenerated, but it can adapt, launching a project authenticity, personal way of being.

Milbrath VM, Motta MGC da, Resta DG et al.

Reflecting about the body situation of...
Doing the exercise of thinking the body, as well as a physical structure, allows the establishment of an interaction in the sense of care among health professionals, caregivers, and the person who wants to care for. It is to perceive the child with cerebral palsy in their uniqueness, as a being in the world, which has limitations, but is not limited to them and therefore is open in unveiling, and may take an authentic way of being-in-world.

For the child with cerebral palsy reach the top of its capacity, it is required to be offered it opportunities to start an early treatment, to rely on social support networks (family, health services, school, society in general) in short, existential possibilities that will allow it throughout its existential trajectory has the power to try and define its own being-to-do.

We need to take care of the child with cerebral palsy and his family singularly, helping them in care for the child, and the perception of small/large advances that it has every day. It is worth mentioning that the limitations we all human beings possess, but it is necessary to believe in the potential and in the capacity of human beings to overcome.

REFERENCES